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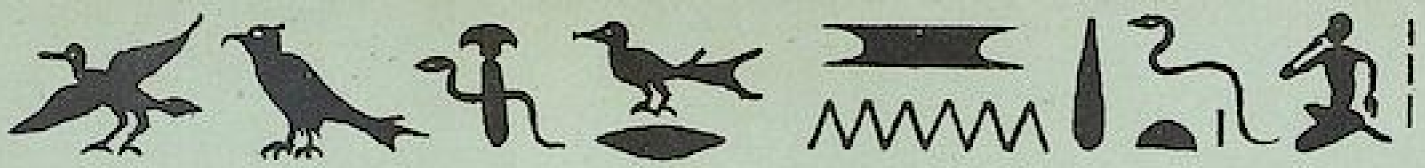

VOCABOLARIO
GEROGLIFICO
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DEL DOTT.

SIMEONE LEVI

OPERA CHE VINSE IL GRANDE PREMIO REALE DI LINGUISTICA
CONFERITO NELL'ANNO 1886 DALLA R. ACCADEMIA DEI LINCEI,
E PUBBLICATA DOPO INCORAGGIAMENTO
DELLA GIUNTA DEL CONSIGLIO SUPERIORE DELLA ISTRUZIONE PUBBLICA.

Volume Primo

TORINO
Litografia Salussolia Pietro
1887

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PREFAZIONE

La lingua dell' Egitto delle epoche faraoniche era rimasta per venti secoli impenetrabile alle più instancabili ricerche dei linguisti, dei filologi e dagli archeologi, e perciò lasciata finalmente in abbandono nelle iscrizioni delle rovine dei cento templi ed ipogei seminati lungo le due sponde del Nilo, od esposta come oggetto di pura curiosità paleografica nei papiri, sui sarcofagi, sulle statue e sulle stele, che viaggiatori archeologi od antiquarî avevano portato dall' Egitto nei varî musei dell' Europa.

L' immortale **Champollion**, nel principio di questo secolo, d' un tratto di genio squarciò il velo che denso copriva la lettura dei geroglifici egiziani, e trovò e pubblicò la chiave, mercè cui ognuno potè entrare nei più reconditi penetrali di questa insino allora indecifrabile scrittura.

Intanto l' illustre orientalista **Amedeo Peyron** pubblicava in Torino la sua Grammatica ed il suo Lessico della lingua copta; e questi due capilavori anche oggi, dopo seſsanta anni di continue e copiose nuove scoperte di scritti copti, sono ancora le uniche opere di tale materia consultate con fiducia da tutti i filologi.

La conoscenza della lingua copta, incontestabilmente la figlia primogenita dell' antica lingua egizia, ed un metodo rettamente applicato di filologia comparata, conduſsero a giganteschi paſsi gli studiosi di egittologia a comprendere pienamente il senso letterale, grammaticale ed ideografico di un grandiſsimo numero di segni, di vocaboli, di frasi e di intiere inscrizioni egizie. Ed i primi esploratori di questa intricata via furono: Champollion e Lenormant in Francia, Salvolini, Rosellini ed Ungarelli in Italia, Leemans in Olanda, Hinks e Birch in Inghilterra e Lepsius in Germania.

Appena furono resi di pubblica ragione i primi lavori di questi orientalisti sulla lingua egizia, e si conobbe l' importanza di questa lingua e l' ampio orizzonte linguistico e archeologico aperto agli scienziati, molti di questi in ogni paese d' Europa si diedero con lena allo studio dell' egittologia. Si compilarono alfabeti, sillabarî e grammatiche, si raccolsero vocaboli in piccoli leſsici nelle pubblicazioni periodiche di archeologia e di linguistica — Contemporaneo dello studio dei geroglifici fu quello dei papiri in scrittura ieratica, e facilmente si scoperse eſser questa una semplificazione corsiva della scrittura geroglifica, semplificazione richiesta dalla neceſsità di abbreviare e di tempo e di spazio, la registrazione delle cronache, degli atti giudiziarî civili e commerciali, la corrispondenza epistolare e le copie delle opere letterarie. Cosicchè mentre venivano traducendosi le iscrizioni lapidarie e murali, erano pure decifrati i papiri che da tanti secoli giacevano sepolti o trascurati d'ancora arrotolati e chiusi.

Quando noi richiamiamo alla mente i primi tentativi dei predetti orientalisti nel decifRamento delle iscrizioni egizie, noi non poſsiamo fare a meno di ammirare il coraggio e l'arditezza di coloro che aprirono il campo per noi. La via una volta indicata, eſsi avanzarono risolutamente e con fermezza e saldamente; ciò che da principio era dubbio fu o confermato o reietto; poco a poco il terreno divenne più sodo. Sebbene noi pronunciamo sempre con rispetto i nomi di Champollion, Salvolini e Rosellini, è giunto il tempo in cui noi siamo capaci di rivedere, correggere e migliorare le prime traduzioni, eſsendochè un molto più grande numero di testi è a nostra disposizione, ed una miglior conoscenza di eſsi ci pone in grado di comprendere il reale valore di ciascuna parola. Quando le iscrizioni furono lette per la prima volta, ogni cosa era nuova, il decifratore dovea procedere da ipotesi ad ipotesi, e molti paſsi e molte espreſsioni rimanevano per lui tanti enigmi. Molti di questi enigmi sono ora spiegati. Lepsius, Brugsch, Ebers, Dümichen, Stern, Kuhn, Eisenlohr, Lauth, Krall, Reinisch, Bergmann, Golenischeff ed Erman in Allemagna; Champollion, Lenormant, Nestor-L'Hote, Pauthier, Ampère, i due De Rougé, Chabas, Mariette, Priſse, Lesueur, Brunet de Presle, Amelineau, Maspero, Deveria, Pierret, Lefébure, De Horrack, Grébaut, Revillout, Baillet, Loret, De Saulcy e Bouriant in Francia; Birch, Mure, Hinks, Nolan, Osburn, Pettigrew, Spineto, Lushington, Goodwin, Lepage Renouf, Heath, Poole, Habis, Budge e Bertin in Inghilterra; Harkawy ed Oscar von Lemm in Ruſsia, Naville in Isvizzera; Pleyte e Leemans in Olanda; Lieblein in Norvegia; Schmidt e Piehl in Isvezia, Dawy nel Belgio — conduſsero a tal punto la conoscenza della lingua egizia coi loro lavori, che gli affreschi, i baſsirilievi e le iscrizioni che coprono le pareti interne delle piramidi, dei templi di Tebe, Menfi, Dendera, Philae e Karnac, le stele, i sarcofagi ed i papiri senza numero, di cui sono colmi gli ipogei e le necropoli di tutta la valle Nilotica ed i Musei d'Europa, tutti questi avanzi della letteratura dell'Egitto dei Faraoni oramai sono ridotti a pagine scritte in una lingua quasi altrettanto nota quanto quelle di Senofonte e di Cicerone.

Lo studio della scrittura demotica od encoriale, la quale appartiene alle ultime epoche faraoniche, è uno studio tutto recente di questi ultimi venti anni; e la semplificazione dei segni, letterali, sillabici, ideogrammi e determinativi, fu in questa scrittura talmente ridotta, che, nonostante la più aſsidua applicazione ed i numerosi lavori di Brugsch e di Revillout, lentamente si procede nella interpretazione degli scritti demotici. E la difficoltà risulta non solo dalla moltitudine dei segni geroglifici rappresentati da un solo segno demotico, con quasi impercettibili varianti, provvenienti piuttosto dalle diverse calligrafie degli scribi che non da uno stabilito sistema alfabetico; ma anche dalla corruzione steſsa della lingua, che non è più quella delle belle epoche della civiltà egizia. Le frequenti invasioni dalla Grecia, dal Nord-Est e dal Sud non potevano fare a meno di lasciare anche nella lingua qualche traccia del loro paſsaggio. — Tuttavia ogni giorno segna un paſso avanti nella conoscenza di questa scrittura e del dialetto in eſsa espreſso, per opera specialmente dell'indefeſso studio e delle accurate ricerche di Revillout. Interi papiri, lettere, atti notarili e giudiziarî, novelle fantastiche ed altri scritti demotici sono stati letti ed interpretati, eccettuate poche lacune, che spariranno alla loro volta per la ferrea volontà e l'acume di raziocinio dei migliori egittologi che si sono meſsi in questa impresa.

La vita pubblica e privata, le gesta ed imprese dei Faraoni e dei grandi uomini dei loro tempi, i riti, le cerimonie, le credenze, gli usi, i costumi, il commercio, le arti, le scienze: — tutto ci è ormai noto di questa nazione, la quale era già all'apice della civiltà, della coltura e della grandezza, quando l'Europa, il resto dell'Africa ed una grande parte dell'Asia erano ancora immerse nelle tenebre della barbarie, e che suſsisteva ancora florida, grande e colta, allorchè molti potenti regni ed imperi aveano già percorsa rapidamente tutta la parabola della loro vita politica e civile, ed erano in breve tempo nati, viſsuti e già ricaduti nel nulla delle rovine, della schiavitù e della desolazione. Imperocchè la letteratura egizia, già fino dalle epoche dell'antico impero, abbraccia una varietà di soggetti tale da costringere lo storico a far risalire di molte decine di secoli prima di Mene l'origine della civiltà egizia. — Oltre la storia che è largamente rappresentata sui monumenti e qualche volta illustrata dai papiri, oltre le numerose liste di provincie conquistate ed i cataloghi di nomi reali, gli egittologi enumerano lavori estesiſsimi sulla religione e sulla teologia (1), poemi storici e lirici, inni di vittoria, iscrizioni funerarie, viaggi, corrispondenze epistolari, relazioni militari e statistiche, romanzi o piuttosto novelle o brevi storie, favole, orazioni, trattati sulla morale e sulla retorica, opere di matematica, di medicina, di geografia, d'astronomia, d'astrologia e di magia, atti giudiziarî, collezioni di proverbi, calendarî, libri di contabilità, cataloghi di librerie, ecc. — Fra gli autori di queste opere si distinsero quelli della XIX dinastia per le loro composizioni teologiche, filosofiche, istoriche e poetiche; ed oltre al più antico Pentaur, il cantore delle gesta di Rameſse II, i papiri ci tramandarono i nomi dei celebri scribi: Tagabu (forse il caposcuola del suo tempo), Hor, Anna, Ani, Mer-em-aput, Bek-en-ptah, Hora, Amen-mesu, Sutnaro, Ser-ptah, Amen-em-ant, Amen-em-aput, Penbes ed altri. In quale pregio foſsero tenute le opere di questi letterati e filosofi, anche molti secoli dopo, lo dimostra il fatto che i Greci d'alta coltura costantemente visitarono l'Egitto per perfezionarsi; e fra questi sono citati nella storia: Hecateo, Talete, Solone, Pitagora, Erodoto, Enopide, Democrito, Platone, Eudoxus, Ipparco e Tolomeo (2).

L'Italia ben poca parte ebbe nel progreſso degli studî egittologici, e nè Salvolini nè Rosellini hanno lasciato continuatori immediati. Coi suoi tanti obelischi di Roma, coi suoi Musei ricchi in monumenti egiziani della più grande importanza, l'Italia pareva aveſse rinunziato a trarne partito per la scienza e steſse inerte e indifferente spettatrice della moltitudine di dotti che da ogni parte d'Europa accorrevano, a raccogliere elementi e materiali pei loro studî e lavori, nei nostri Musei e specialmente nel Museo Egizio di Torino, ancora oggi di stimato uno dei più ricchi, se pure non è il primo del mondo intiero, per abbondanza, bellezza ed importanza di monumenti, statue, sarcofagi, caſse funerarie, stele e papiri. — Ma l'Italia, maestra del mondo in ogni ramo dello scibile, non dovea più a lungo dormire sui paſsati allori e lasciarsi sopravvanzare dagli stranieri in questo ramo della scienza archeologica; ed al Museo di Torino toccherà il vanto d'aver destato una scintilla, che presto accenderà l'animo di buon numero di filologi italiani ad occuparsi seriamente e con onorevole risultato della filologia e dell'archeologia egizia. — Il Prof. Cav. **Francesco Roſsi**, da molti anni Conservatore del Museo, con un paziente e indefeſso studio dei papiri e delle iscrizioni lapidarie, di cui il Museo è così ricco, potè da se innalzarsi al livello dei più illustri egittologi stranieri. A lui si debbono i fac-simile dei papiri ieratici del Museo pubblicati dal Pleyte. Diverse intereſsanti Memorie illustrative di monumenti funerarî gli valsero la elezione a Membro della Reale Accademia delle Scienze di Torino, alla quale egli con attività maravigliosa va tuttora continuamente presentando nuovi suoi lavori su monumenti inediti del Museo. Chiamato a profeſsare Egittologia nell'Ateneo torinese, egli con una aſsiduità ed una pazienza rare si studia di infondere nell'animo dei suoi discepoli l'immenso amore che egli sente per queste dottrine e nella loro mente tutto quanto egli conosce della lingua, della letteratura e della civiltà dell'antico Egitto. Pubblicò una **Grammatica copto-geroglifica**, la quale è un modello di chiarezza, d'ordine e di precisione. Ultimamente per incarico di S. E. il Ministro della Pubblica Istruzione compilò il **Catalogo generale** del Museo, una voluminosa e dotta illustrazione di tutte le iscrizioni, di tutti i papiri, di tutti gli oggetti grandi e piccoli che il Museo poſsiede. Ed ora sta con faticosa pazienza attendendo alla trascrizione ed alla traduzione dei molti papiri copti, di cui già quattro groſsi fascicoli furono pubblicati nei Volumi delle Memorie dell'Accademia delle Scienze. Mentre questi lavori gli ottengono meritamente il plauso del mondo egittologico, buon frutto egli ritrarrà certamente anche dal suo insegnamento. Già un suo allievo, Ernesto Schiaparelli, dopo aver frequentato con buon profitto il suo corso di Egittologia, andò a Parigi a perfezionarsi in questi studî alle lezioni dell'illustre Maspero; e ritornato in Italia presentò alla R. Accademia dei Lincei un importante lavoro: **Il Libro dei Funerali** degli antichi Egiziani, opera che fu accolta ed approvata dall'Accademia e pubblicata nei Volumi delle sue Memorie, e che gli aſsidui studî e la giovane età dell'egregio Dottore ci fanno sperare sarà seguito da altri di non minore pregio. — Anche il Marucchi di Roma va da qualche tempo pubblicando diversi articoli di egittologia abbastanza intereſsanti, ed egli non si fermerà a questi saggi dei suoi primi paſsi, come pur troppo fecero l'abbate Caluso, l'abbate Gazzera, l'Orcurti, il Migliarini, il Cav. Quintino, il Lanci ed il Secchi, i quali perseverando avrebbero senza dubbio potuto, con lavori di maggior importanza di quelli che eſsi han lasciato, porre il loro nome in posto onorevole anche nella schiera degli egittologi.

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(1) Poche nazioni antiche o moderne hanno poſseduto, accanto alla loro letteratura profana, una letteratura sacra così ricca come lo era e lo è ancora quella degli Egiziani. Senza parlare delle preghiere contenute nel Rituale dei Morti, nè delle formole magiche, a cui l'immaginazione popolare attribuiva un potere misterioso, i monumenti di ogni genere, inscrizioni o papiri, ci hanno conservato migliaia di inni indirizzati alle differenti divinità, o meglio all'Eſsere incomprensibile, la cui unità si nascondeva sotto i nomi diversi con cui i sacerdoti designavano ciascuno di suoi attributi.

(2) Per la storia dello studio e delle opere di egittologia dalle più antiche epoche faraoniche fino alla caduta dell'impero d'Oriente, epoca in cui fu totalmente perduta la conoscenza dei geroglifici, si consulti la Revue Archéologique, 1857, p. 449 e segg.

L'illustre Roſsi, mio Venerato Maestro, seppe in me, l'infimo suo discepolo, infondere un così grande amore per gli studî egittologici, che io, abbandonata ogni altra occupazione, tutto mi diedi ad eſsi. Volli conoscere tutto quanto erasi fino ad oggi pubblicato su questa materia, e mercè l'impareggiabile gentilezza del mio Maestro potei studiare con tutto mio commodo e sui lavori stampati e sui fac-simili dei papiri dei Musei di Parigi, Londra, Berlino, Leida, Vienna e Boulac, non che sui papiri e sulle stele e le altre iscrizioni originali del nostro Museo di Torino. Durante questi studî potei formare e pubblicare una **Raccolta** dei segni ieratici egizi nelle diverse epoche con i corrispondenti geroglifici ed i loro differenti valori fonetici. La buona accoglienza fatta a questo mio primo lavoro e le lusinghiere parole e gli incoraggiamenti che ne ricevetti dai più illustri egittologi mi diedero lena a proseguire con ardore in questi studi ed a por mano ad opera di maggior importanza.

Il Brugsch pubblicò nel 1868 un Vocabolario Geroglifico-Demotico, di cui si sentiva un estremo bisogno dagli egittologi. Però in questi diciotto anni la conoscenza della lingua egizia fece immensi progressi: molti segni e vocaboli, di lettura e di senso allora ignoti o dubbi, ora sono letti ed interpretati con certezza; altri, falsamente letti o spiegati, furono rimessi alla loro esatta lettura e significazione; moltissimi vocaboli nuovi furono trovati e tradotti. Cosicchè il Brugsch stesso fu obbligato a pubblicare nel 1880 un Supplemento per registrarvi due mila nuovi vocaboli e correggere alcuni degli errori del Vocabolario. Ma molte voci ed espressioni egli ha ancora lasciato indietro, o dimenticati od ignorati, e non furono da lui rettificate e corrette tutte le trascrizioni ed interpretazioni riconosciute e dimostrate erronee dai più illustri egittologi, fino già dall'apparire dei primi fascicoli del suo Vocabolario. Arrogi che un supplemento che ha la dimensione della metà dell'antico Vocabolario rende faticose e uggiose le ricerche in quest'opera.

Dopo che io ebbi raccolte alcune migliaia di vocaboli non contenuti nel Dizionario del Brugsch, rilevate e corrette varie inesattezze sparse qua e là in quest'opera, rettificate molte trascrizioni e citazioni erronee, confrontate le interpretazioni di Brugsch con quelle di altri egittologi, io mi accinsi ad ordinare il tutto ed a formarne un nuovo e completo Vocabolario. Si fu allora che alcuni pochi confronti, che io vidi fatti da Brugsch, Chabas, Ebers, Birch, Goodwin, Lauth e Maspero fra vocaboli egizi ed ebraici, mi indussero a fare riflessioni, studi e ricerche sull'affinità delle due lingue e ad estendere quei confronti a tutto il lessico. — Ma qui credo conveniente enunciare alcune osservazioni a questo proposito.

Mentre la linguistica applicata al sistema delle lingue indo-europee è giunta pressochè alle sue ultime conseguenze analitiche e sintetiche, sia nelle derivazioni lessiche e grammaticali che nella classificazione delle lingue e dei dialetti dell'Europa e dell'Asia che si riuniscono nella comune denominazione della loro lingua stipite ormai quasi completamente ricostituita nelle sue radici principali, lo studio comparativo delle lingue semitiche, il quale avea dato lo slancio a quello delle lingue arie, gli restò molto addietro nei suoi risultati. Imperciocchè non solamente non si è potuto risalire allo stipite comune, nè costituire una classificazione scientifica e sistematica di queste lingue, in modo che si conosca di qual maniera ed in qual ordine esse si siano individualmente sviluppate; ma neppure potè ancora formularsi un determinato sistema alfabetico comune, nè ricavarne le leggi ed equazioni fonetiche, da cui solo sperasi oggidì ottenere risultati pari a quelli ottenuti sulle lingue indo-europee dalle leggi di Grimm. — La causa di questa scarsità di progresso non è già ad attribuirsi nè a minor dottrina, nè a minore applicazione, nè a minor numero di studiosi di questo ramo della linguistica; ma in parte a maggior scarsità di materiali ed a maggior difficoltà di studio, ed in grande parte, anzi principalmente a mio credere, ad un'idea fissa preconcetta di ciascuno di questi orientalisti, i quali hanno cercato, non tutto ciò che poteva e doveva produrre lo studio comparativo spassionato ed oggettivo dell'intima struttura delle lingue semitiche, ma piuttosto ciò che poteva trovarsi a sostegno della loro tesi, da essi individualmente ammessa a priori. Non è quindi a maravigliarsi se un lavoro di analisi, fatto da diversi punti di partenza con direzioni e mire differenti e talora diametralmente opposte, non potè dare nel suo assieme un risultato molto soddisfacente.

In tre gruppi principali possono partirsi coloro che si occuparono dello studio comparativo delle lingue semitiche con altre famiglie di lingue, secondo le tre lingue diverse cui essi vollero ricondurre le semitiche, cioè: l'indo-europea, l'assira e l'egizia. Intorno a questi gruppi sono andati tentennando altri semitologi cercando conciliare i risultati diversi col collegare le lingue semitiche contemporaneamente a due od a tutti tre i sistemi.

Gli uni cercarono raccordare le lingue semitiche alla famiglia delle indo-europee, facendole derivare dallo stipite ariano non altrimenti che il sanscrito, il greco ed il tedesco. Ricerche, studî e pubblicazioni in questo senso fecero: Klaproth (1), Bopp (2), Norberg (3), Gesenius (4), Lepsius (5), Fürst (6), Franz e Friedrich Delitzsch (7), Wüllner (8), Dietrich (9), Bötticher (10), Meyer (11), Ewald (12), Raumer (13), Raabe (14), Ascoli (15), Grill (16) ed altri (17). Pare però che la costruzione elevata con tanta fatica da questi linguisti aveſse fondamenta poco solide, e che i risultati dei loro lavori non incoraggino ad ulteriori ricerche in questo senso colla speranza di miglior succeſso, dopo le giudiziose, aſsennate e stringenti critiche di Ebel, Pott e Renan, e sopratutto dopo quelle di Schleicher (1), M. Müller (2) e Sayce (3). Alcuni dei summenzionati Semitologi (o meglio Indianisti) hanno studiato particolarmente le fleſsioni grammaticali ed hanno cercato di ridurre gradatamente le fleſsioni arie e quelle semitiche, le più diverse all'aspetto e nella forma e nella sostanza, ad un unico tipo (4); ed eſsi hanno perciò dovuto fare il tentativo di ridurre le radici trilittere semitiche a due sole lettere fondamentali, considerando la terza lettera come esponente determinativo o fleſsionale. Ma mentre da una parte questa considerazione non si può applicare a tutte le finali delle radici trilittere, potendo la terza lettera eſsere una qualunque dell'alfabeto, dall'altra parte le radici comuni ai due sistemi le quali sono comparate sono quasi tutte onomatopee comuni anche in grande numero ad altre famiglie di lingue, e non bastano perciò a dimostrare l'affinità che questi orientalisti vogliono vedere (5). Del resto che il trilitteralismo non foſse l'invenzione dei grammatici ebreo-arabi lo prova il fatto che eſso era pienamente riconosciuto dai letterati di Aſsurbanipal, figlio di Eſarhaddon, ed eſso era così profondamente sentito dal popolo in quelle remote epoche, che le parole straniere di una sola sillaba, le quali erano prese ad imprestito dagli Aſsiri, avevano dovuto eſsere semitizzate coll'aggiunta di una consonante o semiconsonante (6). Cosicchè, sebbene non manchino di valore parecchie considerazioni di alcuni di questi dotti, specialmente di Ascoli e di Raumer, lo Schleicher non esita di dichiarare recisamente non doversi neanche pensare ad una qualsiasi pure remota relazione fra le lingue semitiche e le indo-europee, avuto riguardo alla profonda differenza della più intima eſsenza delle due famiglie (7). Che se le equazioni fonetiche stabilite da Ascoli (8) fra le due famiglie di lingue sono vere per le radici da lui citate, non è per nulla provato che eſse suſsistano ancora quando le si vogliano applicare per risalire da un radicale qualunque semitico al corrispondente ario, o viceversa. — In conclusione, se l'Ascoli steſso dovè confeſsare, che Ewald riconosce bensì l'affinità genetica delle lingue ariane e semitiche, ma non ha mai atteso ad una compleſsiva dimostrazione che foſse atta a trasfondere altrui il suo convincimento (9), anche dopo i lavori dell'Ascoli noi poſsiamo con lui e con altri arditamente

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(1) Observations sur les racines des langues sémitiques. — Asia polyglotta.

(2) Wiener Jahrbücher, 1825, p. 242 e segg.

(3) Nova acta R. Soc. Scientiarum Upsalae, t. IX, p. 207 e segg. — Opuscula, t. II, Dissertatio XV e XVI.

(4) Lexicon Manuale linguae hebr., Praefat., p. VII e VIII. — Hebr. Gramm. (11ª edizione), p. 4.

(5). Palaeographie als Mittel für die Sprachforschung etc. — Zwei sprachvergleichende Abhandlungen — II. Über den Ursprung und die Verwandtschaft der Zahlwört in den indo-germ., semit. und koptischen Sprachen.

(6) Lehrgebäude der Aramäischen Idiome mit Bezug auf die indo-germ. Sprachen, Vorwort e p. 30 e seg. — Altogue.

(7) (Franz) Jesurun, sive Isagoge etc. — (Fried.) Studien über indo-germ.-semit. Wurzelverwandtschaft.

(8) Uber die Verwandtschaft des indo-germ.-semit. und tibetan. nebst einer Einleitung über den Ursprung der Sprache.

(9) Abhandlungen für semit. Wortforschung. — Abhandl. zur hebräis. Grammatik.

(10) Wurzelforschungen. — On the Classification of semitic roots.

(11) Hebräisches Wurzelwörterbuch.

(12) Gramm. crit. linguae arabae. — Gramm. der hebr. Sprache. — Göttingische gelehrte Anzeigen, 1845, p. 1964. — Geschichte des Volkes Israel. — Jahrbuch der Bibl. Wissensch., 1854. — Ausführl. Lehrbuch. — Zeitschrift für die Kunde des Morgenlandes, 1844, p. 425 e seg.

(13) Untersuch. über die Urverwandtschaft der semit. und indo-europ. Sprachen, Frankf. 1867–73. — Gesammelte sprachwissenschaftliche Schriften, 1863, p. 462–538. — Herr Prof. Schleicher und die Urverwandtschaft etc., 1864. — Send Schreiben an Herr Prof. Whitney über die Urverwandtschaft etc., 1876.

(14) Gemeinschaftliche Gramm. der Arischen und Semitischen Sprachen.

(15) Studi ario-semitici. — Del nesso ario-semitico (Lettere ai Proff. Kuhn e Bopp, Politecnico, t. XXI e XXII).

(16) On the Relation of the indo-germ. and semit. Radicals (Zeitschr. der deutsch. morgenland. Gesellschaft, Vol. XXVII, parte 3). L'Autore segue nella tesi principale le orme di Delitzsch; ha però parecchie ingegnose riflessioni sul contrasto tra ciò che egli chiama vocalismo e formalismo indogermanico ed il consonantismo e materialismo semitico.

(17) Giò Guichard (1606), Thomassin (1697) e De Gébelin (1774) avevano fatti tentativi in questo senso. L'opera di Fried.

Delitzsch: Studien etc. (V. Nota 7, pag. prec.) non è che un lavoro di riaſsunto e di criticismo di questi suoi predeceſsori e di Ascoli, Raumer, Gesenius, Fürst e Franz Delitzsch.

(1) Die deutsche Sprache, p. 21. — Beiträge zur vergleichenden Sprachforschung, Berl. 1861, Bd. II, p. 240; Bd. IV, Heft 2.

(2) On the stratification of language, p. 33. — La science du langage (trad. di Harris e Perrot), Vol. I, p. 355.

(3) The Principles of comparative Philology, p. 102.

(4) Ascoli, Del neſso ario-semitico, l. c. a pag. prec.

(5) Renan, Histoire comparée des langues sémitiques, p. 418.

(6) Sayce, Op. cit., p. 72 e seg.; pag. 101 e seg., alioque.

(7) Op. cit., p. 21.

(8) Op. cit., Politecnico, V. XXI, p. 213. — (9) Studi ario-semitici, p. 1.

affermare che insino ad oggi non si è avuta la dimostrazione scientifica di alcun compleſso di somiglianze fra le lingue arie e le semitiche, onde risulti una vera primordiale affinità fra le due favelle (1). Anzi il Sayce dichiara, come lo Schleicher, addirittura impoſsibile questa affinità (2).

Più moderati nelle loro conclusioni furono Humboldt, Laſsen, Benfey, Pott, Keil, Bunsen, Kunik ed i precitati Bopp, Ewald e Lepsius, allorchè si contentarono di emettere l'opinione (d'altronde già avanzata dallo Schlegel (3)), che con molta probabilità foſse comune o molto affine la lingua primitiva dei Semiti, degli Egizî e degli Ariani, quando eſsa era ancora allo stato rudimentare di isolante o di agglutinante. E parrebbe loro provar ciò l'identità delle radici monosillabiche comuni ai tre sistemi. Ma Sayce nega anche questo, confutando la teoria dei tre stadî succeſsivi (isolante, agglutinante e fleſsionale) nella storia della lingua. Egli dice che questi sono tre stati originali di diverse lingue, indipendenti dal progreſso della civiltà e quindi costanti, come ne dà l'esempio la lingua Chinese (4).

La scoperta della lettura e della interpretazione dei cuneiformi, avendo fatto conoscere molte analogie glottiche e grammaticali fra l'ebraico e l'aſsiro, spinse altri orientalisti a cercare in Babilonia lo stipite delle lingue semitiche. Il Dr. Hincks chiama l'aſsiro, per la ricchezza delle sue forme grammaticali, il sanscrito delle lingue semitiche. Sayce (5) cerca di persuadere che Abramo e Lot vennero di Babilonia ed hanno un'origine accadiano-caldea. La maggior parte delle radici bilittere semitiche, egli dice, ed un grande numero delle parole semitiche, relative alla vita civile e che denotano i primi elementi di una più elevata civiltà, sono derivate dalla lingua accadiana o prese ad imprestito dai Turanici vicini dei nomadi Semiti, avendo gli Aſsiri semitizzate le radici monosillabiche trasportate dai vicini turanici e cangiatele in trilittere; e fu dall'antica civiltà turanica in Babilonia che il primo Semita ricevette le sue prime lezioni di coltura. Babilonia, continua il Sayce (6), fu la culla della prima idea dei pesi e delle misure, idea che è a capo tanto della scienza quanto del commercio; che se di razza turanica furono i suoi primi scopritori, i Semiti furono imitatori e mediatori nel gran lavoro di civilizzazione, e le nazioni occidentali hanno per mezzo di loro ereditato i semi della coltura che eſsi soli seppero condurre alla sua più completa perfezione. — Il Vigouroux (7) dà come aſsiro il nome di Abramo, e trova che tutte le cognizioni, indicate dalla Genesi come anteriori alla partenza della famiglia di Thare per Harran, sono espresse da voci simili nelle due lingue ebraica ed assira. — Le ricerche di Rawlinson sembrano provare che la lingua di Babilonia dei tempi di Dario è semitica ed è la stessa essenzialmente della lingua assira di Tiglath-Pileser. — Secondo Boscawen, il testo bilingue di Khammuragas ed una stela semitica dello stesso re, ambedue di 1650 anni circa anteriori a Cristo, attestano una potenza semitica antichissima in Assiria ed una dinastia semitica 2000 anni a. C. sotto Sargon di Agane. E durante questa dinastia ebbe luogo la fusione delle religioni turaniche e semitiche dell'Asia Occidentale, e la cui figlia maggiore fu la religione dell'Assiria, la religione di Abramo prima della vocazione, e la quale ebbe senza dubbio una grande influenza sulla mente di lui e di quelli che fondarono il culto di un solo vero Dio (1). — Però Duval e Halévy (2) protestano con molto vigore e con buone ragioni in appoggio contro questi usurpamenti dell'assiro sulla filologia ebraica, di cui il libro di Friedrich Delitzsch dà esempi tanto curiosi. L'assiro, in grazia della perdita delle varietà fonetiche della gutturale e delle semivocali, è di tutte le lingue semitiche quella che ha il più da imparare dalle altre ed il meno da insegnar loro. — D'altra parte poi Vogt afferma (3) che Abramo parlava sicuramente l'aramaico prima della sua immigrazione in Palestina. E consta del resto che i suoi parenti, i quali non l'aveano seguito nel nuovo paese, parlavano l'aramaico fino all'epoca di Giacobbe; imperocchè Labano dà ad un monumento un nome aramaico (4) ed è chiamato nella Bibbia Labano l'arameo (5). — Comunque ciò sia, la lingua di Canaan divenne la lingua degli Ebrei, dopo che Abramo si fu dalla Mesopotamia trasferito nella Cananea (6). Egli e la sua famiglia nell'adottare la lingua dei Cananei non poterono non conservare, almeno per qualche tempo, varie parole, forme e maniere aramee; e ciò tanto più, in quanto che Giacobbe ritornò nella Mesopotamia, dove egli fece lungo soggiorno, dove si ammogliò e dove quasi tutti i suoi figli sono nati e cresciuti. Ma tali tracce d'aramaismo dovettero poco a poco dileguarsi dal linguaggio degli Israeliti dopochè essi sotto Giosuè si stabilirono nella Cananea (7). Quindi con ragione Isaia chiama l'idioma ebraico: lingua di Canaan (8). Ma qual era quest'ultima lingua ai tempi dei Patriarchi? Robiou opina che gli abitanti delle rive del Mediterraneo (Fenici e Cananei) avevano dapprima un idioma speciale (9), e che questo idioma fu soppiantato dal semitico, sotto il colpo di invasioni semitiche in seguito alla conquista (10). Se così è, ciò non potè dunque avvenire che dopo Giosuè; giacchè i Patriarchi dimorarono nella terra di Canaan sempre come stranieri avventicci ed in continuo pellegrinaggio (1), e non vollero mai allearsi per parentado coi Cananei (2). Che se noi poniamo a confronto le due opinioni di Schröder e di Robiou, dovremmo venire alla conclusione che Abramo in Palestina parlava una lingua non semitica, lingua che egli dovette comunicare ai suoi discendenti. — Si oſservi d'altra parte che Canaan era figlio di Cam, e che, se secondo la S. Scrittura i Cananei aborigeni, occupanti prima dell'Esodo la Palestina colle sue ricche e civilizzate comunità sulle coste, sono d'origine camitica, la Bibbia attribuisce a questa razza anche i potenti imperi di Babilonia e Ninive, i ricchi regni di Scheba e Havilah in Arabia Felice ed il maraviglioso reame d'Egitto (3). E, secondo Stuart Poole (4), avvi ogni ragione per credere che tutte queste genti camitiche parlavano lingue che differivano solo dialetticamente da quelle della famiglia siro-arabica. — D'altronde gli studi archeologici sembrano provare che un'invasione semitica nella Cananea e proveniente dal Sud avvenne molto tempo prima della immigrazione di Abramo. E di fatti, mentre la Bibbia fa menzione della differenza di lingua fra gli Ebrei, gli Egiziani, gli Aſsiri ed i Caldei (5), non vi è punto accennato che gli Israeliti ed i Cananei aveſsero lingue diverse. Il Sayce è perciò d'opinione che le più antiche tracce della lingua semitica si trovano certamente nei deserti dell'Arabia Settentrionale. Quindi egli è colà che secondo alcuni devesi cercare la lingua primitiva, onde sono derivati l'ebraico, l'aramaico e l'arabo (6).

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(1) Ascoli, Del neſso ecc., lettera al Prof. Kuhn, p. 190. — Renan, op. cit. lib. V. cap. II. — Schleicher, Beiträge, ec. II, p. 236. — Rödiger, nella prefazione (p. 3 e 4) della 19ª edizione (1862) della Grammatica ebraica di Gesenius.

(2) Every thing is against it; the structure of the language, the phonology of the speech, the conception of the grammar, the character of the lexicon, alike forbid the supposition, unleſs we can imagine a psychological miracle, by which the same mind was capable of originating two things so contrary as the Arian and Semitic conception of the verb (Sayce, op. cit., p. 102).

(3) Philos. Vorlesungen insbes. über die Phil. der Sprache, p. 84.

(4) Sayce, op. cit., p. 124.

(5) Origin of semitic Civilisation, Transactions of the Soc. of bibl. Archaeology, 1872, p. 295. — The Principles of comparat. Philology, p. 194-198.

(6) The Principles etc. p. 195.

(7) La Bible et les Découvertes modernes, p. 316.

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(1) Transact. of the Soc. of bibl. Archæol., 1879, p. 537.

(2) Revue juive, 1884, N. 15, p. 322; 1885. N. 19 e 20, p. 297.

(3) Det hellige Land, p. 20.

(4) Genesi 31, 47; — Dillmann, Genesis, p. 370. (5) Genesi 28, 5; 31, 24.

(6) Schröder, Die phönizische Sprache, p. 7.

(7) Si confronti Luzzatto (Sam. Dav.), Prolegomeni ad una Grammatica Ebraica, LXIV e LXV — E nota 6 pag. 19.

(8) Isaia 19, 18.

(9) Noi, dice Robiou, non conosciamo ancora sufficientemente i dialetti parlati dai Cananei e dai Fenici.

(10) Robiou, Histoire de la Chaldée et l'Assyrie. — Revue des questions historiques, t. X, 1871, Ottobre, p. 356 e seg.

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(1) Genesi 23,4. (2) Genesi, 24,3; 28,1.

(3) Babilonia ebbe fra i suoi più antichi monarchi Nembrod, che era figlio di Cush, cioè un Etiope, e perciò era probabilmente tale anche il suo popolo. Antiche tradizioni claſsiche poi e recenti ricerche linguistiche concordano nello stabilire una stretta conneſsione fra i primi abitanti della pianura della Baſsa Mesopotamia e le genti, che, sotto i vari nomi di Cushiti, Etiopi ed Abiſsini, furono per lungo tempo stabilite sul Nilo di mezzo. Enrico Rawlinson, il primo traduttore dei più antichi documenti babilonesi, dichiara che il vocabolario impiegato è decisamente cushita od etiopico, e che egli potè interpretare le iscrizioni principalmente coll'aiuto dei lavori pubblicati sui dialetti galla (abiſsini) e mahra (dell'Arabia meridionale). — La conneſsione degli Egiziani coi Cananei era già aſserita da Eupolemo (Vedi C. Müller, Fr. Hist. Graec., Vol. III, p. 212, frag. 3 di Polyhistor). — In Genesi 10,6 poi è detto esplicitamente che Cush (Etiopia), Mezraim (Egitto), Phut (Arabia) e Canaan erano figli di Cham.

(4) Smith, Dictionnary of the Bible, Scripture (Genesis X, segg.).

(5) Salmo 81,5; 114,1; — Isaia 36,11; — Geremia 5,15.

(6) Halévy (Revue des études juives, 1884, N. 17, p. 1-30) pensa che le Oasi dell'Arabia Deserta erano abitate da una popolazione aramea in poſseſso di una civilizzazione avanzata, probabilmente di origine aſsiro-babilonese; che gli Ismaeliti della Bibbia sono Aramei, non Arabi; che l'arabo attuale, il dialetto dei Coreisciti, non è divenuto claſsico e lingua generale che in grazia del Corano. L'arameo sarebbe stato la lingua primitiva degli Ebrei, i quali avrebbero imparato l'ebraico dagli indigeni di Canaan. — Quanto all'arameo posteriore all'esilio, eſsi l'avrebbero ricevuto, non dai Siri, ma da colonie aramee deportate da Sargon dall'Arabia in Palestina.

Lasciando in disparte questa questione, il Benfey (1) divideva il sistema delle lingue semitiche in due rami separati dall'istmo di Suez; il ramo asiatico cioè, comprendente tutte le lingue che ora sono chiamate semitiche: l'ebraico, il caldaico, il siriaco, l'arabo, il samaritano, il fenicio, l'aſsiro, l'imiaritico, il nabateo, il sabiano ed il mendaita; — ed il ramo africano comprendente: l'egizio antico, il copto, l'etiopico, il punico, il libico, l'amarico, insomma tutti gli idiomi dell'Africa settentrionale dal Mar Roſso all'Atlantico. Ed il Benfey abbracciava tutto il sistema col nome di lingue semito-egizie o egizio-semitiche, dando lo steſso nome al comune loro linguaggio stipite. Egli non tralasciava però di dichiarare, come abbiamo già detto dianzi, che i due rami si erano di buon'ora separati l'uno dall'altro, e lungo tempo prima anche della fiſsazione della maggior parte delle loro forme fleſsionali; ed eſsi avevano d'allora in poi svolto individualmente la base comune. Del ramo egizio il Benfey però non considerò che la lingua copta; e nella sua raccolta di tutte le analogie ed affinità, maſsimamente grammaticali, di questa lingua nei suoi tre dialetti colle lingue e coi dialetti del ramo asiatico, sebbene molte sue etimologie ed analisi foſsero piuttosto avventate e dubbiose, ed egli si sia perciò attirato una severa critica di alcuni orientalisti (2), rimane tuttavia una moltitudine di fatti incontestabili che sembrano provare inconfutabilmente la comunanza d'origine se non la simiglianza delle due famiglie di lingue (3).

Il portentoso progreſso dell'egittologia in questi ultimi anni ha fatto accostare all'opinione di Benfey molti illustri orientalisti, ed alcuni di questi anzi sono andati ben più oltre. Il Bunsen (4) riguarda la lingua dell'Egitto come rappresentante un primo strato anteistorico del semitismo; — le lingue della Caldea ne costituirebbero il secondo strato. E. De Rougé (5) constata che più si risale nell'antichità della lingua egizia e più vi si trovano raſsomiglianze, sopratutto quanto alla sintaſsi, colle lingue semitiche. — Il Renan però, che non vuole riconoscere alcuna comunanza di immediata origine dei due sistemi, afferma (6) che le raſsomiglianze fisiologiche dei due gruppi sono nulle o quasi nulle, che le raſsomiglianze grammaticali non hanno un carattere dimostrativo e che le analogie di sintaſsi provano poco, eſsendo dovute ad un grado di coltura intellettuale analogo piuttostochè ad una identità primitiva. Confuteremo più avanti queste aſserzioni di Renan, la prima delle quali confutano da se steſse le pagine del nostro Vocabolario Geroglifico. Qui ci contenteremo di citare una serie di sue considerazioni contenute nella sua opera: Histoire comparée des langues sémitiques, le quali non sostengono guari le sue tesi. Ed anzitutto riguardo all'analogia del grado di coltura intellettuale nei popoli semiti e negli egizi, la quale egli adduce per dar ragione delle analogie sintattiche delle loro lingue, ci pare che gli scritti numerosi e diversi della letteratura egizia sulla religione, la teologia, la morale, la retorica, la matematica, la medicina, la geografia, l'astronomia, l'astrologia e la magia; la contabilità, le storie, i poemi, gli inni, le favole, i romanzi, le orazioni, le relazioni militari e statistiche, le descrizioni di viaggi, gli epistolari ed i formolari; — le piramidi, gli obelischi, le statue, le stele, le pitture, le scolture, i basso-rilievi e gli alto-rilievi, le intarsiature, gli affreschi; — opere tutte che ancora oggidì ammiriamo; tutto ciò, pare a noi, fu prodotto da una coltura intellettuale ben poco analoga a quella punto lusinghiera, che Renan nelle prime pagine ci descrive comune a tutte le razze semitiche. — Delle lingue egizie il Renan considera specialmente la copta, ma le sue osservazioni riguardano analogie comuni anche all'antica lingua dei Faraoni.

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(1) Über das Verhältniſs der Aegyptischen Sprache zum semitischen Sprachstamm.

(2) V. specialmente Ewald, Zeitsch. für die Kunde des Morgenlandes, 1844, p. 429 e seg.

(3) Già sino dal 1808 Ignazio Roſsi aveva pubblicato a Roma le sue Etymologiae Aegyptiacae, il più importante lavoro che siasi finora pubblicato sul soggetto delle affinità del copto coll'ebraico, e dove domina il vero sentimento della legge di analogia, sebbene il Roſsi nelle sue ricerche partiſse dal falso concetto che il copto foſse una corruzione dell'ebraico.

(4) Outlines of the philosophy of universal history, applied to language and religion; t. I, p. 183; t. II, p. 58 e seg.

(5) Mémoire sur l'inscription du tombeau d'Ahmès, p. 295.

(6) Histoire comparée des langues sémitiques, p. 75.

Il Renan comincia col trovar strana l'identità dei pronomi e sopratutto della maniera onde essi sono trattati nelle due lingue egizia ed ebraica, e deve confessare che questa identità si osserva perfino nelle particolarità che sembrano le più accessorie; che molte irregolarità apparenti del pronome semitico, per es. il cangiamento di כ in ת all'affisso, trovano anzi nella teoria del pronome egizio una soddisfacente spiegazione. Poi è costretto a riconoscere la comunanza dell'agglutinamento delle voci accessorie, dell'assimilazione delle consonanti, dell'ufficio secondario delle vocali e della loro instabilità che le fa spesso omettere nella scrittura, le analogie delle coniugazioni copte ed arabo-ebraiche, ed "enfin „ così termina il Renan questi confronti: "une entente analogue de la phrase et une conception presqu' identique des rapports grammaticaux établissent entre les deux systèmes de langues d'incontestables affinités „. L'illustre orientalista però non cerca di scoprire le cause di queste analogie, o, piuttosto di rinunziare alla sua idea preconcetta, se la sbriga col dichiarare quasi insolubile il problema, se queste affinità siano fortuite o veramente organiche e dovute ad un'origine comune. — Dotto come egli è nelle lingue semitiche, non potendo in questa trovare l'etimologia di molte parole, come: אָחוּ, הִין, תֵּבָה, קִיקָיוֹן, חֲרָבָה, בְּהֵמוֹת, אַמָּה, אֵיפָה, ecc., non ricusa di dichiarare (p. 190) esser suscettibile di esser stabilito con certezza l'introduzione di un certo numero di parole egizie nelle lingue semitiche ed in particolare in quella degli Israeliti, e che questa moltitudine di parole egizie conservate nella Bibbia attestano la profonda traccia che l'Egitto lasciò nella lingua e nella memoria degli Israeliti, anche lungo tempo dopo la loro uscita da questo paese. Ma Renan si affretta di soggiungere, accostandosi a Gesennius (1): "Il est remarquable du reste, que la plupart des mots ainsi adoptés sont transcrits de façon à montrer que l'auteur israélite leur prêtait une étymologie hébraique et voulait leur assigner un sens dans sa propre langue „. — Dopo aver detto (p. 106) che l'Esodo ed i Numeri contengono informazioni affatto autentiche e contemporanee sullo stato e sugli atti degli Israeliti nel deserto e nella penisola del Sinai, dichiara tosto non potersene inferire che questi libri ci rappresentino la lingua come esisteva a quell'epoca, poichè la definitiva redazione dei libri contenenti la storia antica d'Israele non rimonta probabilmente oltre l'anno

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(1) Lehrgeb. der hebr. Sprache, p. 521.

750 a.C. (1). — Alla pagina seguente, dopo aver accennato che nei racconti dell'epoca patriarcale non si trova alcuna traccia di scrittura, chè anzi i monumenti commemorativi (cumuli di pietre, altari, alberi) denotano costumi che suppongono l'assenza di ogni scrittura, all'uscire dall'Egitto, dice egli, troviamo gli Israeliti in possesso della scrittura, almeno della scrittura solenne, scolpita nella pietra. "On ne peut douter„, dichiara il Renan a p. 108, "que le journal des campements du désert et quelques antiques tholedoth n'aient été dès lors fixés.......Certes à les voir entrer en Egypte ne sachant point écrire et en sortir avec l'écriture, on est bien tenté de croire, qu'ils durent cette révélation à l'Égypte elle-même„. Però egli non crede neanche a questo, parendogli troppo radicale la differenza dei due alfabeti. Ma dopo i lavori di Hug, Seyffarth, Olshausen, E. De Rougé e Lenormant, non è più permesso dubitare della derivazione dell'alfabeto ebraico dai caratteri della scrittura egizia. Egli è ormai provato che dalla scrittura ieratica egizia fu direttamente formato l'alfabeto fenicio (probabilmente all'epoca degli Hyq-shosh) e quindi l'ebraico (2). La stela di Mesa, re di Moab (9 secoli a.C.) (3), conservata nel Museo del Louvre, contiene una iscrizione in caratteri fenici, che è il più antico monumento finora conosciuto della scrittura puramente alfabetica; ed in essa trovasi la più antica forma delle lettere semitiche. E di nessun valore è il tentativo di W. Deecke (4), il quale contrariamente all'opinione oggidì generalmente accolta, cerca di far derivare l'alfabeto ebraico dai cuneiformi.

È però rammaricabile che il Renan non abbia cercato di confrontare colla lingua egizia quella dei monumenti e delle antiche tholedoth, che egli ammette si componessero appena dopo l'uscita degli Israeliti dall'Egitto, nè di approfondire le differenze organiche fra questa lingua e quella degli altri libri della Bibbia; forse egli avrebbe modificato la sua opinione intorno alla data della compilazione dei libri del Pentateuco. Imperocchè non è solamente la scrittura che gli Israeliti presero dagli Egiziani, ma le tracce lasciate dalla loro dimora in Egitto sul loro linguaggio, sulla loro religione e sui loro costumi furono di molto più profonde di quanto potè riconoscere o supporre il Renan (5). E quanto alla lingua dei libri mosaici noi siamo del parere dello Steinthal, quando dichiara nettamente che:

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(1) In questa opinione il Renan è d'accordo con Ewald, Lengerke, De Wett ed altri.

(2) E. De Rougé, Memoria presentata all'Academie des Inscr. et Belles-Lettres di Parigi nel 1859 e pubblicata nel 1874. — F. Lenormant, Manuel d'histoire ancienne, Vol. II, p. 339 e seg.; Idem, Sur la propagation de l'alphabet fénicien dans l'ancien monde. — Il Caylus (Recueil d'Antiquités, Vol. I, p. 72, ediz. 1761) avea già avanzato come una grande congettura che la scrittura fenicia derivasse dalla ieratica egiziana.

(3) Questa Stela è chiamata anche Stela di Dhibân e fu scoperta nel 1869 da Clermont-Ganneau. — Mesa regnava in Moab ai tempi di Jehoram e di Jehoshaphat (II Re, 3, 4–27).

(4) Zeitsch. der deutsc. morg. Gesellschaft, 1877, 1º fascicolo.

(5) The life and character of the Jewish race were indelibly impressed and coloured by their long residence in that wonderful land (Egitto), and their long contact with the wonderful Egyptian nation. For nearly eighteen centuries the histories of Egypt and Palestine were intermixed, and the Hebrew and Egyptian races acted and reacted one upon the other. (Rawlinson, History of Ancient Egypt. Vol. II, p. 245).

“Als zum ersten Male in Geiste eines Propheten der Gedanke vom Einen und Unendlichen erwachtet, da hatte der Formenbau der hebraischen Sprache gewiſs schon längst den Grad der Vollkommenheit erreicht, über den hinaus sie nicht gelangt ist„(1). D'altronde gli avanzi che ci rimangono della letteratura ebraica sono privi d'importanti cangiamenti in fatto di lingua durante il periodo da Mosè alla cattività; e lo steſso si può dire della lingua egizia da Mene ai Tolomei.

Qualunque siano stati il paese originario e la lingua primitiva degli Israeliti, egli è certo che questi, allorchè vennero in Egitto, formavano un nucleo di poche famiglie o tribù di pastori (2), i quali non avevano mai insino allora dato saggio di alcuna coltura, e la cui lingua, non compresa dagli Egiziani (3), dovea improntarsi dello stato semibarbaro nel quale eſsi erano fino a quel tempo viſsuti. Giacobbe, i suoi figliuoli ed i figliuoli dei suoi figliuoli, in tutti settanta persone della sua famiglia (4), oltre i loro servi e schiavi, vennero e si stabilirono in Egitto sotto il re Aphobis (5), evidentemente uno degli Apapi della XVI o XVII dinastia (Hiq-shosh). E vi rimasero eſsi ed i loro discendenti per oltre quattrocento anni (6), la metà dei quali in piena indipendenza ed in amicizia cogli Egiziani, e protetti e favoriti dai re pastori; e l'altra metà come schiavi sotto i re indigeni, i quali aveano ricacciato gli Hiq-shosh e si erano resi nuovamente padroni di tutto l'Egitto. E solamente sotto Menephtah II (7) od uno degli ultimi re della XIX dinastia (8) poterono gli Israeliti condotti da Mosè uscire dall'Egitto verso l'anno 1321 a. C. (9). In questi quattrocento anni gli Israeliti si moltiplicarono prodigiosamente, poichè due anni dopo la loro uscita dall'Egitto, Mosè ed Aronne annoverarono fra eſsi ben circa settecentomila uomini dai venti anni in su ed atti alla guerra (10). Egli è impoſsibile che in così lunga durata del contatto degli

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(1) Charakteristik der hauptsächlichsten Typen des Sprachbaues, p. 242.

(2) Esodo 47, 3. (3) Esodo 42, 23. (4) Genesi 46, 27; Esodo 1, 5.

(5) Giovanni d'Antiochia, framm. 39. — C. Müller, Fr. Hist. Gr., t. IV.

(6) Secondo l'Esodo (12, 41) precisamente 430 anni.

(7) De Rougé, Examen critique de l'ouvrage de M. le Chevalier de Bunsen, 2ª parte, p. 74.

(8) Maspero, Histoire ancienne, p. 261; Brugsch, Histoire d'Egypte, II, 125; Birch, Egypt from the earliest times, 133; Lenormant, Manuel d'histoire ancienne de l'Orient, II, 292 (edizione 1882); Chabas, Recherches pour servir à l'histoire de la XIX dynastie, p. 147; G. Rawlinson, Egypt and Babylon from Scripture and profane sources, p. 264. — Tutti questi orientalisti danno Menephtah I, figlio di Rameſse II, come il Faraone dell'esodo degli Ebrei.

(9) Secondo Brugsch (Hist. de l'Egypte, p. 187) l'Esodo ebbe luogo fra il 1327 ed il 1321 a. C. — Secondo S. Poole (Smith, Diction. of the Bible) la data più soddisfacente sarebbe 1652. — I nostri antichi cronologisti si sono fermati per l'esodo all'anno 1485, ciò che s'accorda esattamente colla combinazione del libro dei Re (I Re, 6, 1); poichè l'era di Salomone può eſser fiſsata con sufficiente certezza all'anno 1000. La cronologia talmudica dà l'esodo nel 1313. — Gli egittologi non hanno ancora scoperto nulla di preciso riguardo a questa questione.

(10) Numeri 1, 46; 2, 32.

Israeliti cogli Egiziani, specialmente nel secondo periodo del loro soggiorno, non siasi formata una fusione della favella dei figli d'Israele colla lingua egizia. Anche facendo risalire il cominciamento di questa fusione all'epoca dell'invasione dei Pastori e della loro conquista del Baſso Egitto, in tesi generale noi possiamo ammettere l'opinione di Sayce (1) che, ovunque la preſsione sociale è abbastanza forte, o per conquista o per personale intereſse o per altre cause, il popolo inferiore adotterà l'idioma del superiore; e quindi, dove i conquistatori non sono numerosi, o dove eſsi sono meno civilizzati che la nazione conquistata, le neceſsità della vita d'ogni giorno e l'influenza della letteratura obbligheranno i primi ad adottare la lingua della seconda. — Ora, solamente dopo la loro uscita dall'Egitto gli Israeliti lasciarono traccia della loro lingua nei libri mosaici anzitutto e poi negli altri libri della Bibbia. I libri mosaici ci offrono una lingua nella sua perfetta conformazione, colle sue regole fiſse ortografiche, grammaticali e sintattiche, con un fraseggiare elegante ed energico ad un tempo. E questa conformazione e queste regole e questo stile noi troviamo quasi integralmente ed identicamente nelle scritture egizie, non solo dell'epoca dell'Esodo, ma in quelle eziandio di molti secoli anteriori alla venuta degli Israeliti in Egitto (2). Anzi, a misura che si va allargando il campo conosciuto della grammatica, del leſsico e della glottologia della lingua egizia, va contemporaneamente aumentando in modo straordinario il numero delle analogie morfologiche, leſsiche e grammaticali che si svelano tra questa lingua e l'ebraica. E molti illustri egittologi, quantunque d'altro occupati che di linguistica comparata, dal solo studio dei monumenti e dei papiri egizi, furono condotti a far raccolte più o meno estese di queste analogie, specialmente leſsiche. Che se noi mettiamo insieme le voci comparate da Ebers, Chabas, Brugsch, Birch, Lauth e da altri egittologi, anche senza tener conto dei confronti talora un pò arrischiati di Harkavy (3), formiamo già una raccolta degna di eſsere presa in considerazione (4). Che si dirà allora, quando, esteso questo studio comparativo a tutta la leſsiologia, a tutte le forme grammaticali, a tutti i modi di dire dell'una e dell'altra lingua, la raccolta diviene un volume? In presenza di questo risultato, e quando vediamo che le analogie non suſsistono solamente nelle forme radicali, ma si conservano anche nelle derivate, noi non poſsiamo più dubitare dell'affinità delle due lingue. « Cette affinité existe » diceva già il barone de Merian (5), « lorsque dans les langues de peuples, dont les rapports mutuels sont constatés par l'histoire ou par des conformités phisiques, il se rencontre une foule de mots qui ont le même sens avec le même son. En pareil cas la construction grammaticale de ces langues présente ordinairement auſsi des coincidences frappantes ». E noi diremo con Sayce (6): questa affinità —

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(1) The Principles etc., p. 166.

(2) Ebers, Aegypten und die Bücher Moses. — De Rougé, Memoire sur l'inscription du tombeau d'Ahmès, p. 295.

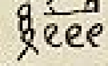
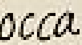
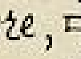
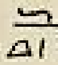
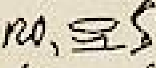
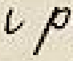
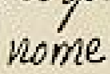
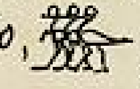
(3) Journal Asiatique, 1870, p. 161 e segg.

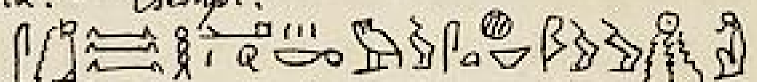
(4) More than one third part of the old egyptian words in the coptic will be found in semitic, and particularly in Hebrew (Birch, Egypt's place in universal history, di Bunsen, traduz. ingleſe di Cottrell, Vol. V, p. 774).

(5) Principes de l'étude comparative des langues, Paris, 1828, p. 18.

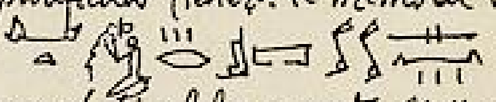
(6) The Principles etc., p. 102 e seg.

esiste allorquando tra due lingue si riscontra la somiglianza di struttura generale, la somiglianza di grammatica sia nella forma che nel significato, un regolare scambio di suoni fonetici, e finalmente la somiglianza di significato nelle voci all'aspetto isomorfe. Già abbiamo parlato delle somiglianze lessiche, ed il nostro Vocabolario contiene i risultati dei confronti in questo senso fatti tra l'egizio, il copto e l'ebraico. Non diremo neanche nulla dell'identità assoluta dei pronomi personali e possessivi e degli aggettivi numerali, avendone già altri parlato estesamente (1). Sulla somiglianza di struttura e di grammatica ci contentiamo di citare le dichiarazioni a questo riguardo dello stesso Renan (V. retro, pag. 12, lin. 14-19). — Noi aggiungeremo solamente alcune affinità grammaticali e di idiotismo che ci sembrano degne di considerazione.

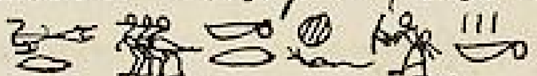
a) I pronomi personali espressi coi possessivi affissi a sostantivi rappresentanti il corpo od una parte del corpo o l'anima. Di questi sostantivi i più usati in egizio sono:  le membra, la bocca,  la faccia, ovvero il cuore,  il dorso, il ventre,  la mano,  i piedi,  oppure il corpo, la figura o la forma, la forma, l'immagine, il ritratto, il nome,  la persona, l'individuo, l'io,  gli spiriti, l'anima. — Esempi:



Tu (sei) purificato (letter.: le membra tue sono purificate) nella sala del Dio Shu:

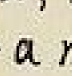


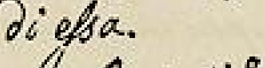
Pose i sacerdoti al loro posto (letter.: al posto dei loro piedi).



Più grande sei tu (letter.: è l'anima tua) che i tuoi nemici.

In ebraico sono comunissimamente usati in tal senso i sostantivi: פְּנֵי viso, volto, faccia, נֶפֶשׁ anima, vita, persona. Per es.: פָּנֶיךָ, tu, tu stesso, עַל פָּנָיו davanti a lui, נַפְשִׁי io, io stesso, לְנַפְשֹׁתֵינוּ per noi, ecc. Si trovano però anche usati nello stesso modo i nomi: יָד mano, רֶגֶל piede (2).

b) I pronomi personali suffissi alle preposizioni, come: a me,  a te, ecc.; da te, per te, ecc.; לִי a me, לְךָ e לָךְ a te, ecc.; בִּי in me, con me, בְּךָ e בָּךְ in te, con te; עִמְּךָ con te, עִמָּנוּ con noi, לָהּ a lei, מִמֶּנִּי opp. מִנִּי da me, מִמְּךָ da te, ecc.; כָּמוֹךָ come te, כָּמוֹנוּ come noi, עָלֶיהָ su di essa.

c) Il soggetto pronome affisso al gerundio:  (Inscr. d'Ahmès) per il mio combattere; בְּקַחְתּוֹ אֶת־רִבְקָה (Gen. 25,20) nel suo prender Rebecca.

d) Il pronome relativo al caso obliquo retto da una preposizione posta in fine della proposizione, come:

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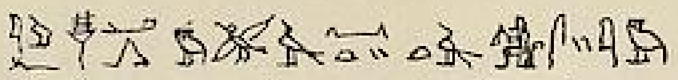
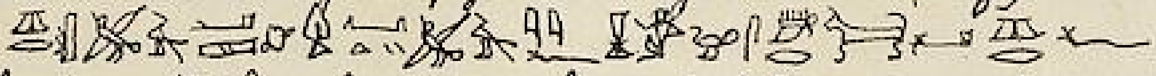
(1) Sul confronto dei pronomi personali egizi e semitici, oltre l'opera citata di Benfey e quella di Renan (V. retro), si consulti Maspero (Mémoires de la Société de Linguistique de Paris, T. II, 1° fasc.), Lenormant (Essai sur un document mathématique chaldéen, note), Halévy (Lettre à M. d'Abbadie sur l'origine asiatique des langues du Nord de l'Afrique, Actes de la Soc. philol.).

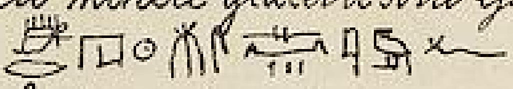
(2) Genesi 30,30; Num. 33,1; I Sam. 25,35; II Sam. 19,2.



Egli stette dove era la principeſsa: letter.: egli stette nel (luogo) che la principeſsa (era) ivi;



Sotto il cedro, sotto il quale giaceva il suo fratello minore: letter.: sotto il cedro che il suo fratello minore giaceva sotto eſso;



Sin dal giorno in cui naquero: letter.: sin dal giorno eſsi naquero in eſso.

דֶּרֶךְ אֲשֶׁר אָנֹכִי הוֹלֵךְ עָלֶיהָ

Il cammino sul quale io vado: letter.: che io vado su di eſso;

אֶל הַמָּקוֹם אֲשֶׁר נָבֹא שָׁמָּה

Al luogo dove noi andremo; letter.: che noi andremo là;

אִישׁ אֲשֶׁר נָתַתִּי לוֹ

L'uomo al quale io diedi: letter.: che io diedi a lui.

e) La formazione del femminino, in geroglifico colle desinenze, ed in ebraico colle desinenze identiche ת, ־ת, ־ַת, ־ֶת, ־ֵת e ־ִת. Per es.: da, da, da; מַסְגֶּרֶת da מַסְגֵּר, גְּבֶרֶת da גְּבִיר, שֵׁנִית da שֵׁנִי, שְׁבוּת da שְׁבִי, דַּעַת da יָדַע, זִמְרָת da זמר, עֶזְרַת da עזר. — Si noti che la terminazione ־ת si trova in ebraico in tutti i sostantivi e gli aggettivi femminili in costruzione, i quali allo stato aſsoluto terminano in ־ָה.

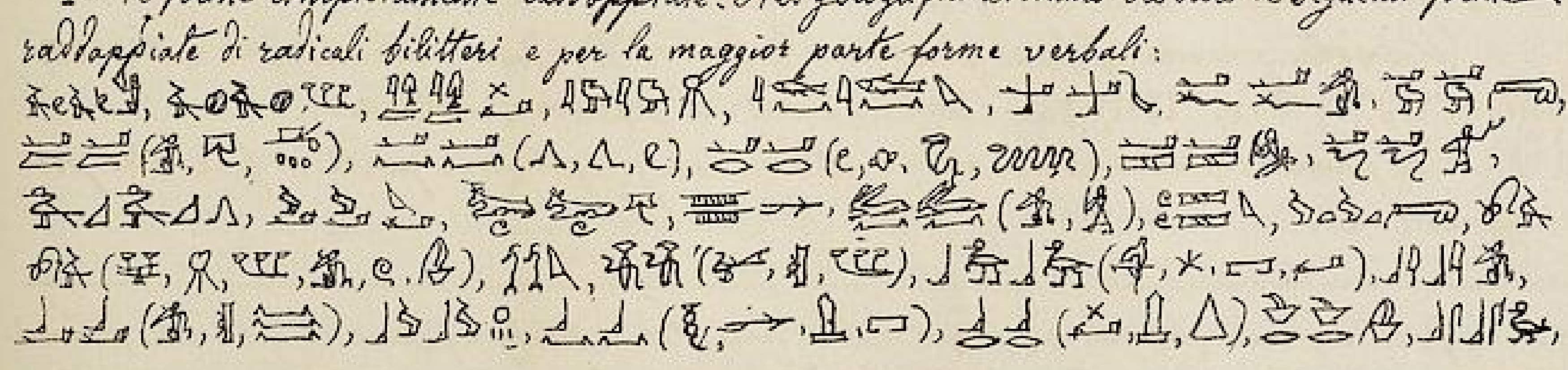
f) Gli aggettivi qualificativi e dimostrativi sempre posposti al loro sostantivo (1).

g) La formazione del superlativo col raddoppiamento dell'aggettivo. Così in ebraico: רַבְרַב, טוֹבטוֹב, רַעְרַע, קָדוֹשׁ קָדוֹשׁ, הָאָדָם הָאָדָם o אֲדַמְדָּם. In egizio per lo più la reduplicazione si trova rappresentata dal segno convenzionale, come ūr-ūr, grandiſsimo, maſsimo, āger-āger, perfettiſsimo. Ma si trovano eziandio le forme

h) Il comune uso vicendevole delle forme verbali del paſsato, del presente e del futuro per ognuno di questi tempi.

i) Le forme raddoppiate. Ve ne sono di diverse specie, con tipi corrispondenti nelle due lingue.

I — le forme completamente raddoppiate. Nei geroglifici abbiamo trovato le seguenti forme raddoppiate di radicali bilitteri e per la maggior parte forme verbali:



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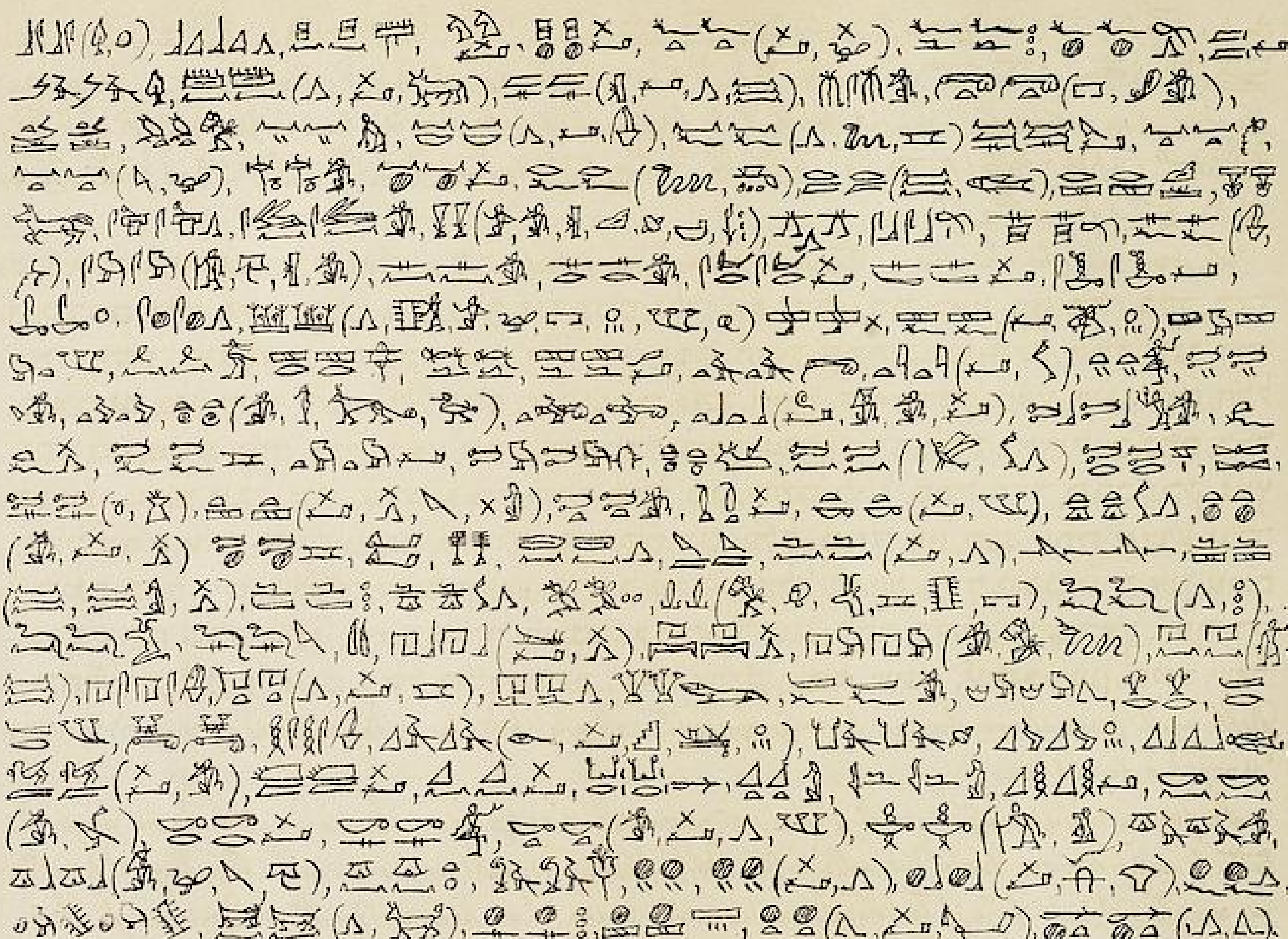
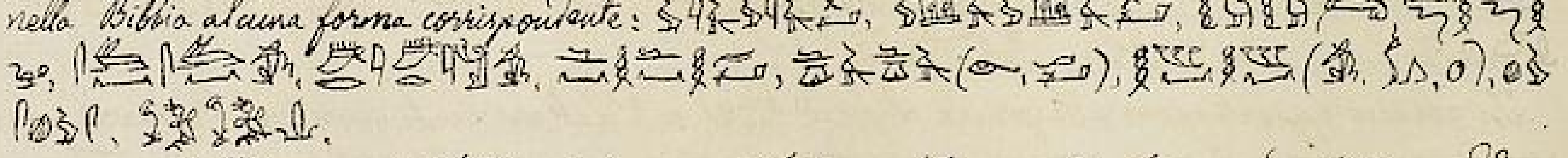
(1) Questo fatto merita molta considerazione, perchè precisamente il contrario succede nelle lingue indo-europee.

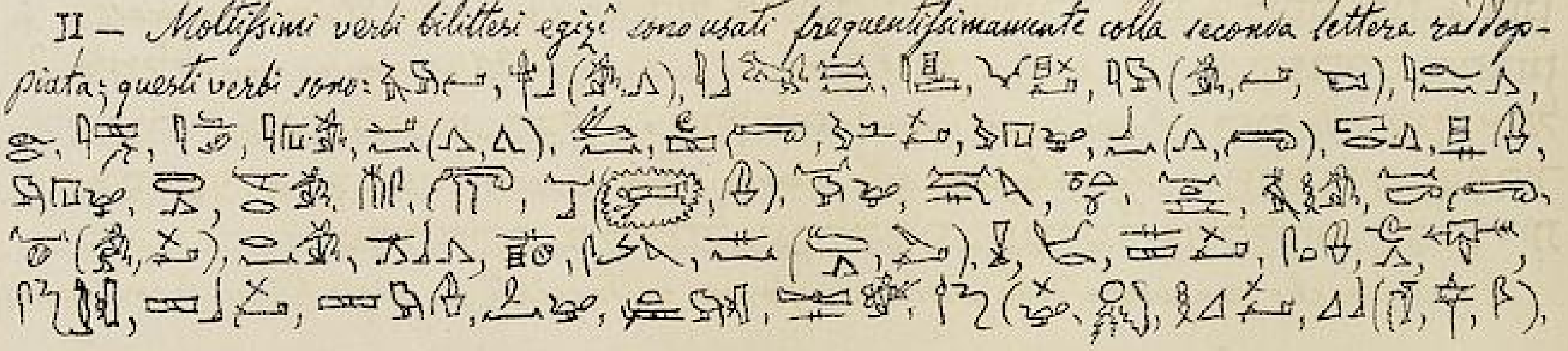


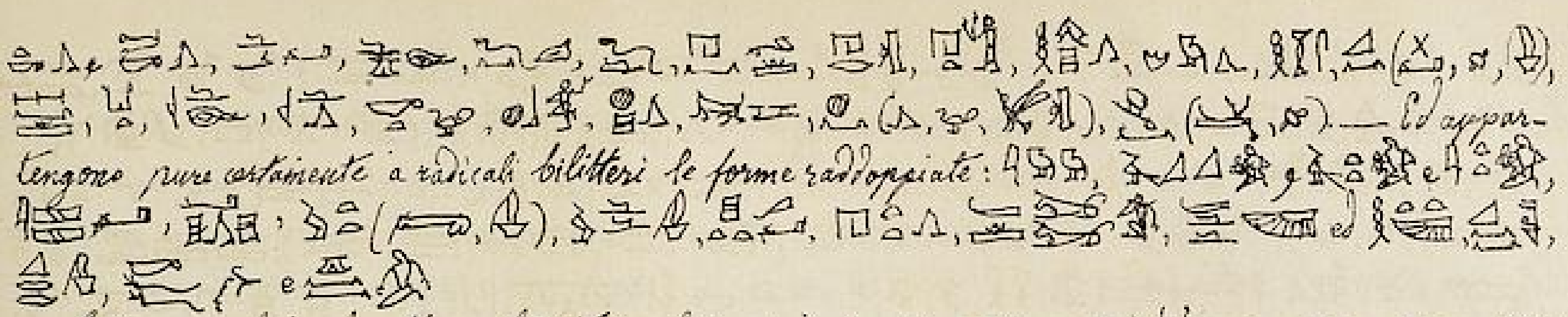
Corrispondono in ebraico alle precedenti forme verbali i Pilpihel di molte radici quiescenti 'ain-vau, come: שלשל da שול, כלכל da כול, טיטא da טוא, פצפץ da פוץ, ed i Piel e Paal di parecchi difettivi 'ain, come: גלגל da גלל, חרחר da חרר, חתחת da חתת, ערער da ערר, קלקל da קלל, שעשע da שעע, ecc.; ed ai nomi le forme nominali: בַּקְבּוּק, בַּרְבֻּרִים, דַּרְדַּר, זַלְזַלִּים, זַמְזֻמִּים, חַלְחָלָה, חַרְחֻר, טַלְטֵלָה, כַּדְכֹּד, כַּרְכָּרוֹת, סַלְסִלּוֹת, סַנְסִנִּים, עַפְעַפַּיִם, עַרְעָר e עַרְעֵר, פַּרְפַּר, צַפְצָפָה, צַחְצָחוֹת, צְלָצַל e צִלְצַל e צֶלְצְלִים, צִנְצֶנֶת, צַעֲצֻעִים, קִלְקֵל, קַעֲקַע, קַשְׂקֶשֶׂת e קַשְׂקַשׂ, שַׁעֲשׁוּעִים, שַׁרְשְׁרָה, תַּלְתַּלִּים, תַּעְתֻּעִים.

In egizio abbiamo ancora trovato le seguenti forme raddoppiate di radicali trilitteri, cui però non si trova nello Bibbia alcuna forma corrispondente:



II — Moltissimi verbi bilitteri egizi sono usati frequentissimamente colla seconda lettera raddoppiata; questi verbi sono:



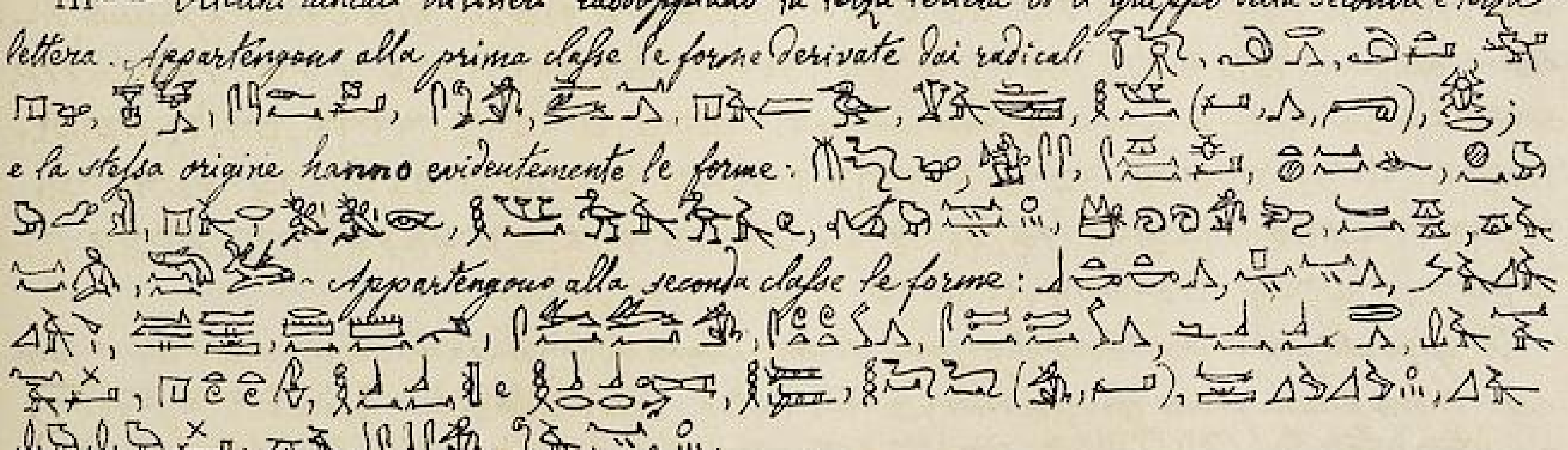


— Ed appartengono pure certamente a radicali bilitteri le forme raddoppiate:

Le forme analoghe che abbiamo trovato in ebraico sono i verbi: אשש, ארר, אפף, אנן, אלל, אשש, אבב,
זקק, דמם, דלל, דכך, דבב, גרר, גפף, גנן, גמם, גלל, גזז, גדד, גבב, בצץ, בזז, ברר, בקק, בדד,
חזז, חדד, חגג, חבב, זרר, זקק, זמם, זלל, זכך, זבב, התת, הרר, המם, הלל, הדד, הגג, דרר,
כפף, כסס, כלל, כדד, ישש, ילל, ידד, יבב, טפף, טלל, חתת, חרר, חקק, חצץ, חנן, חמם, חלל,
נסס, נדד, מׂשׂשׂ, מרר, מקק, מצץ, מסס, מנן, מלל, מכך, מחח, מדד, לקק, לחח, לבב, כתת, כרר,
עסס, ענן, עמם, עלל, עזז, עדד, עבב, סרר, ספף, סנן, סמם, סלל, סכך, סדד, סבב, נקק, נצץ,
צלל, צחח, צדד, צבב, פתת, פרר, פצץ, פסס, פנן, פלל, פחח, פזז, פגג, עתת, עשש, ערר,
רמם, רכך, רטט, רדד, רבב, קשש, קרר, קצץ, קנן, קלל, קשט, קדד, קבב, צרר, צנן, צמם,
שכך, שחח, שדד, שגג, שבב, שרר, שמם, שכך, שדד, שגג, רתת, רשש, רקק, רצץ, רפף, רנן,
תפף, תעע, תנן, תמם, תלל, תכך, שתת, שרר, שקק, שפף, שעע, שסס, שנן, שמם, שלל.
Delle quali forme alcune hanno le corrispondenti radicali bilittere, altre derivano da radicali 'ain-vav, 'ain-jod o lamed-he.

Le forme raddoppiate di questa classe, così numerose in egizio ed in ebraico da abbracciare pressochè tutte le combinazioni due a due delle lettere dell'alfabeto così nell'una come nell'altra lingua, dimostrano quanto naturale fosse il trilitteralismo in queste lingue, il quale aveva spinto gli Egiziani e gli Ebrei a convertire nell'uso in trilitteri i radicali monosillabici che essi conservavano nella lingua.

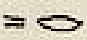
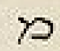
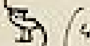
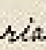
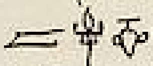
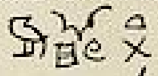
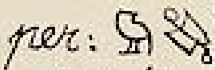
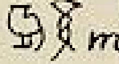
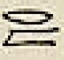
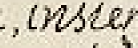
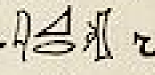
III — Alcuni radicali trilitteri raddoppiano la terza lettera od il gruppo della seconda e terza lettera. Appartengono alla prima classe le forme derivate dai radicali



e la stessa origine hanno evidentemente le forme: — Appartengono alla seconda classe le forme:

In ebraico appartengono alla prima classe i Pi'el e Pu'al dei verbi quiescenti 'ain-vav, come: בונן da בון, בוסס da בוס, גורר da גור, חולל da חול, ecc., e gli Ithpi'el corrispondenti: התבונן, התבוסס, ecc.; ed anche i Pi'el di alcuni radicali trilitteri comuni, come: אמלל da אמל, רענן da רען. Si aggiungano i nomi: שַׁעֲרוּר, שַׁאֲנָן, נַעֲצוּץ, חַכְלִילִי e חַכְלִילוּת. — Appartengono alla seconda classe le voci: אֲבַעְבֻּעוֹת, אֲסַפְסֻף, שְׁפַרִיר, תַּמְרוּרִים, חֲבַרְבֻּרוֹת, חֲלַקְלַקּוֹת, חֲמַרְמַר, עֲקַלְקַלּוֹת, פְּתַלְתֹּל, שְׁחַרְחֹרֶת.

Si noti poi che non poche delle precedenti forme raddoppiate in egizio hanno le corrispondenti in ebraico equivalenti in suono e significato, come si può verificare nel nostro Vocabolario.

l) La formazione delle preposizioni, degli avverbi e dei gerundî per mezzo delle particelle prefiſse ל= , מ=  (varianti:  ed ), le quali sono preposizioni omofone e sinonime nelle due lingue. Per es.:  m-àb, a piacere, a capriccio, a beneplacito:  m-àput, di, per:  m-àsu, invece di, in luogo di, per, in ricompensa di;  m-ūaḥ, oltracciò, di più, fuori di (confr. לְבַד, מִלְּבַד, oltre): , r-mo (לְמוֹ), preſso, vicino, in, con, insieme;  r-àgr ed  r-menx, perfettamente, esattamente. לָבֶטַח confidentemente, senza timore, sicuramente; מֵאָז da antico tempo, da allora, da quando, prïacchè; לְכָלָה del tutto, definitivamente, totalmente; מִלִּפְנֵי, מִפְּנֵי, לִפְנֵי davanti, dinnanzi, dal cospetto, per cagione. — Non diamo esempi di gerundî, trovandosene di tutti i verbi nelle due lingue (1).

Venendo ora a parlare della lingua come strumento della vita famigliare, sociale, civile e religiosa, egli è certo che di molte cose, siano azioni intellettuali o materiali, siano cose astratte, siano oggetti, od istrumenti, od animali, o vegetali o minerali, gli Ebrei non potevano avere gran di nozioni nella vita isolata e pastorale che eſsi aveano condotto prima della loro venuta in Egitto. Or queste cose e queste azioni noi vediamo accennate come comuni nei libri mosaici e designate con vocaboli quasi identici ai corrispondenti egizi. Specialmente nella nomenclatura delle cose sacre, degli arredi ed ornamenti del tempio e dei sacerdoti, e di molte cerimonie pare evidente che Mosè abbia del tutto copiato quanto egli aveva visto e udito in Egitto. Sebbene ciò sembri in contradizione coll'idea di Mosè di allontanare lo spirito d'Israele dall'idolatria e di bandire dalla memoria del suo popolo l'ignominia dell'Egitto, noi siamo di parere che Mosè abbia dovuto raſsegnarsi a fare alcune conceſsioni per non perdere il tutto, cioè per non alienarsi completamente il popolo che egli conduceva e che sembra aveſse nella sua dimora in Egitto finito coll'adottare in gran parte la religione degli Egiziani (1). Ed a questo proposito ci sia permeſso dichiarare che l'inclinazione all'idolatria egizia (2) dovette eſsersi ben profondamente impoſseſsata del-

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(1) Fra queste analogie non va taciuta la compiacenza che hanno comune gli scrittori ebrei, arabi ed egiziani, di ornare i loro scritti di frequenti serie di alliterazioni, ed il loro modo di svolgere il pensiero in poesia. A questo riguardo dice E. De Rougé (Moniteur Universel, 1851, 8 Marzo): “Il serait peu naturel de penser que la poésie hébraïque n'ait rien emprunté aux belles formes en usage chez le peuple égyptien, lorsque nous trouvons dans les hymnes égyptiens la division en versets, les oppositions et le parallélisme des idées, qui forment le fond des poésies sacrées. Je crois même pouvoir annoncer que quelques-unes des plus belles figures bibliques sont littéralement égyptiennes”. E Rawlinson (History of Egypt, V. I, p. 132): “Like the hebrew poetry, it (la poesia egizia) delighted in parallelisms and antitheses; while it transcended Hebrew poetry in its rhytmic arrangement, in the balance of the lines, the close correspondence of clause to clause, and the strict observance of rhytmic law in most cases”. E finalmente L. Stern (Records of the Past, V. VI, pag. 127): “The Egyptian poetry like that of the Hebrews delights in a sublimer language, in parallelisms and antitheses, and in the ornement of a burden”.

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(1) Josuè 24, 14; Ezech. 20, 7 e 8. — Vedi anche ciò che scrive Chabas (Transact. of the Soc. of bibl. Arch. I, p. 173) sulle analogie fra le dottrine morali degli Egiziani e degli Israeliti, e Max Büdinger (Aegyptische Einwirkungen auf hebraeische Culte). Rawlinson e Brugsch, nelle loro Storie d'Egitto (il 1º a pag. 104 ed il 2º a p. 17) hanno constatato che le quarantadue leggi della religione egizia, contenute nel 125º Capitolo del Rituale dei Morti, non la cedono per nulla ai precetti del Cristianesimo, e che Mosè nel compilare il suo codice di leggi non fece che tradurre in Ebraico i precetti religiosi che egli trovò nei libri sacri del popolo fra cui egli era stato allevato; e che è un fatto incontestabile che vi è una strettiſsima affinità e conformità fra la legge morale degli Egiziani ed i precetti del Decalogo. — Anche la proibizione di mangiar pesci senza squame è presa dall'Egitto. È vero che in Egitto questa proibizione era conseguenza della santità in cui erano tenuti questi pesci (specialmente l'oxyrhinchus, il phagrus, il latus ed il meotes). Ma questa supposta santità era forse dovuta all'eſsere queste specie di pesci ritenute meno sane che le altre, la quale opinione prevale ancora oggidì in Egitto. E molto verosimilmente fu la steſsa opinione che dettò la proibizione nella legge mosaica. — Confronta anche le Maſsime dello scriba Ani ed il Libro della Sapienza egizia, scritto dal principe Phtahotep nel suo 110º anno, libro che dimostra nell'autore un'eccellente percezione della verità morale e che non male a proposito è stato comparato coi Proverbi di Salomone.

(2) Qualche traccia vediamo nella Bibbia dell'idolatria degli Ebrei prima dell'Esodo; ci rammentino per es. i teraphim menzionati nella Genesi (31, 19). Tuttavia ben più sviluppata fu l'idolatria dei tempi posteriori. Vedi Esodo 32, 3, 4 e 5; Deut. 4, 19; 17, 3; Giudici 3, 5 e 7; 8, 24 e 29; I Sam. 19, 13 e 14; II Re, 23, 5; Gerem. 8, 2; Giobbe 31, 26 e 27; e la nota della p. seg. — E mentre il culto dei teraphim era semplicemente un culto di lari o divinità domestiche, l'idolatria degli Israeliti dopo l'Esodo avea rivestito un carattere pubblico, generale, e di una pompa esterna non diſsimile da quella di Egitto. Arrogi ciò che dice a questo proposito Rydberg (Culto di Jehovah preſso gli Ebrei prima della cattività di Babilonia): “Geroboamo al principio del suo regno ereſse due templi a vitelli; se ciò foſse stato una novità, vi sarebbe stata un'opposizione del partito conservatore: così noi comprendiamo il perchè i profeti riformatori di Giuda declamavano contro di ciò. Del resto Salomone e la maggior parte dei suoi succeſsori del regno di Giuda erano idolatri„. V. anche Büdinger, l. c. nella nota precedente. — J. Halévy (Revue Arch. 1882, p. 50) dice a tale riguardo: “Les conceptions vraiment nationales d'Israël ne sont pas celles que les prophètes soutiennent, mais celles qu'ils combattent. L'on peut dire que plus une croyance ou une pratique était réprouvée par les prophètes et les législateurs bibliques, plus elle était enracinée dans l'esprit du peuple hébreu„. Che diremo dunque del comandamento di Mosè contro l'offerta dei cibi ai morti (Deuter. 26, 14)? Questa usanza era stata certamente portata dall'Egitto ed era evidentemente comune preſso gli Israeliti allorchè Mosè la proscriſse. — Sull'idolatria degli Ebrei così si esprime E. Reuſs (La Bible, 2e partie, Les prophètes, I, p. 6): “La religion du seul vrai Dieu n'était pas auparavant (prima di Mosè) celle de son peuple et elle a eu bien de la peine à le devenir. Il a fallu les efforts de vingt générations de prophètes pour inculquer le principe du monothéisme pur et spiritualiste à un peuple

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l'animo degli Israeliti, se bastarono pochi giorni di aſsenza di Mosè per la deliberazione, il disegno e l'esecuzione del vitello d'oro nel quale ognuno riconosce il simulacro dell'Api egizio (1), e attorno al quale Mosè al suo ritorno vide tutto il suo popolo lietamente e festosamente in adorazione. Del resto Mosè steſso poco tempo dopo fece innalzare un serpente di rame sopra un'antenna, la vista del quale guariva le morsicature dei serpenti mandati da Dio (2). — Che se Mosè potè fare accettare al suo popolo un alfabeto puramente letterale, di molto più semplice del sistema di scrittura egizia, quell'alfabeto (se pure era già conosciuto all'epoca di Mosè), simile al fenicio, è provato, come abbiamo detto più sopra, eſsere stato ricavato dalla scrittura ieratica egiziana. Ma non sarebbe stato poſsibile a Mosè di parlare e dettar leggi agli Israeliti in una lingua diversa da quella da eſsi parlata per oltre quattrocento anni, di cui la metà almeno in continuo e stretto contatto cogli Egiziani diventati loro padroni; e questa lingua non poteva più eſsere quella parlata da Giacobbe e dai suoi figli all'epoca del loro ingreſso in Egitto (1). Arrogi che un numero piuttosto grande di espreſsioni nei testi ebraici dell'antico testamento, le quali finora si mostrarono ribelli ad una soddisfacente spiegazione coi mezzi semitici (2), diventano intelligibili tosto che si riferiscono a radici egizie (3). E del resto oſserva giustamente Ebers a questo proposito (4): "Wenn uns auch in den Büchern Mosis eine treffliche Quelle für das Verständniſs mancher Abschnitte der aegyptischen Geschichte erhalten ward, so haben uns doch anderseits die Aegypter in tausend Denkmälern und Schriften, welche theils älter als das alte Testament, theils in der Zeit des Aufenthalts der Juden am Nile verfaſst wurden, eine Erbschaft hinterlaſsen, deren Werth für das Verständniſs der Genesis und des Exodus nicht hoch genug angeschlagen werden kann....... Wahrscheinlicher die Vermuthung genannt werden darf, daſs gleichzeitig mit dem Aufenthalte der Juden am Nile aufgezeichnete historische Documente, die älter sind als das erste von den Hebraeern geschriebene Wort, manche Erklärung zu den Mittheilungen der biblischen Bücher liefern können" (5).

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(1) plongé autrefois dans la barbarie de la vie nomade et arrivant à grand'peine à se civiliser par l'agriculture et au moyen d'une organisation sociale moins primitive. Les témoignages les plus irrécusables attestent l'existence du polythéisme chez les anciens Hébreux, soit en Egypte, soit pendant tout le temps qui a précédé la conquête de la Palestine (Amos 5,26; Jos. 24, 14 et 23; Ezech. 16; 20; 23; Deut. 4,17 et seq.; 16,21 et seq.; 17,23; etc.). Et pour ce qui est des siècles suivants, il n'y a presque pas une page, soit dans le livre des Juges et dans les Annales des Rois, soit surtout dans les écrits des prophètes eux-mêmes, qui ne reproduise la même plainte avec l'accent de l'indignation ou du découragement. Une groſsière superstition recourait aux devins de toute espèce (Deut. 18,10 et seq.; I Sam. 28; Es. 8,19; II Re 21,6; Mich. 3,6 et seq.; 5,11; Gerem. 27,9; etc.), et se mettait sous la protection d'idoles domestiques (Gen. 31,19; I Sam. 19,13; Giud. 17 et seq.; Osea 3,4; Zaccar. 10,2; etc.). Elle s'égarait jusqu'à vouloir honorer, remercier ou se concilier la divinité par des sacrifices humains (Giud. 11,31 et seq.; II Sam. 21; I Sam. 15,33; Levit. 18,21; 20,2; II Re 23,10; Gerem. 32,35; Mich. 6,7; etc.). Et là même où l'attachement au Dieu national parvenait à écarter le culte des divinités étrangères, sa puiſsance était censée circonscrite par les limites du territoire (I Sam. 26,19), et les maſses, sans en excepter leurs chefs, avaient besoin de symboles visibles pour étayer leur foi. Ces symboles, choisis de préférence dans les formes de la nature animale (Esod. 32; Giud. 8,27; Num. 21,8; I Re 12; II Re 18,4; etc.), servaient plutôt à fourvoyer les esprits qu'à les diriger, le vulgaire n'en saisiſsant guère la signification ». — I paſsi sovracitati della Bibbia fanno vedere poi che al tempo dei profeti Amos ed Ezechiele non era cancellato il ricordo dell'idolatria e del politeismo degli Israeliti mentre Mosè era alla loro testa (V. Esod. 24.25).

(1) Wilkinson (Manners and Customs etc., 2ª Serie, Vol. II, p. 197) dice che è dal bue Mnevis di Eliopoli e non dall'Api di Menfi che gli Israeliti presero la loro idea del vitello d'oro. Del resto anch'egli dichiara che le offerte, le danze e i tripudi praticati in quell'occasione erano senza dubbio una imitazione di una cerimonia in onore di Mnevis, della quale gli Israeliti erano stati testimonî durante il loro soggiorno in Egitto. Ed il Chabas (Rev. arch. 1857, p. 212) così si esprime a questo proposito: Ridotti in Egitto alla condizione servile gli Israeliti vi conobbero anzitutto le credenze popolari (l'Egiziano versato nella scienza sacra sapeva senza dubbio liberarsi dalle apparenze, ma la folla ignorante spingeva fino al fanatismo il culto de' innumerevoli simboli). Perciò eſsi furono pronti ad innalzare nel deserto l'effigie del bue sacro adorato a Menfi e ad imitare le allegre feste di cui eſsi erano stati testimonî.

(2) Num. 21,9. — Questo serpente fu conservato e tenuto in molta considerazione colmato di offerte e profumi e quindi come adorato, non solo durante tutta la vita di Mosè e col suo consenso, ma fino alla salita al trono di Giuda di Ezechia figlio di Achaz (3° anno del regno di Osea). E fu Ezechia che appena proclamato re fece abbattere e distruggere questo serpente, il quale era allora adorato nel tempio steſso ed ivi incensato e propi-

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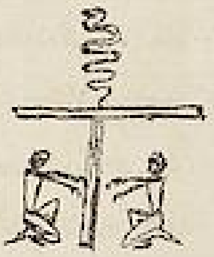
ziato con offerte (II Re, 18, 4).

Nel grande tempio di Philae, su una parete della camera d'Horo, è rappresentato un serpente che si erge su un sostegno ed è adorato da due persone. (V. la figura qui di fianco)



(1) Renan (op. cit. p. 317) dice: "À deux ou trois siècles de distance, une langue qui n'est pas gardée par l'écriture n'est plus la même langue dans la bouche du peuple". Questo si è verificato e si verifica oggidì anche in un molto minor intervallo di tempo preſso molte popolazioni non civilizzate (Confr. M. Müller, La science du langage, V. I, p. 40).

(2) Per es.: אָחוּ, יְאֹר, אָנֹכִי, חַרְטֹם, צָפְנַת פַּעְנֵחַ, שָׁשַׁר, חָרְבָּה, תֵּבָה, אֵיפָה, הִין, אַמָּה, קִיקָיוֹן, בְּהֵמוֹת ed altre.

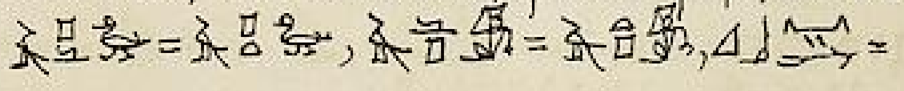
(3) Renan, Op. cit., p. 190; Lauth., Op. cit., p. 620.

(4) Op. cit., Vorworts, VIII.

(5) Si confronti il Set biblico, padre dell'umanità (אֱנוֹשׁ uomo), coll'egizio personificato in Sethos fondatore della XIX dinastia, ed il cui culto era all'epoca dell'Esodo degli Israeliti al colmo dello splendore in Egitto. — Quando l'antico libro di Giobbe descrive la potenza di Dio nella creazione, eſso adduce il coccodrillo e l'ippopotamo, i quali erano animali consacrati dagli Egiziani a Set. — Vedi anche in Transact. 1877, p. 70 le curiose coincidenze poste in presenza dal Rydberg della durata del ciclo sotiaco egizio e dell'inondazione del Nilo colla data del diluvio della creazione del mondo; della durata delle prime dinastie faraoniche (antico impero, periodo arcaico) coll'intervallo da Adamo al diluvio, il quale corrisponderebbe in Egitto all'invasione dei Pastori; e finalmente del periodo dalla XI alla XVIII dinastia (epoca della cacciata dei Pastori) coll'intervallo fra Sem e l'epoca dell'Esodo degli Israeliti. — Si consulti quindi

Ci è forza dunque conchiudere che la lingua ebraica è in grande parte costituita di voci (radici, cioè, temi e derivati) e di forme, che sono del tutto proprie dell'antica lingua egizia (1).

Egli è però evidente che alcunchè della primitiva favella dei patriarchi e dei figli d'Israele, sebbene non avente nulla di simile nella lingua egizia, fu conservato in tutto il periodo di tempo del soggiorno degli Israeliti in Egitto e riportato nella Cananea (2). Alcune forme poi ed alcuni idiotismi dei libri più recenti della Bibbia sono dovuti certamente alla vicinanza delle genti siriache, persiane, assire e caldaiche, ed alla schiavitù degli Ebrei presso alcune di queste nazioni; le quali circostanze poterono agevolare l'introduzione di alcuni elementi nuovi nella lingua dei libri mosaici. — D'altra parte egli è anche certo, come non manca di fare osservare Lauth (3), che parole semitiche furono portate in Egitto ed infeudate nella lingua egizia dalle vicende guerresche, dalle amichevoli relazioni, o per l'invasione o immigrazione dei Pastori o degli Ebrei o d'altre genti semitiche. Le quali parole erano comuni agli scrittori specialmente della XVIII e della XIX dinastia. Questi vocaboli stranieri però si riconoscono facilmente negli scritti egizi o da una ortografia propria, o dalla formazione grammaticale o dai determinativi.

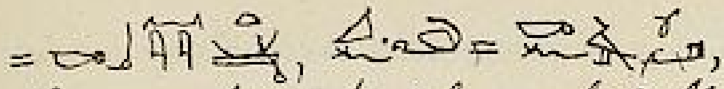
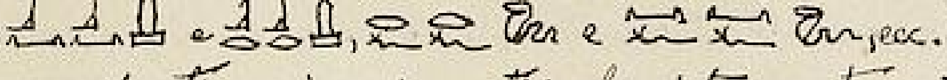
Ciò che finora ha massimamente impedito la determinazione delle leggi fonetiche nelle lingue semitiche ed egizie è la capricciosa varietà e mobilità delle consonanti e delle vocali in queste lingue. Limitandoci al geroglifico ed all'ebraico, frequentissimo è difatti lo scambio vicendevole delle consonanti di uno stesso gruppo organico; quindi le eguaglianze: סבך=שבך, גב=גף, ספן=שפן, דכך=דקק. שגה=שגא, תור=טור=דור, טעה=תעצה, חטף=קטף, חול=גול, חתר=הציל, פשח=פצח, זבח=טבח;  =

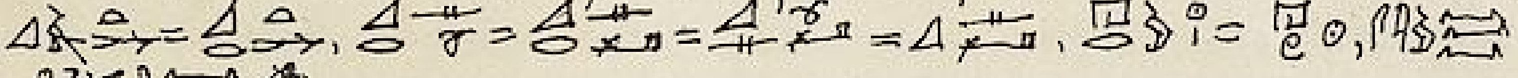
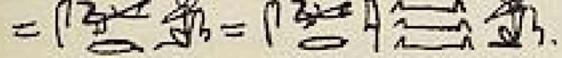
V. Cleyte, La religion des Pré-israélites; Harkavy, Baba-Ziphon bei den Semiten (Zeits. für die aegypt. Sprache, 1869, p. 83). — Ed infine si paragonino i nomi biblici di popoli: Ludim, Anamim, Naphtuhim, Pathrusim coi diversi popoli costituenti la nazione egizia, cioè: i Rut-u, gli An-u, na-Phtah, ed i p-to-res (Brugsch e Rawlinson, History of ancient Egypt, I, p. 96 e seg.).

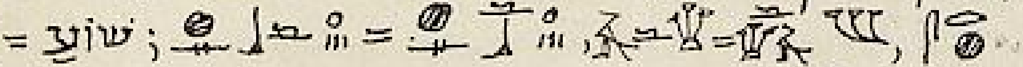
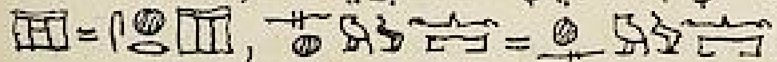
(1) Il Peyron (Literaturae copticae rudimentum, p. 43) già così si esprimeva a questo proposito: "Sed cum soboles Israëlis in Aegypto succreverit, ubi tamdiu linguam quam non noverat audivit, verisimile omnino est inde cum cetera preda voces etiam aliquot extulisse cuiusmodi arbitror אנכי et איר, quas Arabes ignorant et Syri ".

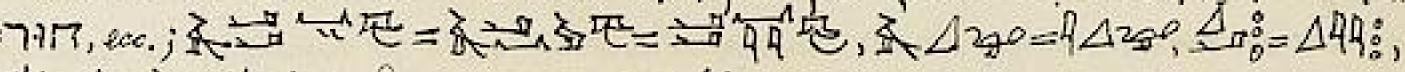
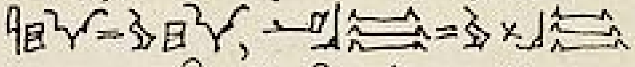
(2) Questo fenomeno è constatato anche nelle lingue indo-europee. Infatti i diversi membri della famiglia ariana, mentre concordano nel corpo principale delle loro radici, pure ne presentano altre che sembrano speciali a ciascuno. Ciascuna delle lingue: greca, latina, tedesca, ecc. mostra possedere un certo numero di radicali che non possono essere riferiti a radici trovate nelle lingue cognate senza far violenza a tutte le leggi della variazione e dello sviluppo di significato. Vi sono molte parole la cui etimologia non può mai essere stabilita dalla glottologia, o, per parlar più accuratamente, che rifiutano di essere comparate con parole affini in altri dialetti. Ed il linguista pare forzato a conchiudere che i differenti rami della razza giapetica hanno, oltre al loro comune fondo di radici, altre di nativa e particolare origine e di speciale sviluppo (Vedi Sayce, Princ. etc. p. 240 e seg.)

(3) Op. cit., l. c.

, ed infiniti altri esempi nell'una e nell'altra lingua. Non meno frequente è lo scambio delle liquide, come: מַזָּלוֹת e מַזָּרוֹת, לח e ירק, לִשְׁכָּה e נִשְׁכָּה, נחץ e לחץ, ecc.; , ecc. Ed a questo proposito dobbiamo notare che, se confrontiamo i nomi semitici, che si trovano trascritti in geroglifici sui monumenti egiziani, cogli steſsi nomi nella Bibbia, ed i nomi egizî trascritti in ebraico nella Bibbia cogli steſsi nomi registrati sui monumenti dell'Egitto, noi veniamo a trovare che, divise le lettere egizie ed ebraiche in gutturali, dentali, labbiali, linguali e palatine, non solo ciascuna lettera d'ogni gruppo in una lingua trovasi corrispondere nell'altra lingua ad ogni lettera dello steſso gruppo, ma sovente eſsa corrisponde anche ad un'altra lettera di un altro gruppo. — Gli è perciò che è difficile, per non dire impoſsibile, formulare per queste lingue leggi analoghe a quelle di Grimm. La quasi generalità riconosciuta di queste potè ben far conchiudere a M. Müller (1) che: quando in due lingue appartenenti allo steſso stipite si trovano due voci omofone e sinonime, bisogna ben guardarsi dall'attribuirle ad un'origine comune, chè anzi l'omofonia ci deve far sospettare il contrario. Ma quest'oſservazione, che si può applicare alle lingue indo-europee, non può avere alcun valore per le lingue semitico-egizie, le quali si ribellano a tutte le leggi analoghe a quelle di Grimm, ed in cui le consonanti appartenenti ad uno steſso organo vocale si scambiano indifferentemente l'una coll'altra in voci sinonime della steſsa lingua e provate derivare da uno steſso tema radicale.

Nè raro è l'accrescimento di una lettera liquida, come הָרוֹן ed הֵרָיוֹן da הרה, הַשֵּׁם=הַשְּׁאָה, פוג=פגר;  .

Comunisſima è pure la metatesi delle consonanti, come: כנס=נכס, גרז=גזר, אכף=הפך, אהב=אבה, אֻרוֹת=אֻרְווֹת, עָשִׁיר=שׁוּעַ;  .

Quanto alle vocali, l'uso, la costruzione ed il senso della frase sono i soli criterî per leggere le scritture ebraiche, le quali erano anticamente del tutto prive di indicazione di vocali (2); e gli steſsi criteri si poſsono applicare alle scritture egizie, di cui moltiſsimi vocaboli difettano di vocali, le quali sono nella lettura inserite speſso convenzionalmente dagli egittologi. — E per le vocali scritte sono comuni alle due lingue lo scambio di alcune vocali e la mutazione di eſse nelle voci derivate. Così per es.: עַם=עָם, עֵת=עֵת, אָוָּה=אֻוָּה, אוּה=אוֹ=אוּ=אַוָּה, בֵּית=בַּיִת, גַּנָּה=גַּנָּה, אַיִן=אֵין=אִין, רְאוּת=רְאִית, רְעָה=רֵעָה =רֵעַ, חוֹר=חֻר=חוּר, ecc.; ; ; ed innumerevoli altri esempi.

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(1) La science du langage; V. I, p. 354..

(2) Nel quinto secolo dell'era volgare i dottori babilonesi detti Saburei (רבנן סבוראי), per timore che la legge orale non cadeſse in oblio o venisse alterata, si determinarono a porla in iscritto, e scriſsero per la prima volta la Misnà ed il Talmud; quindi risolvettero di fiſsare la lettura del sacro testo, e di tale operazione incaricarono alcuni dotti chiamati Karaim, i quali più particolarmente dedicavansi allo studio scritturale ed all'esatta lettura della Bibbia. Ed il lavoro di questi Karaim, sancito dai suddetti autorevoliſsimi Saburei, venne da tutti gli Israeliti rispettosamente accolto e religiosamente venerato. Posteriori a questi puntatori ed anteriori o coevi ai primi grammatici furono i celebri Ben-Ascher e Ben-Nephtali, i quali diedero varie lezioni su alcune parti della puntazione. Questi due distintiſsimi punteggiatori (נקדנים) e correttori di Bibbie tolsero alcune leggiere discrepanze di puntazione nei codici già puntati, seguendo alcuni principii da eſsi adottati ed introduſsero nella puntazione alcune lievi modificazioni di proprio

Queste ed alcune altre particolarità morfologiche fanno sì, che, come hanno riconosciuto M. Müller e Sayce, gli steſsi criteri che hanno condotto a così buon succeſso gli studî comparativi delle lingue arie non si poſsono applicare con egual vantaggio ai sistemi delle lingue semitiche ed egizie. Tuttavia molti illustri linguisti vollero adoperarli per ogni sistema di lingue, sebbene siasi dimostrato che alcuni di eſsi criterî per certi sistemi condurrebbero all'aſsurdo. E bene seppe il Sayce indicare i motivi di questa insistenza. Non solamente la filologia comparata comincia colla famiglia ariana, non solamente sono i suoi cultori per la maggior parte membri di questa famiglia e meglio e principalmente famigliari con qualcuno o più dei suoi dialetti, non solamente la posizione storica dell'Europa dà a questo gruppo di lingue un immediato e pratico intereſse, — ma egli è qui maſsimamente che i fenomeni della lingua sono più numerosi e le sue viciſsitudini più accuratamente conosciute, dai più antichi inni vedici fino alle gazzette d'oggi. Allorchè le pubblicazioni di Schlegel e Bopp annunziarono la grande scoperta delle affinità di questo gruppo di lingue, e furono delle più comuni infleſsioni della grammatica seguite le tracce di dialetto in dialetto, di secolo in secolo, — fu impoſsibile il non vedere che ciò che si trovava buono per le lingue arie si trovaſse egualmente buono per tutte le altre lingue. Per conseguenza fu aſsunto senza ulteriore discuſsione che il gruppo ariano era il modello d'ogni altro gruppo di lingue, sia che eſse foſsero tutte discese da uno stipite comune, sia che eſse foſsero tutte soggette ad identiche leggi. I linguisti odierni hanno ereditato le opinioni e gli idoli dei loro predeceſsori unitamente al metodo di questi; ed è neceſsario uno sforzo per criticare ciò che è stato consacrato da grandi nomi ed è diventato parte della credenza del mondo filologico (1). — Solamente

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arbitrio. — Posteriori probabilmente a questi due punteggiatori furono i Maſsoreti, i quali con estrema solerzia oſservarono i fenomeni grammaticali ed ortografici della Sacra Scrittura, in quanto alle lettere, alle vocali ed agli accenti, registrando scrupolosamente ciascheduna anomalia, senza pensare però ad indagarne le ragioni. Quindi è aſsurdo confondere i puntatori coi Maſsoreti e chiamare maſsoretica l'introduzione dei punti vocali (Vedi Luzzatto. Prolegomeni, III, IX nota ex). — Secondo Jahn (Gramm. p. 443) i punti vocali ebraici non sono certamente più antichi del secolo ottavo, e gli Ebrei li istituirono ad esempio dei Siri (ib. p. 19). Ma Luzzatto (Proleg. VI) crede anteriore al IV secolo la puntazione siriaca. — Ad ogni modo la prima opera stampata che contenga la puntazione è la Bibbia rabbinica stampata nel 1526. — Le scritture rabbiniche però, stampate e manoscritte, i contratti, la storia di Ester su pergamena, il Pentateuco che si legge nelle sacre funzioni del tempio, sono tuttora privi di punti vocali, — come lo sono del resto tutti gli scritti su pergamena.

(1) Sayce. The Principles etc., p. 64 e segg.

una succeſsione continua di risultati negativi o aſsurdi potè convincere i linguisti che per lo studio comparativo di alcune famiglie si debbono cercare altri criterî che meglio si prestino al carattere di queste lingue.

Questi criterî non furono ancora trovati per le lingue semitiche, aſsire ed egizie, quantunque la loro affinità sia ormai tanto evidente che Derembourg dichiara nettamente (1): “On n'écrira utilement une grammaire comparée des langues sémitiques, qu'à la condition d'y faire entrer les idiomes africains encore imparfaitement décrits et d'y comprendre les domaines encore neufs de l'égyptologie et de l'aſsyriologie„.

Ma affinchè di queste lingue si poſsano studiare le affinità e distinguere quelle che sono prodotte da esportazioni da quelle che poſsono eſser prodotte da un'origine comune, onde poterne poi costituire la lingua stipite, è anzitutto neceſsario raccogliere tutte le affinità ed analogie che si riscontrano fra queste lingue e poi eliminarne quelle riconosciute con certezza fortuite.

Il confronto lesicale delle lingue semitiche e dell'egizia ha sul confronto fra tutte le altre lingue un intereſsante particolare vantaggio. “Mentre in ogni altra lingua„, oſserva Ascoli (2), “grandi e molte sono le alterazioni, che il suono ed il valore delle parole debbono aver patito nel numero infinito di secoli corso tra l'epoca della divisione ed i più antichi saggi di queste favelle che siano giunti insino a noi, nella lingua egizia e nelle semitiche pare che ciò non sia succeſso, o che tutto al più le alterazioni siano state poche e di poco momento. Di guisa che la consanguineità delle lingue semitiche (araba, ebraica, siriaca, ecc.), è da ogni lato in generale di una evidenza talmente superiore ad ogni dubbio, che ad onta di varie trasmutazioni di lettere dall'una all'altra nella medesima radice, la raſsomiglianza del suono basta sempre o quasi, ad attestarne la parentela, l'identità. Nè le semitiche (quelle almeno che più si coltivano) (3) si alterarono a nostra cognizione nel corso dei secoli per modo tale da cangiar faccia, e, come di frequente preſso le indo-germaniche succede, da non eſservi a prima vista riconoscibile per affine l'identico vocabolo oſservato in epoche differenti (4)„.

Ciò che è qui detto delle lingue semitiche si può ripetere per l'egizia.

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(1) Journal Asiatique, 1876, p. 588.

(2) Del Neſso ario-semitico, Lettera al Prof. F. Bopp (Politecnico V. XXII, 1864, p. 144).

(3) E noi aggiungiamo: nè la lingua egizia.

(4) Unlike languages of the Japhetian stock, such as the Greek or German, the Hebrew language, like all her Shemitic sisters, is firm and hard as from a mould — not susceptible of change...... The extant remains of hebrew literature are destitute of any important changes in language during the period from Moses to the Captivity (Ormerod nel Dizionario della Bibbia di Smith, V. 3°, p. 1255). — L'Ascoli (op. cit., l. c., nota 1) adduce a questo proposito il seguente esempio: “Se avrete la voce con cui Mosè esprime il numero quattro, vi troverete senza stento la parola medesima che il Siro, l'Arameo, l'Arabo di Maometto e l'odierno ci adoperano; ma čatur, τέσσαρες e four, che pure per anelli storici vi si manifesteranno d'un ceppo comune, esteriormente non vi si annunziano proſsimi nè anco„.

Fino dalla prima scoperta dei cuneiformi gli Aſsiriologi hanno cominciato e continuano tuttora a raccogliere tutte le affinità che eſsi trovano fra l'aſsiro, l'ebraico, l'arabo ed altri idiomi semitici; e larga meſse è già fatta in questo campo. Quanto alle affinità fra le lingue semitiche e l'egizia, confronti leſsici casuali furono fatti da diversi egittologi, e specialmente da Ebers (1), Chabas (2), Brugsch (3). Birch (4), Lauth (5), Goodwin, Lepage Renouf e Maspero (6); e la loro raccolta compleſsiva è già ragguardevole. Ma ciò che è più importante e che solo può riuscire di qualche utilità, è una raccolta sistematica ed estesa a tutta la leſsiologia, e di più ancora la comparazione delle forme grammaticali, delle costruzioni sintattiche e degli idiotismi comuni alle lingue che si vogliono comparare. — Questo non è ancora stato fatto fra le lingue semitiche ed egizie; ed a questo appunto noi ci siamo accinti, considerando specialmente la lingua ebraica, la lingua dei geroglifici egizi e la lingua copta. E la nostra raccolta ha preso uno sviluppo tale nel nostro Vocabolario, che il lavoro speriamo riescirà di non poca utilità ai linguisti. — Se lo steſso si farà fra l'aſsiro e le altre lingue semitiche, tra l'aſsiro e l'egizio, lo studio comparativo di tutti questi lavori, aſsociato a quello di tutte queste lingue insieme, non potrà fare a meno di condurre a risultati non meno soddisfacenti di quelli che si ottennero dallo studio comparativo delle lingue indo-europee.

Questo Vocabolario, che abbiamo così con lungo, faticoso e diligente lavoro compilato, e che pure dopo grande titubanza solamente ci siamo decisi di pubblicare per utile degli studiosi, non ostante l'insigne onorificenza accordatagli dalla R. Accademia dei Lincei in seguito all'unanime approvazione degli illustri egittologi Pierret e Revillout e dei celebri orientalisti Ascoli, Gorresio, Comparetti e Guidi, — comprende tutto quanto si è acquistato, da Champollion al giorno d'oggi, nel campo dell'egittologia, per ciò che concerne la linguistica pura e comparata, la filologia e l'archeologia. Eſso contiene, oltre a tutte le voci dei Vocabolarî di Champollion, Birch, Brugsch e Pierret, altre parecchie migliaia, con tutte le correzioni e le diverse interpretazioni dei più dotti egittologi e colla comparazione colle voci affini copte ed ebraiche; i nomi delle principali divinità, quelli dei luoghi più importanti, specialmente di quelli menzionati nella Bibbia, ed alcuni nomi di persona. — Non credemmo però neceſsario di aumentare il volume con eceſsivo sviluppo nella mitologia, geografia e onomologia egizia, poichè un completo dizionario mitologico ha testè pubblicato il Lanzoni, un dizionario geografico estesissimo esiste già da qualche anno del Brugsch, e già da molto tempo il Lieblein pubblicò un dizionario di nomi proprii egizi. Noi abbiamo ritenuto invece più conveniente di estenderci alquanto sui differenti usi delle forme grammaticali, ciascuno dei quali abbiamo accompagnato con esempi; cosicchè questo libro è ad un tempo un vocabolario ed una grammatica.

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(1) Aegypten und die Bücher Moses.

(2) Voyage d'un Egyptien etc.

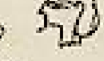
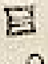
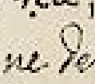
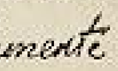
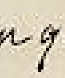
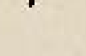
(3) Dictionnaire Hieroglyph.-Demot.

(4) Egypt's place in universal history (traduz. inglese dell'opera di Bunsen), Vol. V.

(5) Zeitsch. der deut. morg. Gesell., 1871, p. 620 e segg.

(6) Dei tre ultimi, ma altresì degli altri, trovansi alcuni confronti nei giornali egittologici di Berlino, Londra e Parigi.

Crediamo però bene avvertire che la traduzione che accompagna ogni vocabolo ebraico od arabo, non comprende sempre tutti i significati di esso, ma spesso solamente quelli affini ai significati attribuiti al vocabolo egizio corrispondente. Per alcune voci egizie, la cui interpretazione non è ancora pienamente determinata o accertata, abbiamo citato vocaboli ebraici affini di suono, i quali, sebbene non ancora riconosciuti identici ai geroglifici, tuttavia possono esservi affini o pel contesto del discorso od a cagione dei segni determinativi dei geroglifici.

Precede il Vocabolario l'elenco di tutti i segni geroglifici in esso contenuti ed aventi un valore fonetico puro o fonetico ed ideografico insieme. L'importanza di questo elenco non sfuggirà a nessuno di quanti sanno come grande sia il numero dei segni della scrittura geroglifica ed il numero dei valori fonetici di molti di questi segni, cosicchè anche ad un egittologo provetto può accadere di non rammentarsi del valore fonetico o di uno dei valori fonetici di qualche segno. Questo elenco perciò è indispensabile per lo studioso che non sia ancora molto addentro nella lingua, e cui occorra cercare il valore ideografico di qualche segno o di un gruppo che racchiuda questo segno con valore letterale o sillabico. Un difetto a nostro parere non piccolo per questo riguardo del Vocabolario del Brugsch è appunto quello di mancare di un simile elenco. — Questo elenco è contenuto in parecchie tavole. Ogni tavola contiene in successive colonne: il segno geroglifico e le sue varianti, il suo valore fonetico in segni alfabetici egizi, la trascrizione di questo valore fonetico in lettere italiane, e nell'ultima colonna le lettere I od S isolate od accoppiate. — Il gruppo fonetico egizio di un segno, cui corrisponde la lettera S, si trova nei testi indifferentemente sostituito da quel segno come semplice segno sillabico o letterale. Ogni segno accompagnato dalla lettera I è un ideogramma, cioè ha un valore ideografico, o naturale — rappresentato dal segno stesso, o convenzionale — attribuito al segno medesimo. Consideriamo per es. il segno . Al gruppo fonetico  tp, esso è accompagnato dalle due lettere IS; ciò indica che quel segno ha colla lettura tp ad un tempo un valore ideografico ed un valore puramente sillabico. E di valori ideografici ne ha due, uno naturale: testa, capo, ed uno convenzionale: principio, origine, cima, punta e simile. Con valore puramente sillabico si trova nel verbo  tp, distillare. Un altro valore puramente sillabico ha lo stesso segno colla lettura  ḥa, ma in questo caso esso è sempre preceduto dal coefficiente fonetico  che ne facilita anzi ne determina la lettura. Si trova invece il medesimo segno col valore fonetico  (però solamente nelle basse epoche) avere il valore significativo del numero otto; ma esso non si trova con questa lettura impiegato mai come semplice segno sillabico.

Per facilitare le ricerche abbiamo creduto conveniente allontanarci dal metodo seguito da Brugsch nell'aggruppare i vocaboli. Egli ha riunito in un solo articolo una voce radicale e tutte le sue varianti, per aumento o per diminuzione o per mutazione di lettere, per lo più vocali ma speſso anche consonanti; e sovente di queste voci equivalenti la prima, che è generalmente la più comune, non è la più semplice. Questo metodo razionale e scientifico non presenta alcun inconveniente per le lingue neo-latine e per alcune altre dello stipite indo-europeo; ma è prematuro per la lingua egizia allo stato presente dell'egittologia, e rende difficile e ad ogni modo faticosa e proliſsa la ricerca di un vocabolo che non si sa sotto quale fonetico cercare. — Nel nostro Vocabolario abbiamo seguito strettamente l'ordine alfabetico quale è indicato dalla tavola dell'alfabeto egizio, ed ogni vocabolo è al suo posto nell'ordine alfabetico delle sue lettere, come è di uso nei moderni dizionari manuali.

Ci resta a fare una Dichiarazione. Questo Vocabolario non solamente non sarebbe nato se il Brugsch non aveſse fatto il suo, ma si ridurrebbe a ben misera cosa se l'illustre Egittologo berlinese esigeſse che noi ne toglieſsimo tutto ciò che noi abbiamo preso dal suo. Quindi il Vocabolario Geroglifico-Demotico del Brugsch rimane e rimarrà sempre un capolavoro di filologia egittologica, mentre il nostro non ha altra pretesa che quella di aver raccolto ed ordinato tutto il nuovo materiale che attesta il progreſso dell'egittologia e prodotto dallo studio degli altri Egittologi, e di avervi aggiunto un elemento che non crediamo inutile per lo studio comparativo delle lingue semitico-egizie.

Fonti

Fornirono i materiali per la parte geroglifica i Papiri: D'Orbiney, Anastasi, Sallier, Harris, Giudiziario di Torino, Rituale dei Morti (Todtenbuch) di Torino, Medico di Berlino, Rhind, Rollin, Lee, Mayer, Gy, Wilbour, Malet, Blacas, Denon, Nay, Millingen, Minutoli, Murray, Sutimes, Horsiesi, Nechtamen, ed altri; — i frammenti di papiri funerari ed altri papiri minori, i sarcofagi e le caſse funerarie, le stele, le statue e le altre iscrizioni dei Musei di Torino, Parigi, Berlino, Londra, Leyda, Cairo, Bulaq, Lipsia, Vienna, Miramar, Pietroburgo, Marsiglia, Roma, Bologna, Firenze e Milano, ecc.; i monumenti, le iscrizioni e le pitture tuttora esistenti a Tebe, Menfi, Abido, Dendera, Edfu, Phila, Karnak, Luqsor, Beni-Haſsan, Silsilis, Abu-simbel, Mendes, Gurnah, Esneh, Saqqara, Wadi-Maghara, Berscheh, Medinet-Abu, El-kab, Hammamat, Biban-el-Moluq, Siut, Oſsiut, Kuban, Deir-el-Bahari, Aſsuan, Gizeh, Drah-Abu-l-Neggah, Dirr, Ombos, Speos Stabel-Antar, Tell-el-Amarna, Meidum, Aſsasif, Dongola, Eliopoli, Apollinopoli, Elefantina, ecc. e le inscrizioni delle antichiſsime piramidi di Unas, Teta, Pepi I, Pepi II ed Horhotep, aperte recentemente.

Furono posti a contribuzione, per le traduzioni, interpretazioni e spiegazioni diverse, gli studi, le opere e le Memorie dei seguenti Egittologi:

Bergmann	(B.H.I.) Hieroglyphische Inschriften.
„	(B.S.I.) Sarcophag. Inschriften.
„	Buch von Durchwalden der Ewigkeit.
„	Sarc. Panehemise.
Birch	Gloſsario Geroglifico.
„	Traduzione del Rituale dei Morti.
„	On two egyptian Tablets.
Bonomi	Il sarcofago di alabastro di Oimenephtah.
„	(Sharp. & Bon.) Il sarcofago di Seti I.
Brugsch	Hieroglyph.-Demot. Wörterbuch, e Supplemento.
„	Grammatica Geroglifica.
„	Grammatica Demotica.
„	3 Festkal. von Edfu.
„	3 Kalend. Inschr.
„	(B.3F.) 3 Festkalend. des Tempels von Apollinopolis parva.
„	Astronomische Inschriften.
„	Kalendarische Inschriften.
„	(B.G.I.) Geographische Inschriften.
„	(D.G.) Dictionnaire Géographique.

Brugsch (seguito)	Matériaux pour le Calendrier égyptien.
»	Recueil etc.
»	Nouvelles recherches etc.
»	Die aegyptische Gräbelwelt.
»	Reise nach der Oasis etc.
»	Die Sage von der geflügelte Sonnenscheibe.
»	Sai-n-sinsin.
»	Monuments etc.
»	Histoire d'Egypte.
Burton	Excerpta hieroglyphica.
Cantor	Vorlesungen über Geschichte der Mathematik.
Chabas	Le papyrus magique Harris.
»	Voyage d'un Egyptien etc. (Pap. Anastasi I).
»	Mélanges égyptologiques.
»	Il giornale: L'Egyptologie (Les Maximes du Scribe Ani, P. Morale di Bulaq IV).
»	Recherches sur la XIX^{me} dynastie.
»	Hymne à Osiris.
»	Spoliation etc. (P. Abbott).
»	Réponse à la critique etc.
»	Etudes sur l'antiquité historique etc.
»	Les inscriptions des mines d'or.
Champollion	(Ch. N.) = (Not. Desc.) Notes descriptives etc.
»	(Not. Man.) Notes manuscriptes.
»	Grammatica Geroglifica.
»	Dizionario Geroglifico.
»	Monuments etc.
(Denkm.)	V. Lepsius.
Deveria	Le papyrus judiciaire de Turin.
»	Catalogue du Musée égyptien du Louvre.
(Dict. geo.)	V. Brugsch.
Dümichen	(D. Baug.) Baugeschichte des Tempels von Denderah.
»	(D. H. I.) Historische Inschriften.
»	(D. K. I.) Kalender-inschriften.
»	(D. T. I.) Tempel-inschriften.
»	(D. D.) Denderah.
»	(Rec.) Recueils etc.
»	(D. Bauurk.) Bauurkunde von Denderah.

Dümichen (seguito)	(D. Phot.) Photographien.
″	(D. Res.) Resultate etc.
″	Le ricette del Kyphi.
″	Die Aelt. Temp.
″	Die Flotte etc.
Ebers	(E.) Il Papiro medico Ebers, con Glossario di Stern.
Eisenlohr	Il Papiro matematico di Londra.
Erman	Grammatica egizia.
Gensler	Theban. Tafeln von Sternbild.
Golenischeff.	La Stela Metternich.
″	Conte égyptien.
Goodwin	Inscrizione di Sabaka.
Grébaut	Hymne à Amon-Râ.
Green	Fouilles à Thèbes.
Hinks	Catalogo del Museo di Leyda.
De Horrak	Lamentations d'Isis et de Nephtys.
Horapollon	Hieroglyphica.
Jablowski	Opera.
Lanzoni	Le domicile des esprits (Fac-simile del Pap. di Torino: Il Libro del Duau).
Lauth	Zodiacon.
Leeman	I Monumenti del Museo di Leyda.
Lefébure	Le Mythe Osirien.
Von Lemm	Das Ritualbuch des Ammondienstes.
Lepsius	(Denkm.) Denkmälern aus Aegypten und Aethiopien.
″	(L. A. T.) Aelteste Texte des Todtenbuch.
″	(L. Aus.) Auswahl etc.
″	(Aeg. Chron.) Aegyptische Chronologie.
″	(Elem.) Über die Götter der Vier Elemente.
″	(Elle) Die altaegyptische Elle.
″	(Met.) Die Metalle.
″	Königsbuch etc.
″	Insc. an Tempel von Edfu.
″	Das Todtenbuch der Aegypter.
″	Il Decreto di Canopo.
″	Einleitung etc.
″	La tomba di Ramesse IV.
Levi (Simeone)	Le Antichità egiziane di Brera.

Lieblein	Namen Lexicon.
„	Die aegyptischen Denkmälern St. Petersburg etc.
„	Deux papyrus etc.
„	Pap. di Torino.
Mariette	(M. A.) Abydos.
„	(M. D.) Denderah.
„	(M. M. D.) Monuments divers.
„	(M. Kar.) Karnak.
Maspero	Du genre épistolaire chez les Égyptiens.
„	Des formes de la conjugaison dans l'égyptien antique.
„	Ode a Rameſse III.
„	Études.
„	Les contes populaires de l'Égypte ancienne.
„	Le papyrus de Berlin N. I (Storia di Sineha)
„	Le papyrus D'Orbiney (Storia dei due fratelli).
„	Le inscrizioni delle piramidi di Unas, Pepi I e Pepi II.
Meyer	Set-Typhon.
Moldenke	Étude archéologique.
Naville	(M. d'H.) Le Mythe d'Horus.
„	Textes rélatifs au mythe d'Horus.
„	Les litanies du Soleil.
„	La destruction des hommes.
„	Quatre stèles de Marseille.
„	Un Ostracon.
Peyron (A.)	Lexicon linguæ coptæ.
Pierret	(P. I. H.) Inscriptions hiéroglyphiques du Louvre.
„	(Ét.) Études.
„	Dictionnaire hiéroglyphique.
„	Le Panthéon égyptien.
„	Le Livre des Morts.
Pleyte	Études. — (Pleyte e Roſsi) V. Roſsi.
Plutarco	De Iside et de Osiride.
Priſse	Monuments etc.
Reinisch	Chréstomatie.
„	(Mir.) Die aegyptischen Denkmaelern in Miramar.
„	Ptahemwa's Grabstele.
„	Die Stele des Basilicogramm. Shay.

Revillout	Le Roman de Setna.
"	Nouvelle Chrestomatie.
"	Revue égyptologique.
Rosellini	Monumenti storici.
"	Monumenti civili
Roſsi (F.)	Grammatica Copto-geroglifica.
"	Catalogo generale del Museo egizio di Torino.
"	Trascrizione e traduzione dei Papiri copti del Museo di Torino.
"	(Pleyte e Roſsi) I fac-simile dei papiri ieratici del Museo di Torino.
"	Memorie diverse su Stele, sarcofagi e Papiri del Museo di Torino.
De Rougé	(R. E. G.) Textes géographiques du temple d'Edfou.
"	(R. I. H.) Inscriptions hiéroglyphiques.
"	Chrestomatie égyptienne.
"	Description de l'Égypte.
"	Études sur diverses Monuments.
"	Recherches sur les six premières dynasties de Manethon.
"	La princeſse de Backten.
"	Le poème de Pentaur.
"	Le maſsif de Karnak.
"	Sur une Stèle égyptienne. — La Stèle Pianchi. — La Stèle Bentresit.
"	Attaques etc.
"	Memoire sur l'inscription du tombeau d'Ahmès.
Schiaparelli	(L. d. F.) Il Libro dei Funerali degli antichi Egiziani.
Sharpe	Aegyptische Inschriften.
	(Sharpe e Bon.) Il sarcofago di Seti I.
Stern	(E.) Il Papiro medico Ebers: Gloſsario.
Uhlemann	Geschichte der Aegyptologie.
Wiedemann	Stele di Firenze.
Wilkinson	Manners and Customs etc.

Nelle seguenti opere periodiche si trovano scritti dei precitati egittologi e dei seguenti: Bilharz, Budge, Bertin, Haigh, Harkawy, Lenormant, Lepage Renouf, Lushington, Piehl, Rieman, Rodet, De Saulcy, Tomkins, Zundel e di alcuni altri. — Questi scritti ed i testi ad eſsi attinenti e riprodotti nei medesimi periodici furono pure meſsi a contribuzione nel compilare il nostro Vocabolario.

Atti dei diversi Congreſsi degli Orientalisti.
Bibliothèque de l'École des Hautes Études (di Parigi).

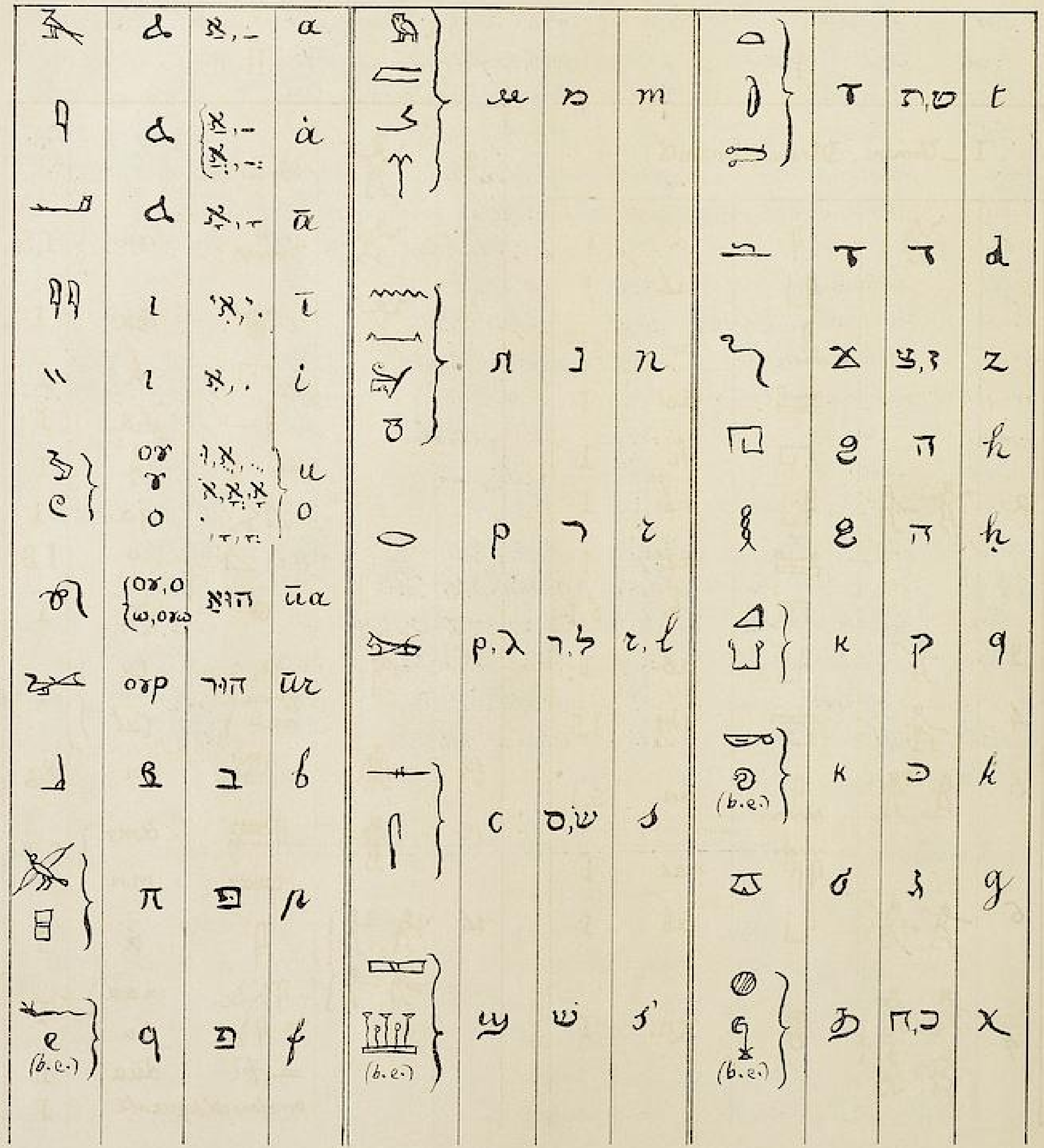
Cambridge Eſsays.
(Journ. As.) Journal Asiatique.
(Mél.) Mélanges d'Égyptologie. — V. Chabas.
Mélanges d'Archéologie égyptienne et aſsyrienne.
Records of the Past.
(Rec.) Recueil de travaux rélatifs à l'histoire et à la philologie égyptienne et aſsyrienne.
(Rev. Arch.) Revue archéologique.
(Rev. ég.) Revue égyptologique — V. Revillout.
Revue orientale et américaine.
Revue critique.
(Z.) Zeitschrift für ægyptische Sprache und Alterthumskunde.
(Z. d. d. m. G.) Zeitschrift der deutschen morgenlandischen Gesellschaft.

Abbreviature principali

a.	antiquato, antico impero	cal.	calendario, caldaico	ebr.	ebraico
Ab.	(Papiro) Abbott	Con.	(Decreto di) Canopo	Edf.	(Tempio di) Edfu
Abyd.	Abydos	Clot Bey	(Collezione di) Clot Bey	Ét.	Études
aff. pron.	affiſso pronominale	coll.	collezione, collettivo	etiop.	etiopico.
ag.	aggettivo	confr.	confronta	equiv.	equivalente
all.	allinea	cong.	congiunzione	f., fem., g. f.	femminino, genere femminile
An.	(Papiro) Anastasi	costr.	costrutto, in costruzione	fond.	fondamentale
ant.	Vedi a.	Decr.	Decreto	franc.	francese
ar., arab.	arabo	dem.	demotico	freq.	frequentemente
aſs.	aſsiro	Dend.	(Tempio di) Dendera	g.	genere
av.	avverbio	Denkm.	Denkmäler etc.	geo.	geografico.
(B.)	(Dialetto Basmurico)		V. Lepsius qui sopra	ger.	geroglifico
b., b. e.	baſse epoche (Greca e Romana)	der.	derivato	gnos.	gnostico
Ber., Berl.	(Museo di) Berlino	det.	determinativo	Gr.	Grammatica
Bol.	(Museo di) Bologna	din.	dinastia	grc.	greco
B-b el Mol.	Biban el-Moluk	Dict.	Dictionnaire	Harr.	(Papiro) Harris
Bul.	(Museo di) Bulaq	D'Orb.	(Papiro) D'Orbiney	I., Iscr.,	Iscrizione

ib.	ibidem
id.	idem
ingl.	inglese
ier.	ieratico
ind-germ.	indo-germanico
it.	italiano
Kal.	Kalender
Karn.	(Tempio di) Karnak
l. c.	loco citato
lat.	latino
Lei	(Museo di) Leida
let.	letteralmente
Lex.	Lexicon
lit.	literalement
Lond.	(British Museum di) Londra
(M.)	(Dialetto Menfitico)
m., g. m.	maschile, genere maschile
mag.	magico
med.	medicale
Met.	Metternich
Med. Ab.	Medinet-Abu
(Mél.)	Vedi Chabas retro
Mir.	(Museo di) Miramar
Mon.	Monumenti
mor.	morale
Not.	Nota; Notices
off.	offerte
Omb.	(Tempio di) Ombos
ostr.	ostracone
p.	pagina
P., pap.	Papiro
pass.	passivo
Par.	(Museo del Louvre a) Parigi
pers.	persona; persiano
Phil.	(Isola e Tempio di) Philae.
pl.	plurale; planche
prec.	precedente
pref.	prefisso
prep.	preposizione
pron.	pronome
prop.	proposizione
propr.	proprio, propriamente
rab.	rabbinico
rad.	radice, radicale
radd.	raddoppiato
Rec.	Recueil
Rech.	Recherches
Recor.	Records of the Past
Rit.	Rituale dei Morti (Todtenbuch)
Ros.	(Stela di) Rosetta
(S.)	(Dialetto Saidico)
Sal.	(Papiro) Sallier
Sarc.	Sarcofago
sansc.	sanscrito
Sak., Saq.	Sakkara o Saqqara
Ser.	Serapeum
seg.	seguente
sign.	significa, significato
sost.	sostantivo
St.	Stela
Stat.	Statua
suf.	suffisso pronominale
(T.)	(Dialetto Tebano)
tav.	tavola
tav. stat.	tavole statistiche
ted.	tedesco
Teb., Theb.	Tebe. Thebes
Temp.	Tempio, Tempel
Todt.	Todtenbuch - Vedi Rit.
Tol	tolemaico
tom.	tomba
Tor.	(Museo di) Torino
trad.	traduce
V.	Vedi
v.	verbo
var.	variante
varr.	varianti
Vien.	(Museo di) Vienna.

ALFABETO
Geroglifico – Copto – Ebraico



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	ⲡ	פּ	p
(b.e.)	ϥ	פ	f

	ⲙ	מ	m
	ⲛ	נ	n
	ⲣ	ר	r
	ⲣ, ⲗ	ר, ל	r, l
	ⲥ	ס, שׂ	s
(b.e.)	ϣ	שׁ	s'

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	ⲍ	צ, ז	z
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	ϩ	ח	ḥ
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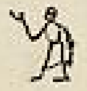
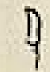
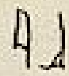
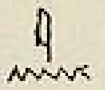
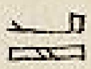
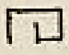
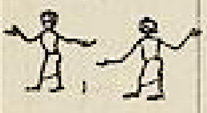
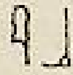
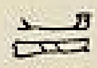
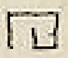
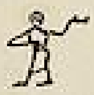
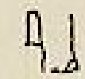
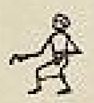
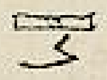
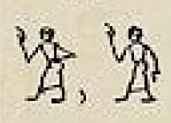
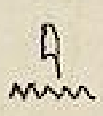
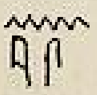
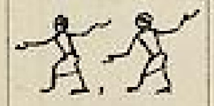
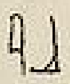
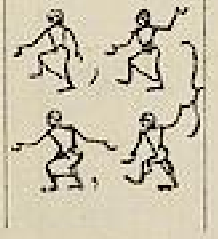
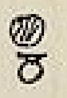
(b.e.)	ⲕ	כּ	k
	ϭ	ג	g
(b.e.)	ϧ	ח, כ	x

ELENCO
di tutti i SEGNI GEROGLIFICI del Vocabolario
aventi un valore fonetico

I

I._Uomini, Donne, Divinità.				
1			à	I
			àb	I
			àn	S,I
			ās'	I
			h	I
2			àb	I
			ās'	I
			h	S,I
3			àb	I
4			sṁ	I,S
5			àn	S, I
			nàs	I
6			àb	I
7			xn	I

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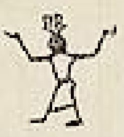
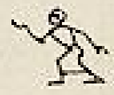
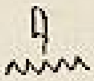
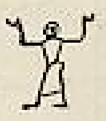
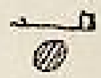
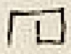
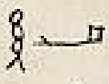
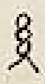
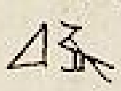
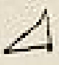
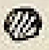
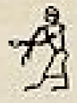
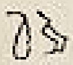
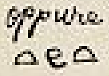
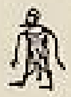
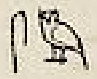
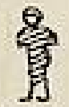
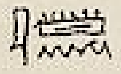
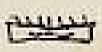
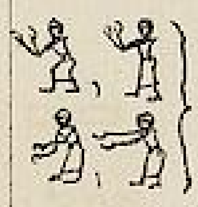
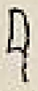
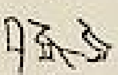
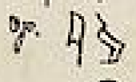
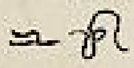
8		Var. del prec.		
9			àn	I,S
10			āx	I
			h	I
			ḥā	I
		(b.e.) 	ḥ	I
			qa	I
		(b.e.) 	q	I,S
			x	I
11		 oppure ? 	tu tut	I
12			sm	Fig.
13			àmn	S,I
			mn	
14			à	I
			àau	I
		v. 	àu	
			dūa	I
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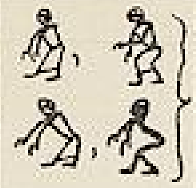
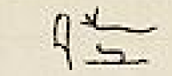
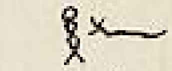
15			àfd	I
			ḥf	I
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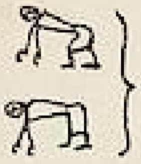
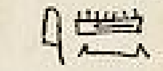
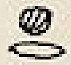
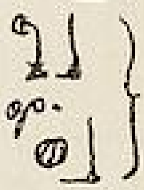
16			àmn	I
			χr	I
		 op.	χab op. χb	I
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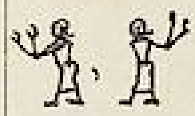
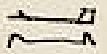
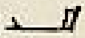
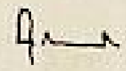
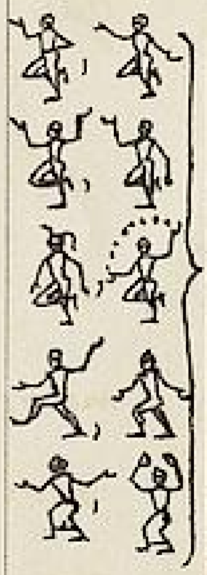
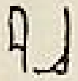
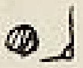
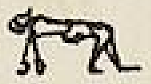
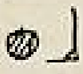
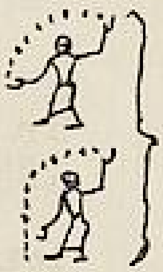
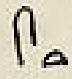
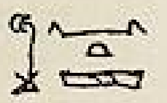
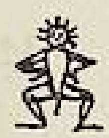
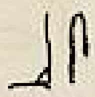
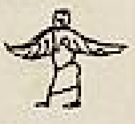
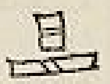
17			ān	I, S
		(b.e.) 	ā	alf.
			àn	I
18			àb	I
			χb	I
19			χb	I
20			st	I (b.e.) S
			χnts'	I
21			bs	I
22			ps'	I

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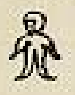
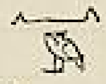
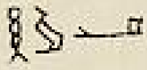
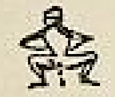
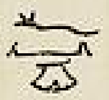
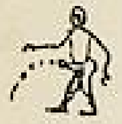
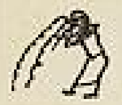
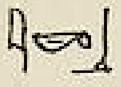
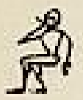
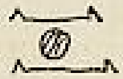
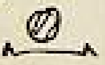
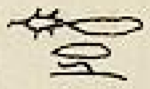
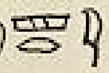
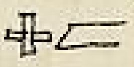
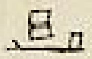
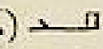
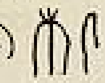
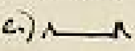
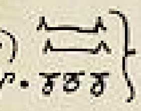
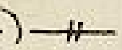
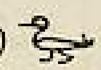
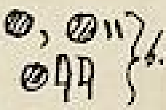
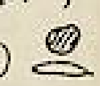
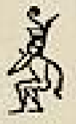
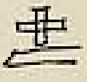
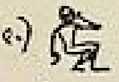
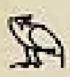
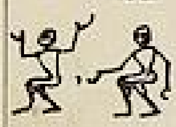
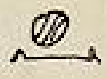
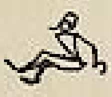
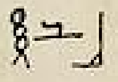
23			nm	I
			ḥuā	I
24			fng	I
25		?	?	I
26			àkb	I
27		 oppure 	nχn χn	I
			χrd	I
		(b.e.) 	s'rà	I
			àm	I
			pā	I (l.) S
		(b.e.) 	ā	alf.
		(b.e.) 	ms	S, I
		(b.e.) 	n	alf.
		(b.e.) opp. 	nn nu	S
		(b.e.) 	s.	alf.
		(b.e.) 	s	I
		 b.e.	χ, χi χī	I
		(b.e.) 	χr	S, I
28			àm	I
29	(b.e.) 		m	alf.
30			χn	S, I
31			ḥdb	I

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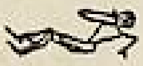
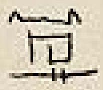
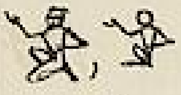
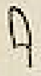
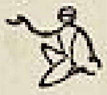
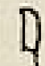
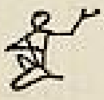
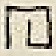
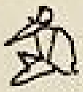
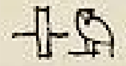
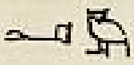
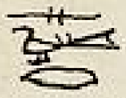
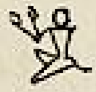
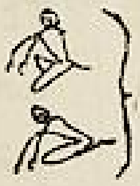
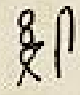
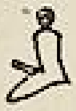
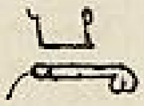
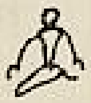
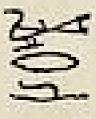
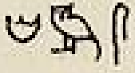
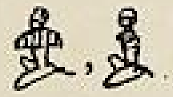
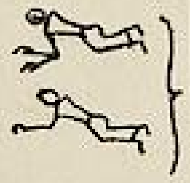
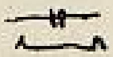
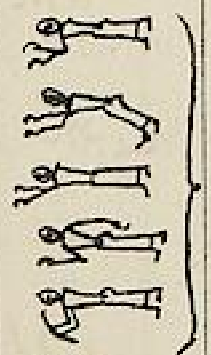
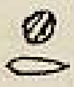
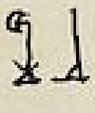
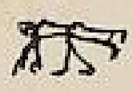
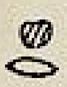
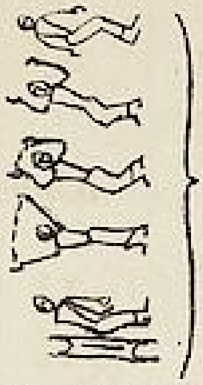
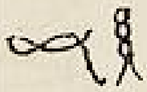
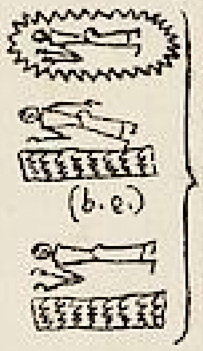
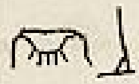
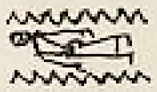
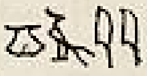
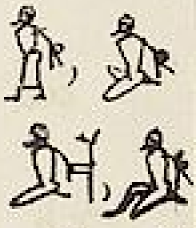
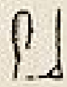
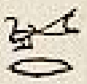
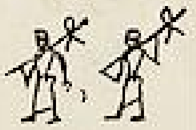
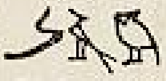
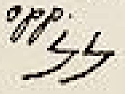
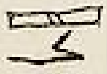
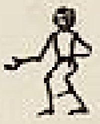
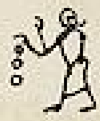
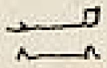
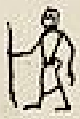
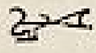
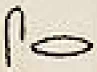
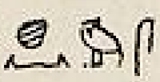
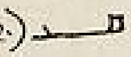
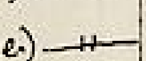
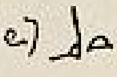
32			nhs	I
33			à	I
34			á	I
35			h	I
36			am	I, D
			ām	I
			sūr	I
37		V. il N. 14		
38		V. il N. 15		
			ḥs	I
39	(a) 		qa	I
40			ūrd	I
			ḥms	I
41		V. il N. 13		
42			sn	I
43			χr	I, S
			χb op. χab	I
44			χr	I

VI

45			mḥ	I
46	 (b.e.)		nb	I
47			gaī	I
48			sb	I
		(b.e.) 	ūr	I
49			mam	I, S
			mm	
			s'm	I, S
50		V. il N. 4.		
51			ān	I
52			ūr	I
			sr	I
			χnms	I
		(b.e.) 	ā	alf.
		(b.e.) 	s	alf.
		(b.e.)  (?)	bt (?)	S

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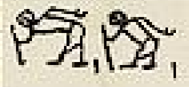
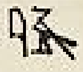
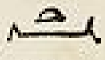
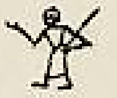
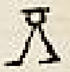
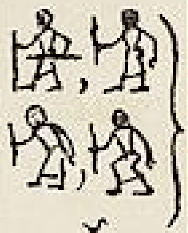
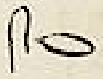
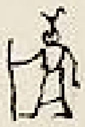
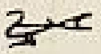
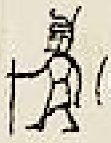
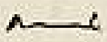
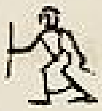
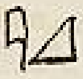
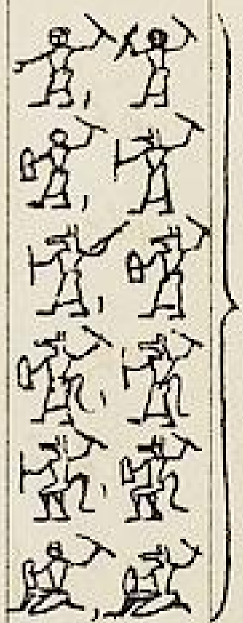
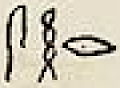
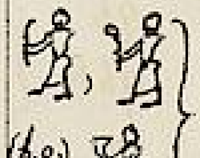
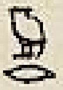
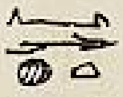
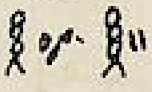
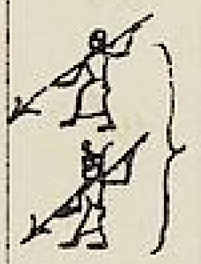
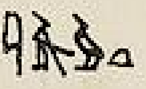
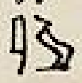
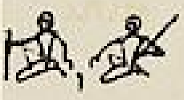
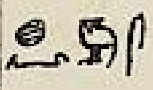
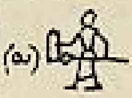
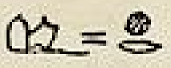
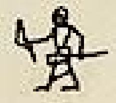
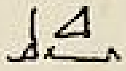
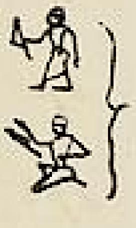
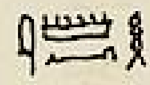
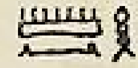
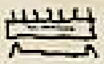
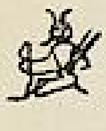
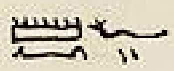
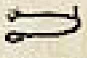
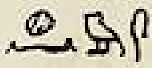
53			àa	I
			tn	I
54			àn	I
55			sr	I
55			ūr	I
57	 (be.)		n	aff.
58			àq	I
59			sḥr	I
60	 (b.e.)		mr	I
			nxt	I
			ḥ op. ḥi	I
61		 opp. 	àaut aut	I
62			xnms	I

VIII

63	(a) 		Xr	I
64			bjn	I
65		  	àmnḥ mnḥ mn	I
66			mnfi	I
			t	I
			xnms	I
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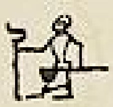
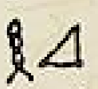
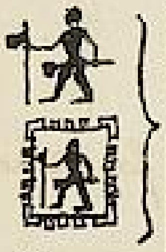
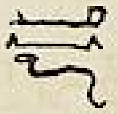
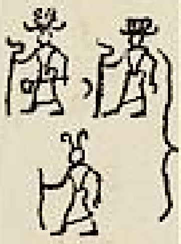
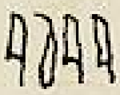
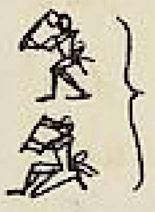
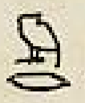
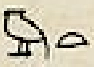
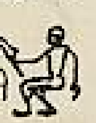
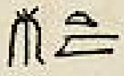
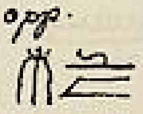
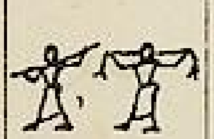
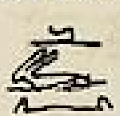
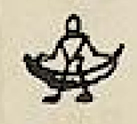
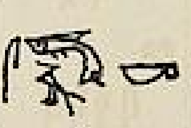
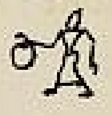
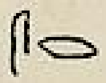
67		 ? equ. al seg.	ḥq	I
68			ānx	I
69			àtī	I
70			mr	I
			mt	I
71	(be.) 	 opp. 	mstm msdm	S
72			dun	S,I
73			sxak	I
74			sr	I

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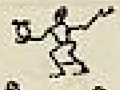
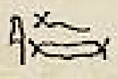
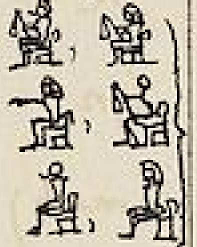
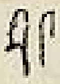
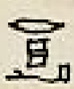
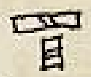
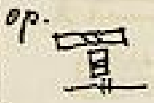
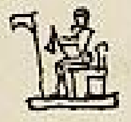
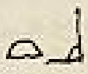
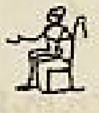
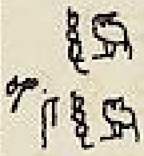
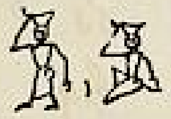
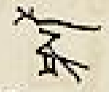
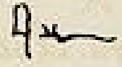
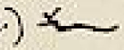
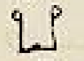
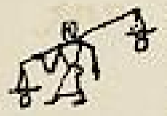
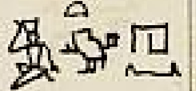
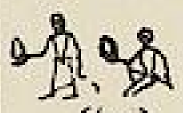
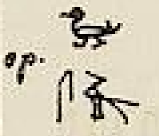
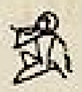
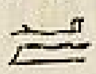
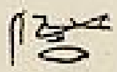
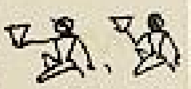
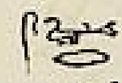
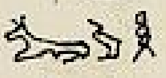
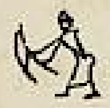
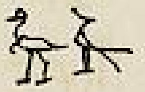
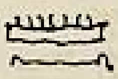
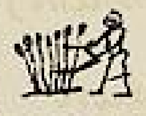
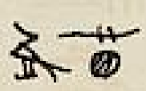
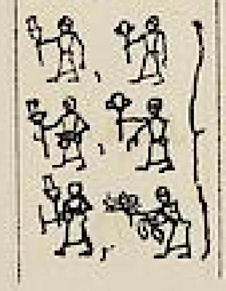
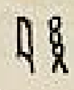
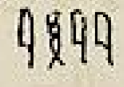
75			àfn op. àfnt }?	I
76			às	S.I
			rpā	S.I
			s'p	S,I
		op. 	s'ps	S,I
77			tb	I
78			nzm op. snzm	I
79			fa	S,I
			àf	I
		(b.e.) 	f	alf.
			qt	I
80			fa-māhn	Fig.
81	 (b.c)	op. 	s sa	I
82			ām	I
			sūr	I
83			sūr	I
			uuḳ	I
84			ba	I
			mn	I
85			asx	I
86			àh	I
		op. 	àhī	

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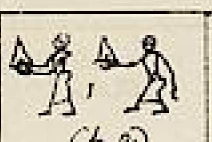
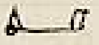
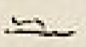
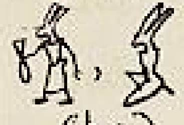
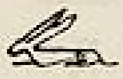
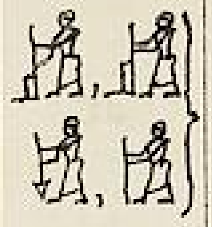
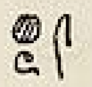
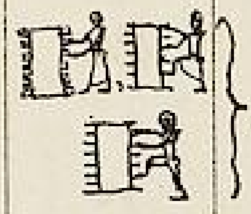
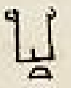
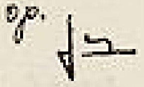
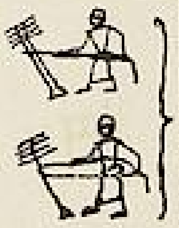
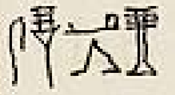
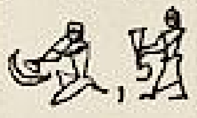
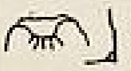
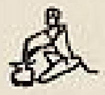
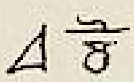
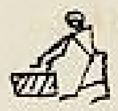
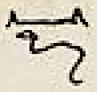
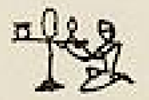
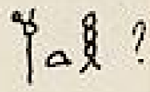
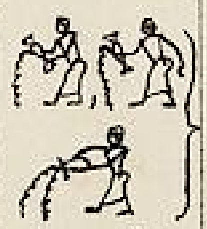
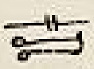
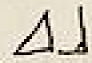
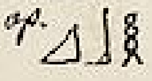
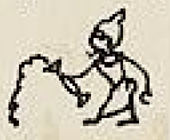
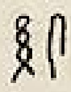
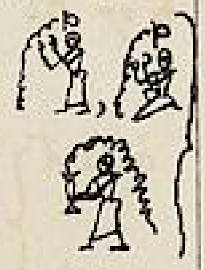
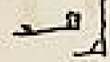
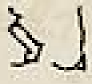
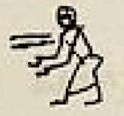
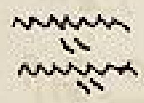
87	 (b.c.)		du	S
		op. 	d	alf.
88	 (b.a.)		un	S
89			xus	I
90			qt	I
		op. 	qd	
91			sḥā-dd	I
92			nb	I
93			qdn	I
94			nz	I
95			uth?	I
96			st	I (b.e.)S
			qb	I (b.e.)S
		op. 	qbḥ	
97			ḥs	I
98			āb	S.I
			ub	I
99			nini	I

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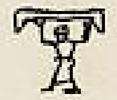
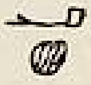
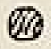
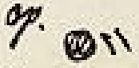
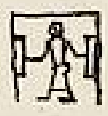
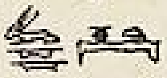
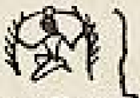
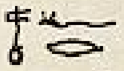
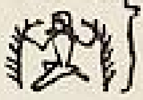
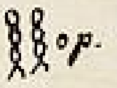
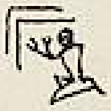
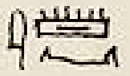
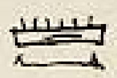
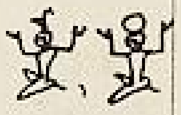
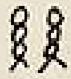
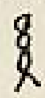
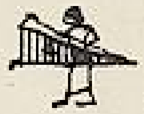
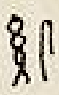
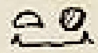
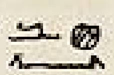
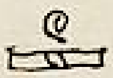
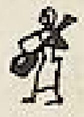
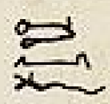
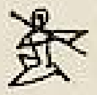
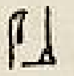
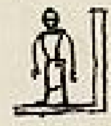
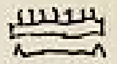
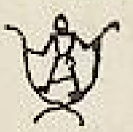
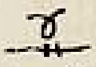
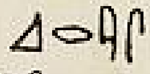
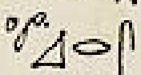
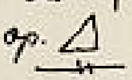
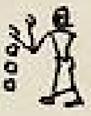
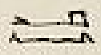
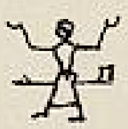
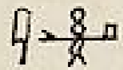
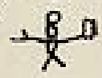
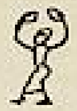
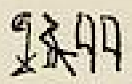
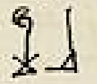
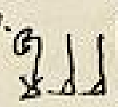
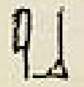
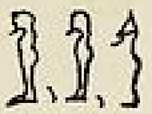
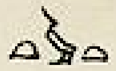
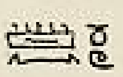
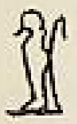
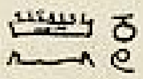
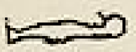
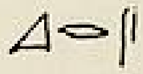
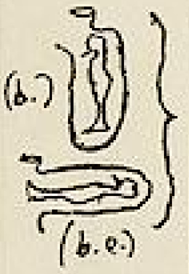
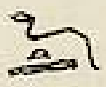
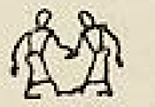
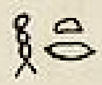
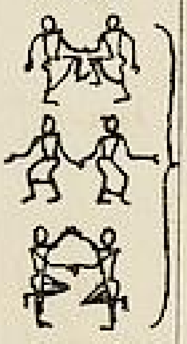
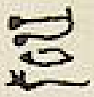
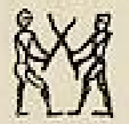
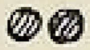
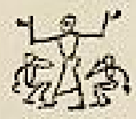
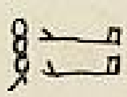
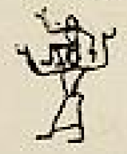
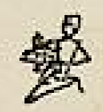
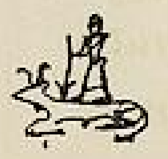
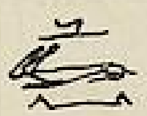
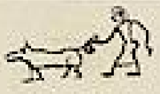
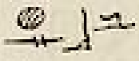
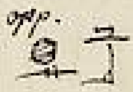
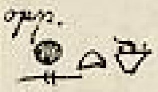
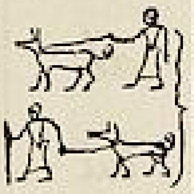
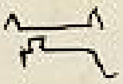
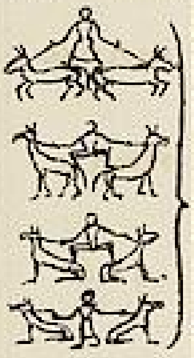
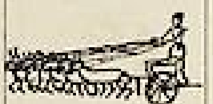
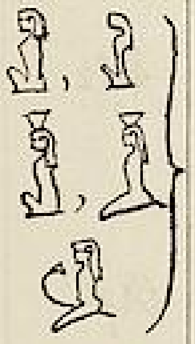
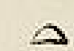
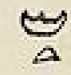
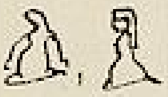
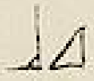
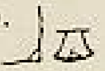
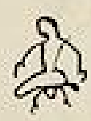
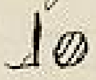
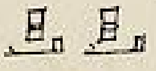
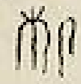
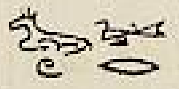
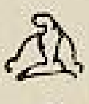
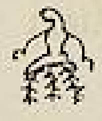
100			āx	I
			x	I
		op. 	xi	
101			un-rui-pt	I
102	 b.		nfr	S
			ḥḥ op. ḥ	I
103			àmn	I, S
			mn	
104			ḥḥ	I
			ḥ	I (b.) alf.
105			ḥs	I
			txn	I
		op. 	dxn	
			us'	I
106			tnf	I
107			sb	E(g.;D)
108			mn	I
109			s's	S
			qràs	S
		op. 	qrs	
		op. 	qs	
110			ān	I
111			àḥā	I, S
		op. 	ḥā	

XII

112			xaī	I
			xab	I
		op. 	xbb	
			àb	I
113			tut	I
			mnnu	I
114			mnnu	I
115			qrs	I
116			ẓta	I
117			ḥtr	I
118			trf	I
119			xx	I
120			ḥāā	I
121		V. d. N. 79		
122		V. d. N. 144.		
123			dun	I

XIII

124	 (b. e.)		xsbd	S
		opp. 	xsdb	
		opp. 	xstb	
125			nn	I
126		V. il N. 109		
127		V. il N. 1054		
128			à	I, S
			t	I
			ḥm-t	I
129			bq	I
		op. 	bg	
130		V. il prec.		
			bx	I
			pāpā	I
			ms	I
			uuūr	I
131		V. il prec.	ms uuūr	
132		V. il prec.	ms	I

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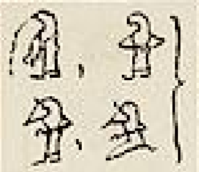
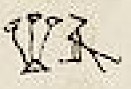
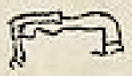
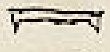
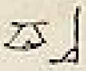
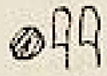
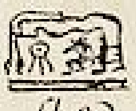
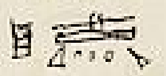
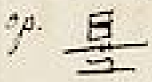
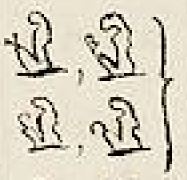
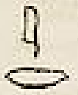
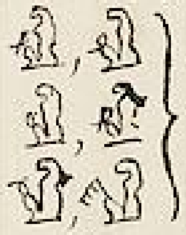
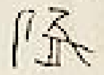
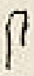
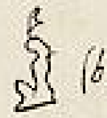
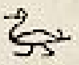
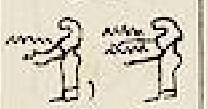
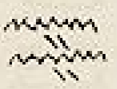
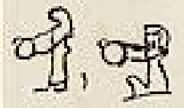
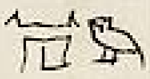
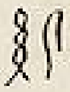
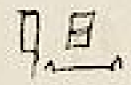
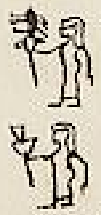
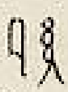
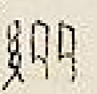
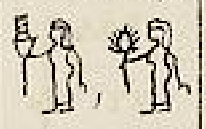
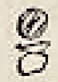
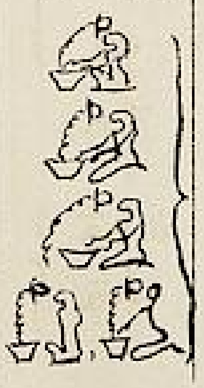
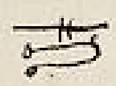
133			ha	I
134			p	I (b. e.) S
			gb	I
			xī	I
135	 (b. e.)		psta	I
		op. 	psd	
135		 V. il seg.	àr	S, I
137			sa	S. I
		 V. il prec.	s	
138	 (b. e.)		s	I
139			nini	I
140			nhm	I, S
			ḥs	I
			àpn	I
141			àḥ	I
		op. 	àḥī	
142			xn	I
143			st	I

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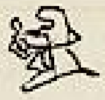
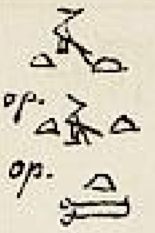
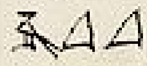
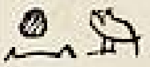
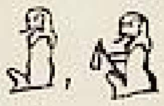
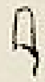
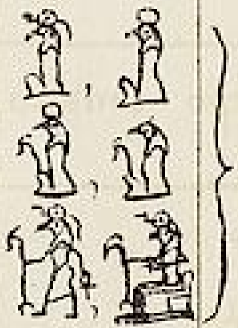
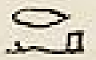
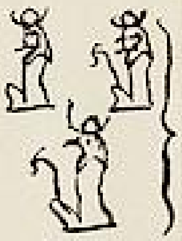
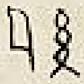
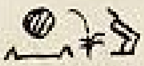
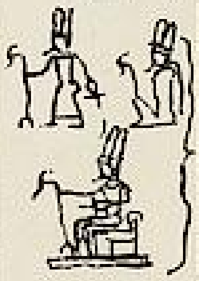
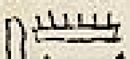
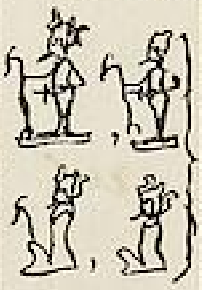
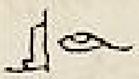
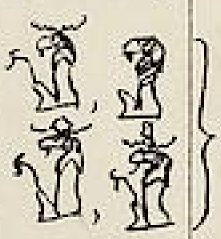
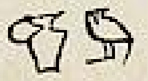
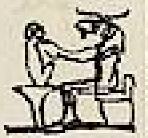
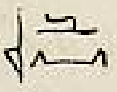
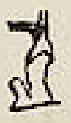
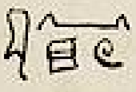
144			att tat tt	I
			aqq	I
			xnm	I
145			à	I
146			rā	I (b.a.) S
147			àḥ	I
			xnsu	I
148			àmn	I
149			àsàr	I
150			xnm	I
151			qdn	I
152			ànpu	I

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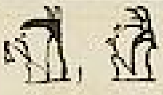
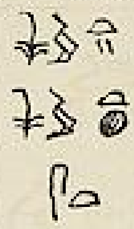
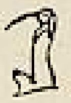
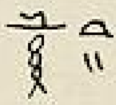
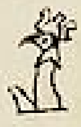
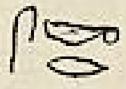
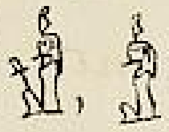
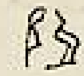
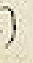
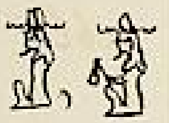
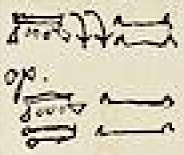
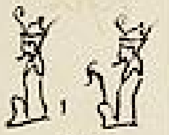
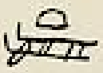
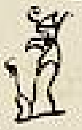
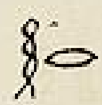
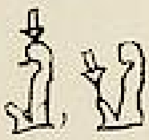
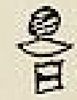
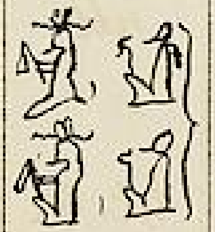
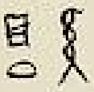
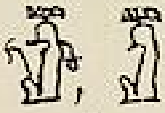
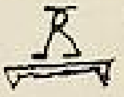
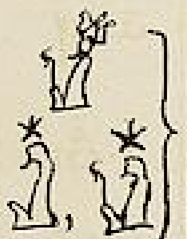
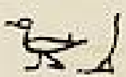
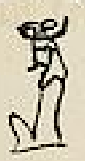
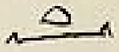
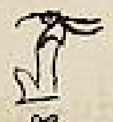
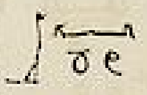
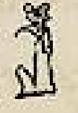
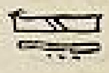
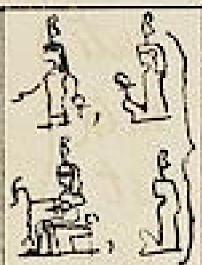
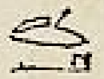
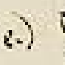
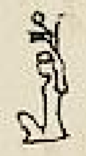
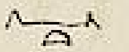
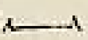
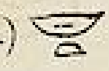
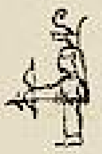
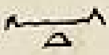
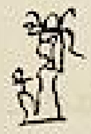
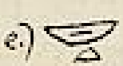
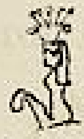
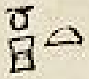
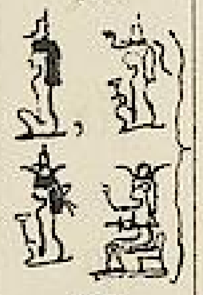
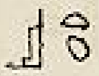
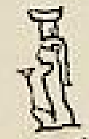
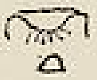
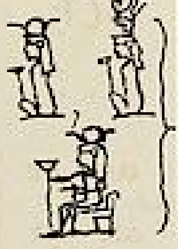
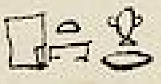
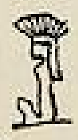
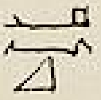
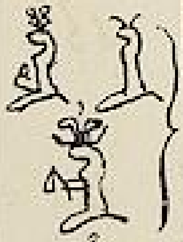
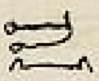
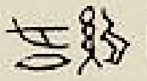
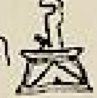
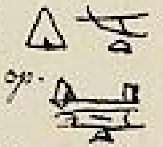
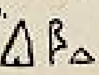
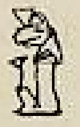
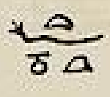
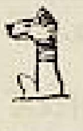
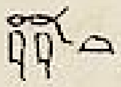
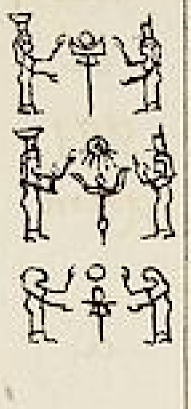
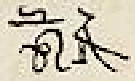
153			suti sutx st	I
154			dḥti	I
155			skr	I
156			sa	I
		(b.a.) 	s	alf.
157			tann tatnn	I
158			tm	I
159			ḥr	I
160			xrp	I
161			ptḥ	I
162			an-pe op. àn-ḥr	I
163			sb	I
164			tn	I
165			bnnu	I
166			sta	I

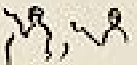
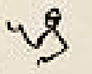
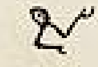
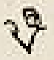
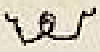
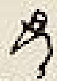
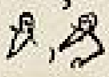
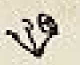
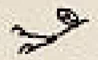
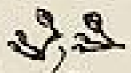
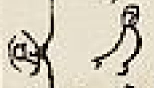
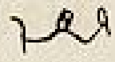
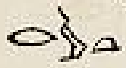
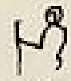
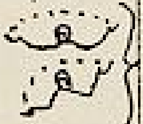
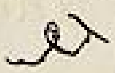
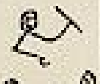
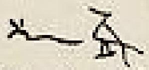
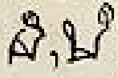
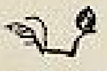
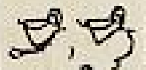
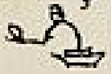
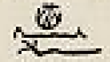
XVII

167			mā	I
		(b.e.) 	m	alf.
168			nt	I
		(b.e.) 	n	alf.
		(b.e.) 	nbt	I
169			nt	I
170		(b.e.) 	nbt	I
171			nṛt	I
172			ȧst	I
173			nbt	I
			ḥt-ḥr	I
			ānq	I
			tn	I (b.e.) S
		 (?)	mrḥu	I
	(b.e.) 	 op.	du-mrt	I
		op. 	du-mā-t	
			tfnt	I

XVIII

179			mḥ-rt	I
180			dūa	I

II — Parti del corpo umano.

181		V. I. N. 1		
182		V. I. N. 33		
183		V. I. N. 3		
184		V. I. N. 5		
185		V. I. N. 10		
186		V. I. N. 27		
187		V. I. N. 36		
188		V. I. N. 14		
189		V. I. N. 15		
190		V. I. N. 43		
191		V. I. N. 43, 99		
192			rut	I
193		V. I. N. 52		
194		V. I. N. 46		
195		V. I. N. 59		
196			fa	I
197		V. I. N. 60		
198		?		
199		V. I. N. 82		
200			xrf	I

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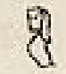
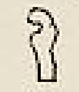
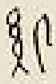
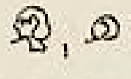
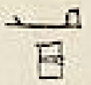
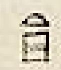
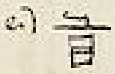
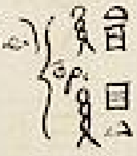
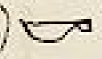
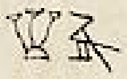
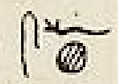
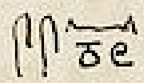
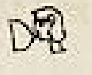
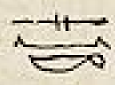
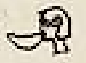
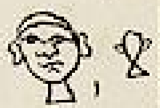
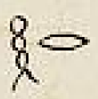
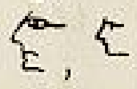
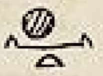
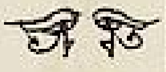
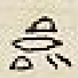
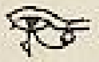
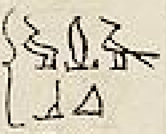
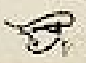
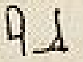
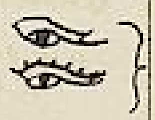
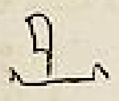
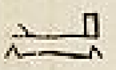
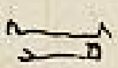
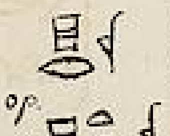
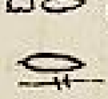
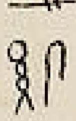
201.	(a) 	V. A. N. 128		
202			ḥs	I
203			āp	I,S
			tp	I,S
		(b.e.) 	dp	S
		(b.e.) { 	ḥtp ḥpt }	S
		(b.e. zaro) 	k	alf.
			ḥa	S
		(b.e.) 	sfx	I
			ssnnu (?)	I
204	(a) 		snk	I
205	(a) 	V. A. N. 82		
206			ḥr	S,I
207			xnt	S,I
208			tr-ti	I
209		{ 	uza bq	I I
210			ȧb	I
211	 }		ȧn	S
			ān	S,I
			nā	I
		op. 	pr ptr }	I
			rs	I
			ḥs	I

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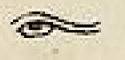
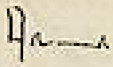
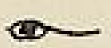
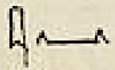
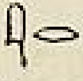
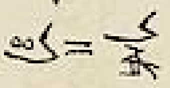
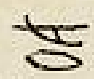
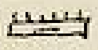
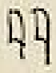
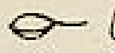
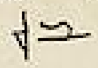
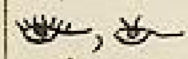
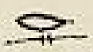
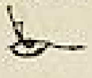
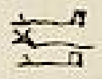
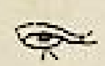
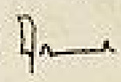
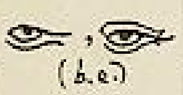
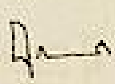
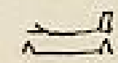
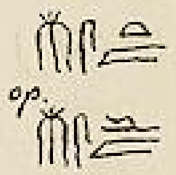
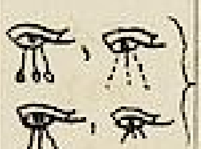
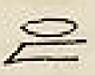
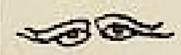
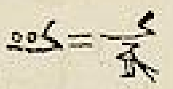
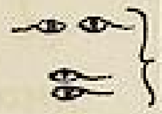
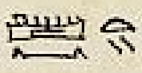
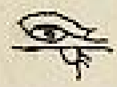
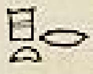
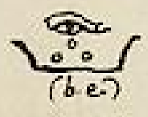
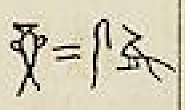
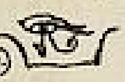
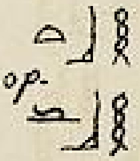
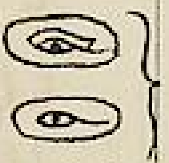
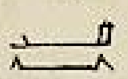
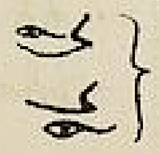
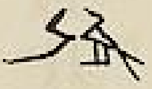
212			ȧn	S
213			ȧn	S
			ȧr	S
			ma	I
			mr	I
		(b.e.) 	mn	I
		(b.e. zaro) 	ī	alf.
214	 (a)		qd	I
215			ts	I
216			āfā	I
217		, 	ȧn	S
218			ȧn	S,I
			ān	I
		op. 	mstm msdm }	S,I
219	 }		rm	I
220			ma	I
221	 }		mn-ti	I
222			ptr	S
223	(b.e.) 		sa	I
224	(b.e.) 	op. 	tbḥ dbḥ }	I,S
225	 }		ān	S
226	 }		ma	I

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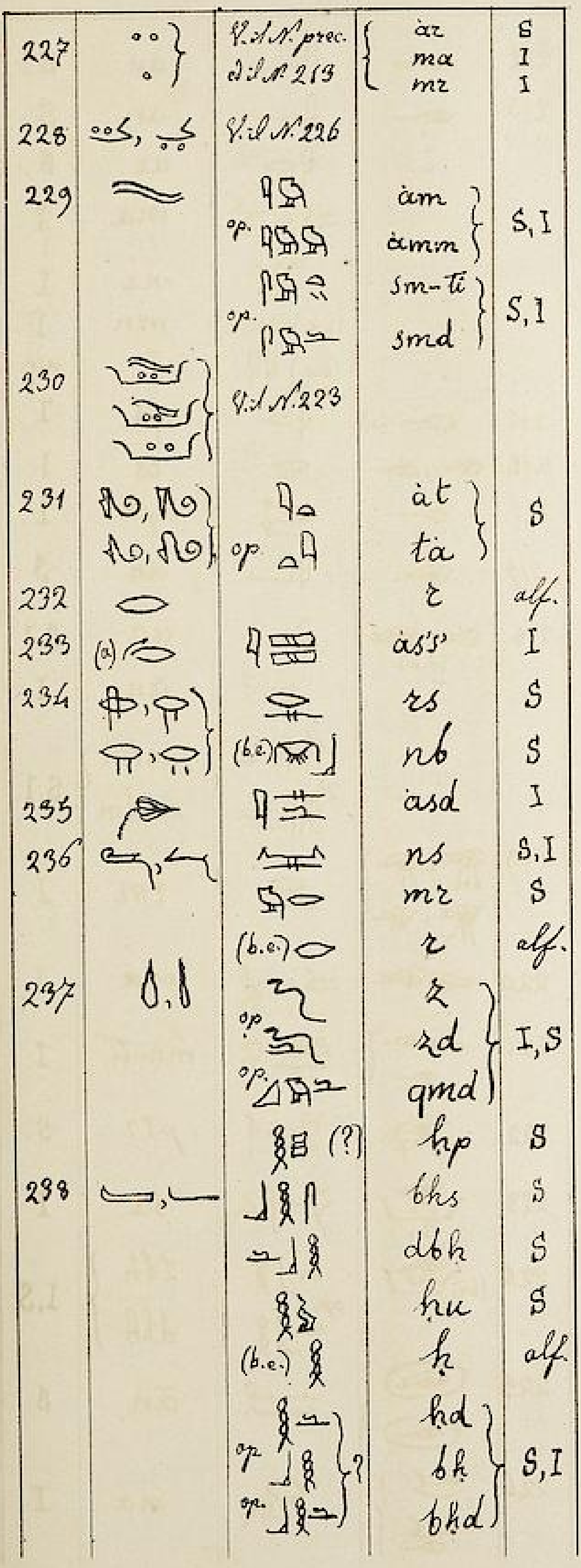
XXI



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229		op.	àm àmm	S, I
		op.	sm-ti smd	S, I
230		V. I. N. 223		
231		op.	àt tà	S
232			r	alf.
233	(a)		às's'	I
234			rs	S
		(b.e.)	nb	S
235			àsd	I
236			ns	S, I
			mr	S
		(b.e.)	r	alf.
237		op. op.	r rd qmd	I, S
		(?)	ḥp	S
238			bhs	S
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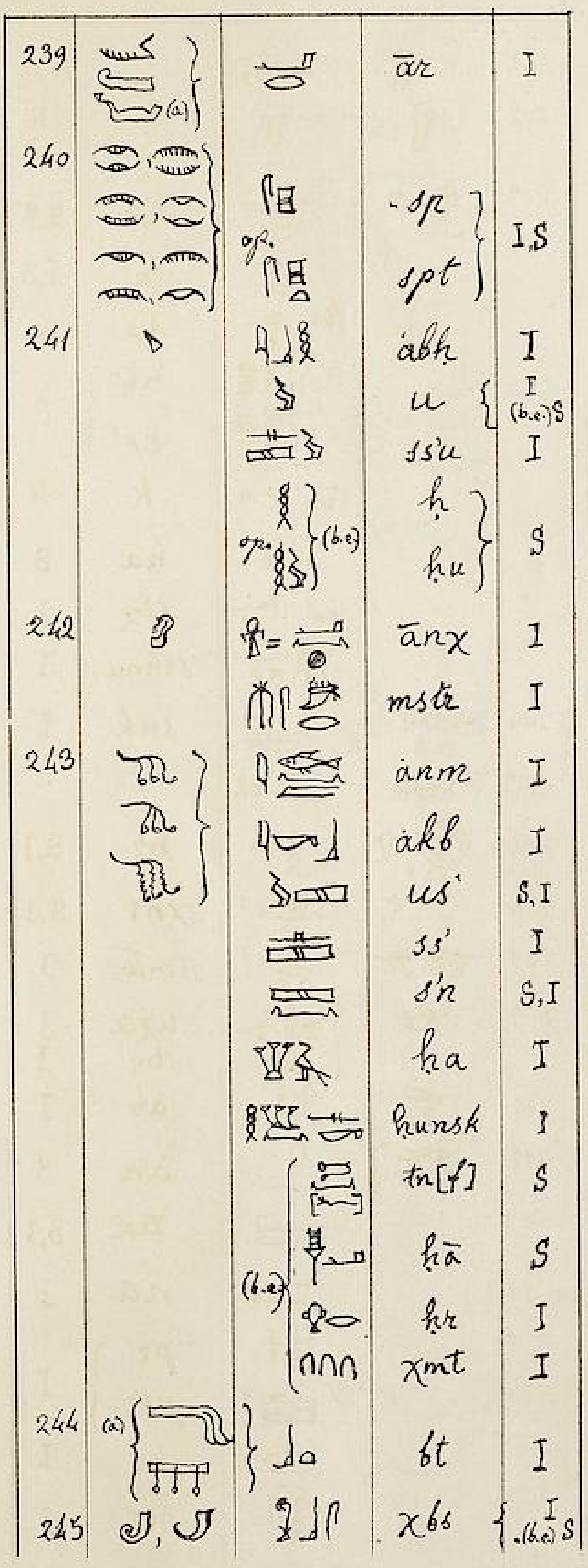
XXII



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			u	I (b.e.) S
			ss'u	I
		op. (b.e.)	ḥ ḥu	S
242			ānχ	I
			mstr	I
243			ànm	I
			àkb	I
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			ss'	I
			s'n	S, I
			ḥa	I
			ḥunsk	I
		(b.e.)	tn[f]	S
			ḥā	S
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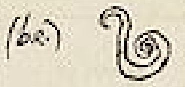
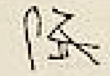
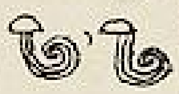
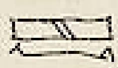
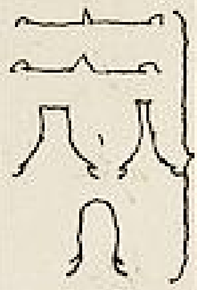
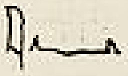
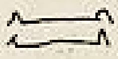
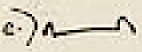
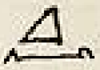
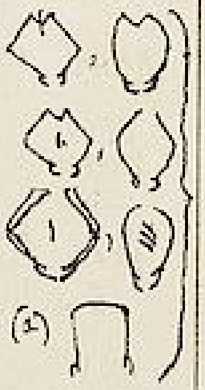
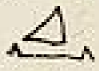
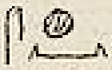
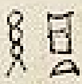
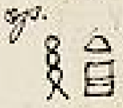
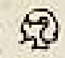
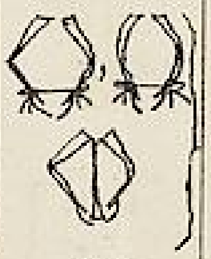
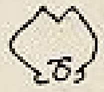
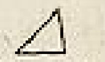
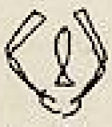
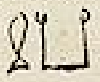
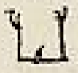
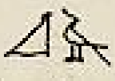
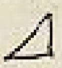
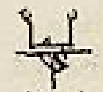
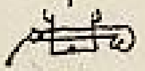
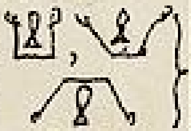
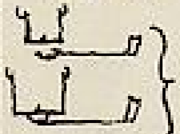
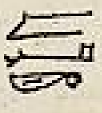
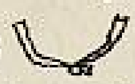
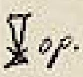
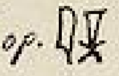
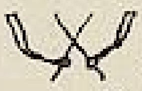
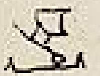
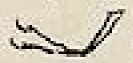
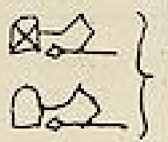
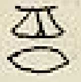
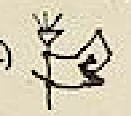
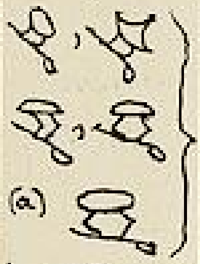
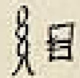
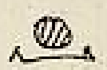
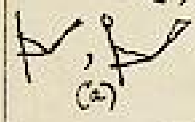
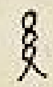
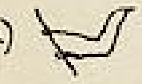
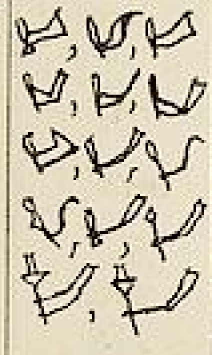
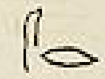
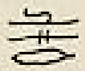
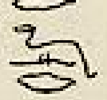
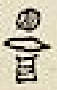
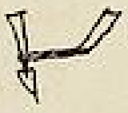
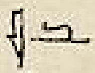
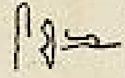
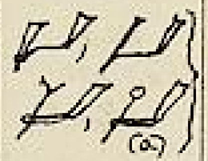
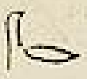
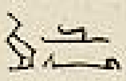
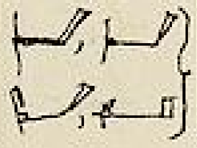
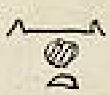
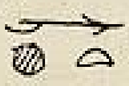
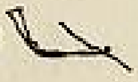
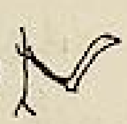
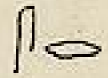
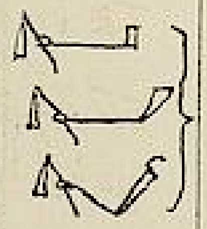
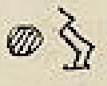
XXIII

246	(b.c.) 		sa.	I
247			s'n	I
248			àn	I, S
			nn	S
		(b.c.) 	n	alf.
				
249	 (c)		qn	I
			sxn	I, S
			ḥpt	I
		op. 	ḥtp	
		(b.c.) 	tp	S
250		V. il prec.	ḥpt ḥtp	I
251			qn	I
252		Var. del seg. 	ḥn-qa	I
253			qa	S
		e 	q	alf.
254		Omof. col prec.		S.I
255		Omof. col prec.		
256		V. il N. 252		
257			māh	I.S
258	(a) 	 op. 	sn op. àsn	I
259	(a) 		xn	I
260	(a) 	V. il N. 14		

XXIV

261			xṭ	S, I
262	(a) 	V. il N. 85		
263	 (a)		ḥp	I
			xn	S, I
264	 (a)		ḥ	S, I
265	(a) 	V. i due segg. V. il N. 60		
266			sr	S
			dsr	S
		op. 	zsr	
		i 2 ultimi anche 	xrp	I, S
267	(a) 		qd	I
		op. 	sqd	
268	 (a)		sr	I
			udn	I
269			nxt	I
		op. 	xt	
270	(a) 	V. il N. 59		
271	(a) 	 Var. di 52, 55	sr	I
272			xu	S

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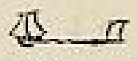
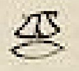
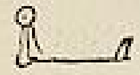
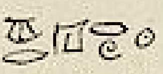
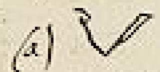
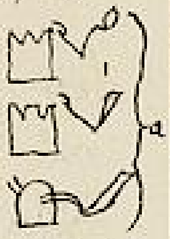
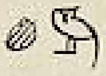
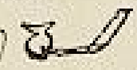
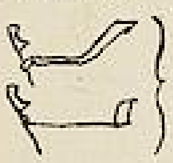
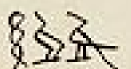
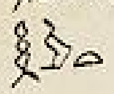
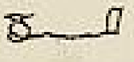
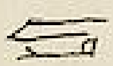
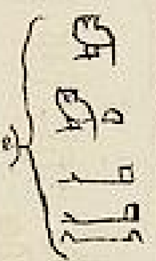
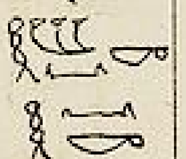
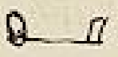
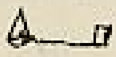
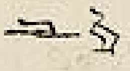
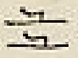
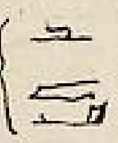
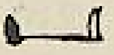
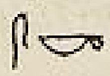
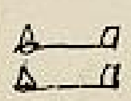
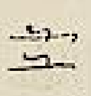
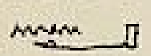
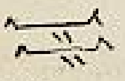
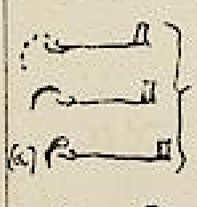
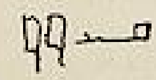
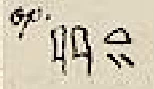
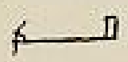
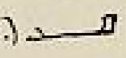
273			χr	I,S
274			χr-hru	I
275	(a) 	V. il N° 5.		
276	 a		χn	I
277	(a) 	V. il N. 82		
278			hua, hut	I
			hut	
279			mā	S
		(b.e.) 	m mt ā ān	alf. S alf. S
			hunk ḥnk	I
280		V. il prec.	mā (b.e.) m hunk ḥnk	
281			du	S
			dd	I
		(b.e.) 	d mā	alf. S
282	(a) 		sk	I
283			dd	I
284			nini	I
285	 (a)		tā	S,I
		op. 	ti	
286		(b.e.) 	ā	alf.

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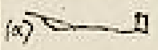
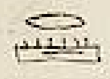
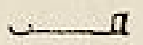
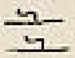
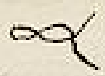
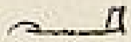
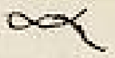
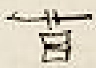
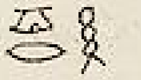
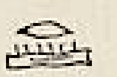
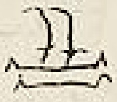
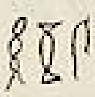
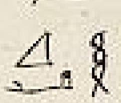
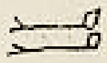
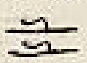
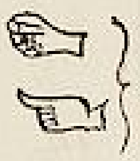
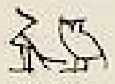
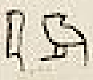
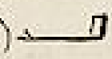
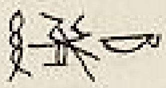
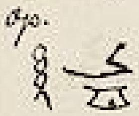
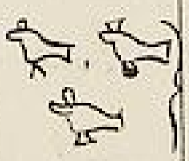
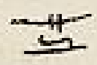
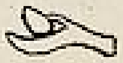
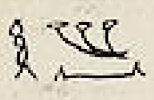
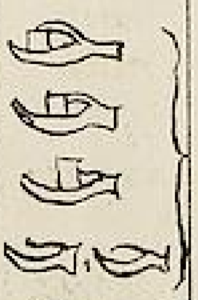
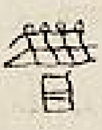
287	(a) 		rmn	I,S
288			ā	alf.
			dd	I
			mḥ	I,S
289			mḥ	I (b.e.) S
			sp	I
			grḥ	I,S
			rmn	I,S
			nn	I,S
			hs	I
			qāḥ	I
290			dd	I
291			am	I
			àm	
		(b.e.) 	ā	alf.
			ḥmak op. ḥmka	I
		op. 	ḥmq	
292		V. il prec.	ḥmak ḥmka ḥmq	
		(b.e.) 	sd	S
293			hun	I
294			s'p	S,I
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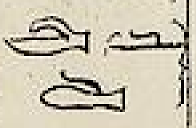
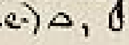
295		var. del prec., (b.e.) 	t	alf.

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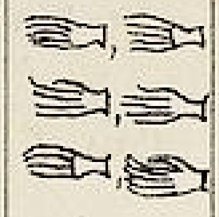
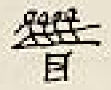
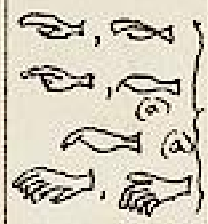
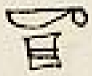
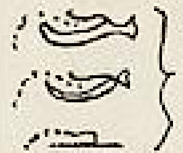
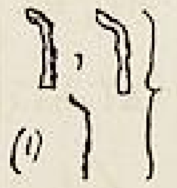
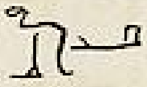
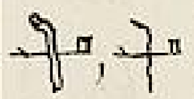
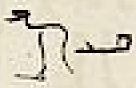
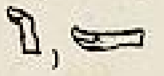
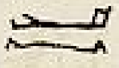
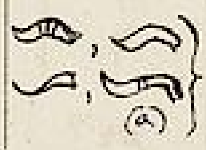
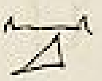
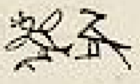
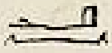
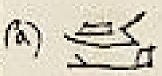
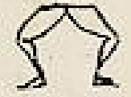
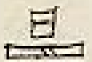
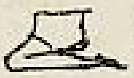
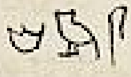
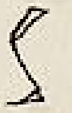
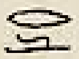
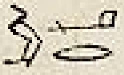
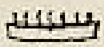
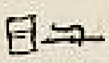
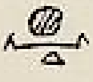
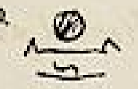
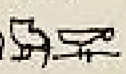
296		 Var. del prec.	s'p	I,S
297			kp	I,S
298		V. d. N. 285		
299	(1) 	 (1) V. 1134	zbā	I,S
300			zbā	I,S
301			ān	I
302			nq	S
			za	S
			ān	I
		(a) 	mā	S,I
303	(a) 		ps'š'	I
304	(a) 		ḥms	I
305			rd	{ I (b.e.) S
			uār	I
			mn	I
			pd	I
			xnt	I,S
		op. 	xnd	
		(b.e.) 	mks	S,I

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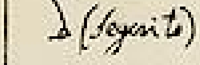
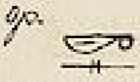
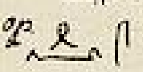
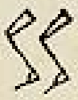
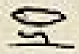
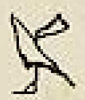
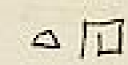
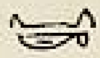
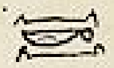
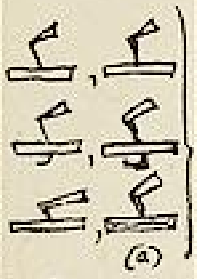
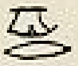
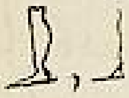
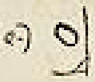
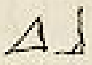
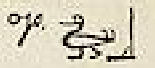
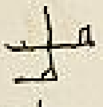
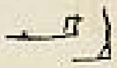
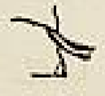
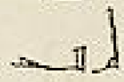
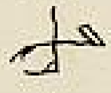
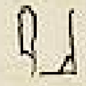
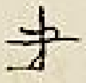
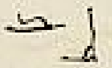
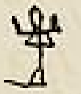
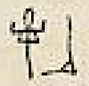
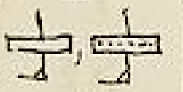
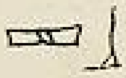
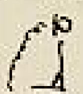
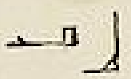
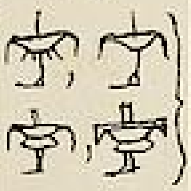
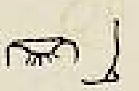
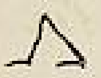
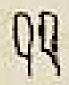
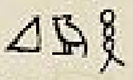
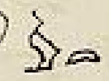
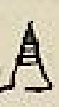
		op.  op. 	ks s'ns	S,I
306			rd	{ I (b.e.) S
307			th	S
			nk	I,S
		op. 	nkn	
308			gr	S
309			b	alf.
310	(b.e.) 	 op. 	qb qb, sb	S
311			āb	S
312			āb	S
313			àb	S,I
314			db	S
315			ab	S
316			s'b	S
317			āb	S,I
318			nb	S
319			ĭ	I,S
			qmḥ	S
		(b.e.) 	ut	S
320	(a) 	V. d. N. 335		

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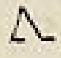
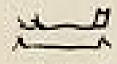
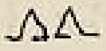
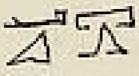
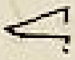
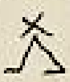
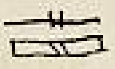
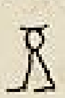
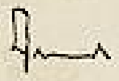
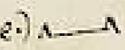
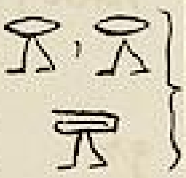
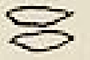
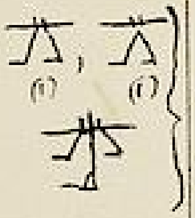
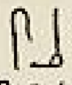
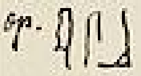
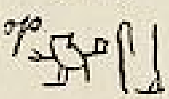
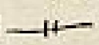
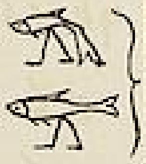
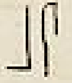
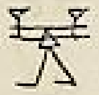
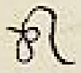
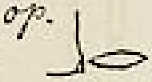
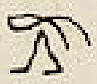
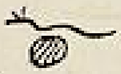
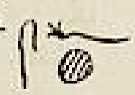
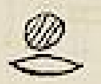
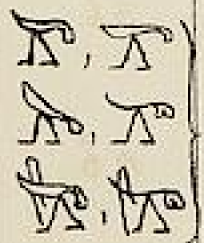
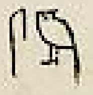
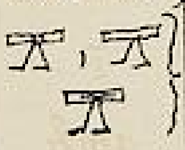
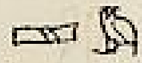
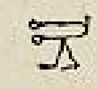
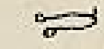
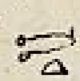
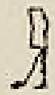
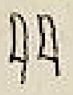
321			ān	I,S
322			āq-pr	I
323	(a) 	v. il N. 43	χr	I
324			ss'	I,S
325			àn	S,I
		(b.e.) 	n	alf.
326			rr	I
327			sb	S
		op. 	àsb	
		op. 	māsb	
		(?)(a) 	s	S,I
328			bs	I,S
329			ūa	I
		op. 	br	
330			fχ	S,I
		op. 	sfχ	
			χr	I
331			sm	S
332			sm	S
333			t	I
		op. 	tt	(b.e.) S
334			ī	I

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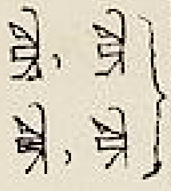
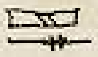
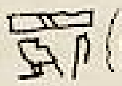
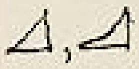
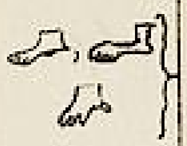
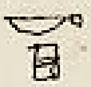
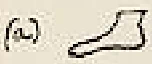
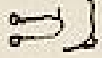
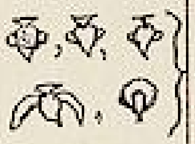
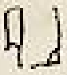
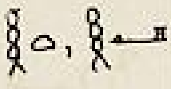
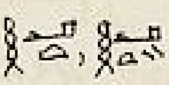
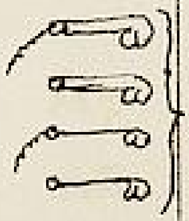
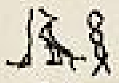
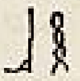
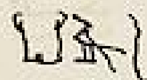
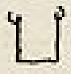
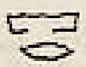
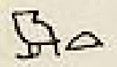
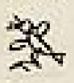
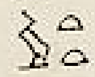
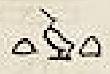
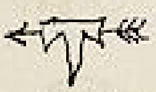
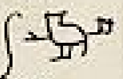
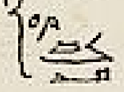
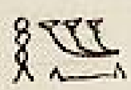
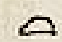
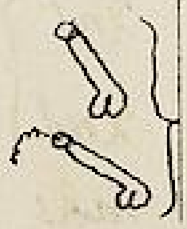
335			s's	S
		 (?)	s'ms (?)	S
336			q	alf.
337			kp	S
338	(a) 		tb	I
339			àb	I
			ht, hā	I
			hāt, hāti	
340			bah	I
			bh	
			qa	I
			q	
		 ?	pr?	S,I
			mt	S
			za	I
			utt	S,I
		op. 	tut	
			st	S,I
		(b.e.) 	mā	S
		op. 		
			hun	I
		(b.e.) 	t	alf.
341		Var. del prec.	mt utt, tut hun	

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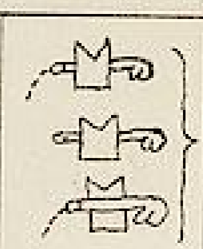
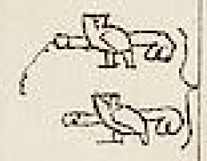
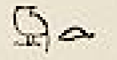
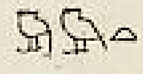
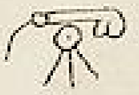
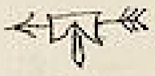
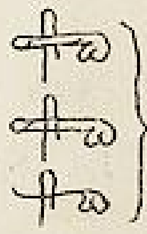
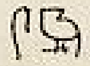
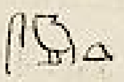
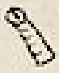
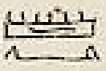
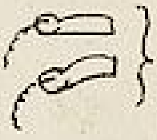
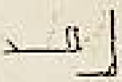
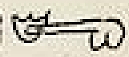
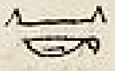
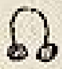
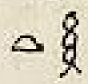
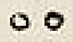
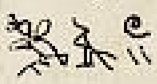
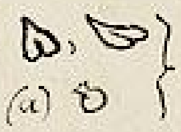
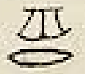
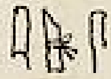
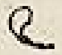
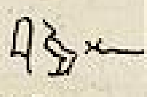
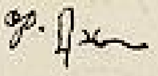
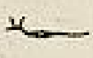
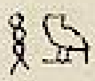
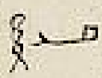
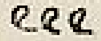
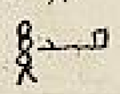
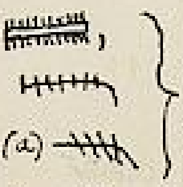
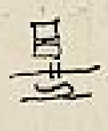
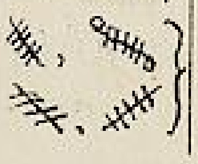
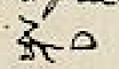
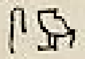
342		v. al N. 340	utt op. tut	I
343		 	mt m-mt	S I
344			st	I
345		 	sm smt	S
346	(b.c.) 		mn	S
347			āb	J
348	(a) 		nk	I
349			tḥ	I
350			za-ui	I
351			χr	I
			ȧs	S
352			auf	I
		op. 	ȧf	
		(b.c.) 	f	alf.
			ḥm	I
		(b.c.) 	ḥā	I,S
353			ḥā	I
354			psd	I
355		v. il prec. 	at	I
			sm	S.I

XXXII

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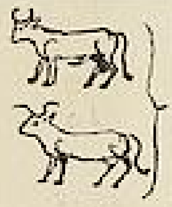
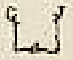
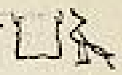
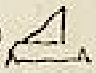
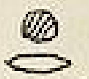
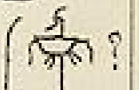
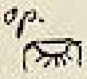
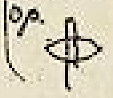
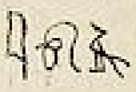
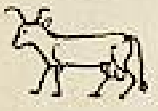
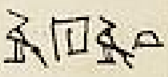
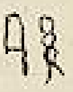
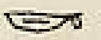
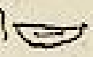
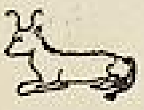
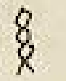
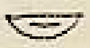
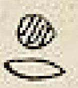
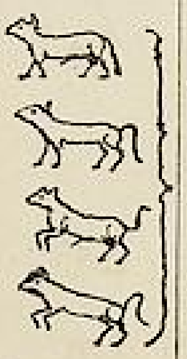
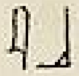
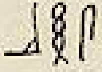
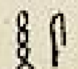
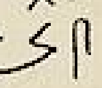
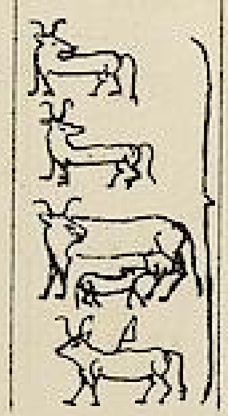
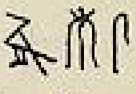
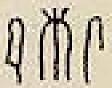
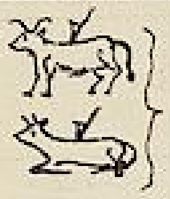
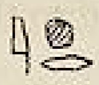
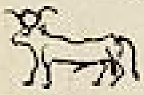
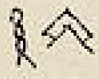
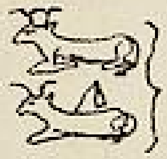
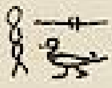
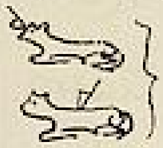
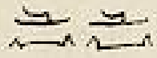
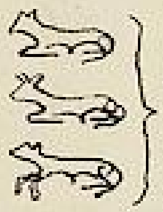
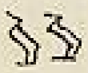
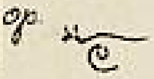
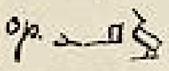
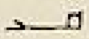
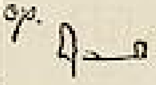
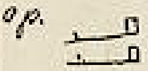
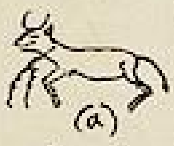
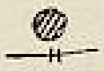
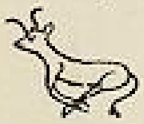
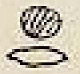
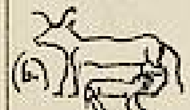
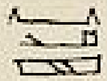
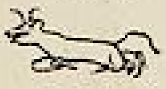
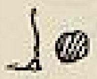
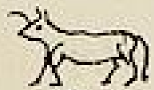
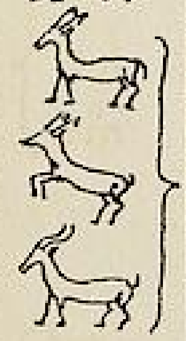
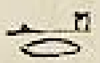
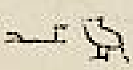
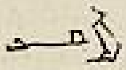
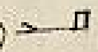
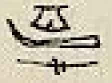
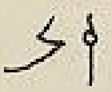
356			q	I
		op. 	qa	
		(b.c.) 	qn	S,I
			χr	I
		(b.c.) 	ūasm	S,I
		op. 	nb	S,I
		op. 	sr	S,I
			ȧūa	I
357			ahat	I
			ȧḥ	I
			k	I
		(b.c.) 	nb	S,I
358			ȧḥ	I
		(b.c.) 	nb	S,I
		(a) 	χr	I
359			ȧb	S
			bḥs	I
		op. 	ḥs	
		op. 	ms	
360			ams	I
		ᵉ 	ȧms	

XXXIII

361			àxr	I
362			ḥp	I
363			ḥsạ	I
364			dndn	I
365			uu	S
		op. 	fu	
		op. 	āu	
			ā	S
		op. 	àā	
		op. 	āā	
366			χs	I
367			χt	I
368			nāś	I
369			bχ	I
370		Var. di 363		
371			ār	I
			ām	I
			āu	I
		(b.e.) 	ā	alf.
			gḥs	I
			mkz	I

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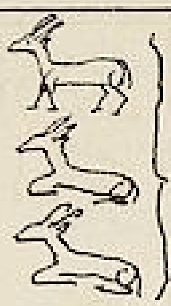
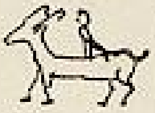
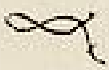
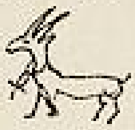
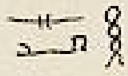
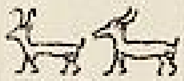
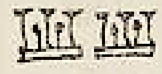
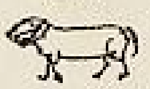
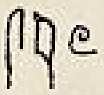
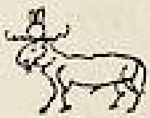
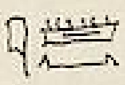
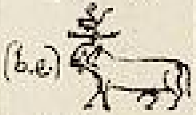
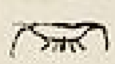
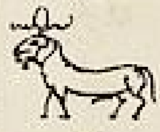
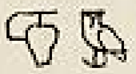
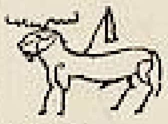
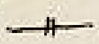
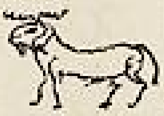
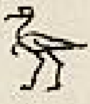
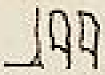
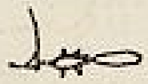
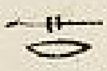
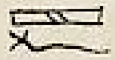
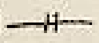
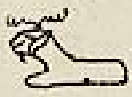
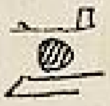
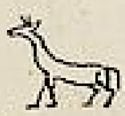
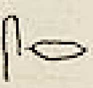
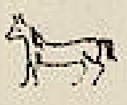
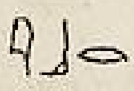
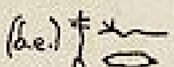
372		Var. del prec.	gḥs mks	
373			mh	I
374			sāḥ	I
375	 (b.e.)		śaśa	S
376			śau	I
377			àmn	I
378	(b.e.) 		nb	I
379			χnm	I
380		(b.e.) 	s	alf.
381			ba (b.e.) b	S, I
			bi	I
			bχ	I
			sr	I (b.e.) S
			ś'f	I
		(b.e.) 	s	alf.
382			āχm	I
383			sr	S
384			àbr	I
		(b.e.)  V. il seg.	nfr	S

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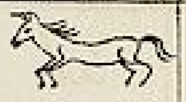
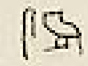
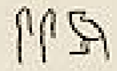
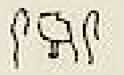
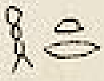
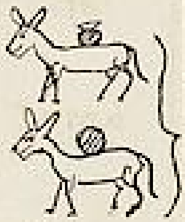
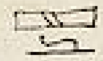
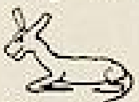
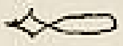
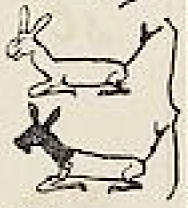
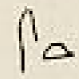
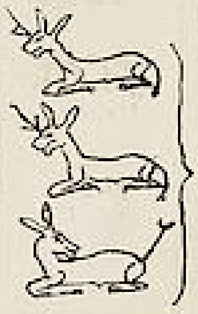
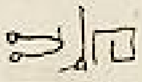
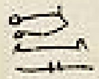
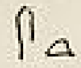
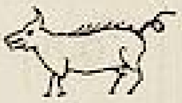
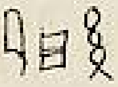
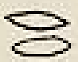
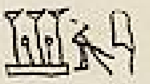
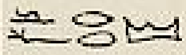
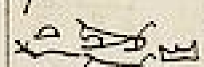
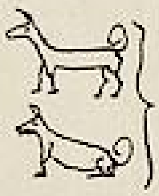
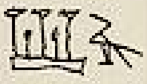
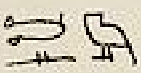
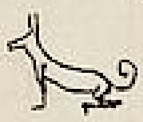
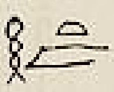
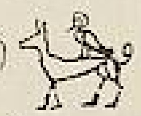
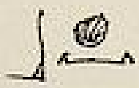
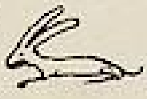
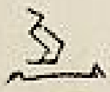
385			sm	I (b.e.) S
			ssm	I
			sms	I
			ḥtr	I
386			śd	I
387			āa	I
388			st	I
389			tbh	I
			tns	I
			st	I
390			aph̤	I
			rr	I
			śaa	I
391	(epoca romana)	op. 	dfr	I
			tfr	
392			śa	I
			tsm	I
393			ḥtm	I
394	(b.e.) 		bxn	S
395			un	S

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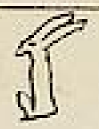
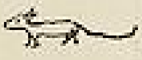
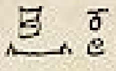
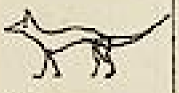
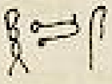
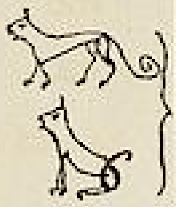
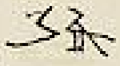
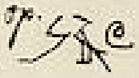
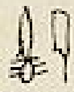
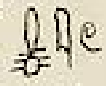
396		Var. del prec.		
397			pnnu	I
398			ḥts	I
399			ma	I (b.e.) S
		op. 	mau	
			mà	(b.) S
		op. 	màu	
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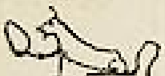
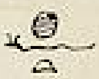
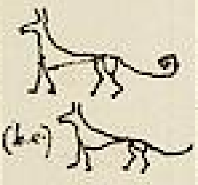
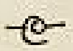
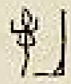
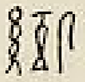
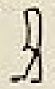
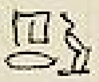
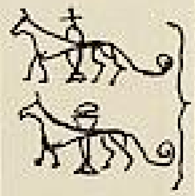
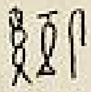
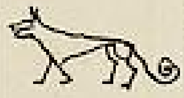
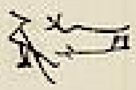
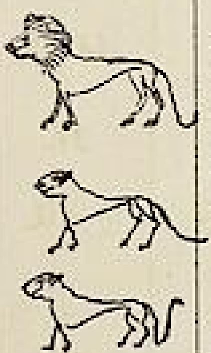
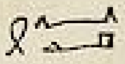
400	 (b.e.)		xft	I
401			st	I
			àb	I
			ḥs	I
		(b.e.) 	ī	I
			hru	I
402			ḥs	I
403			afā	I
404			śnā	I (b.e.) S
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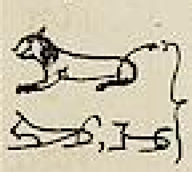
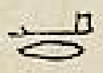
405			r, l ār	alf S

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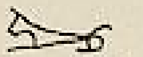
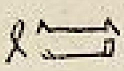
	 (seguito)		s'nā	S, I
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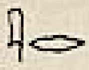
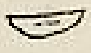
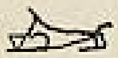
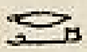
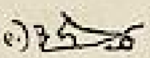
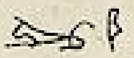
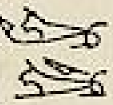
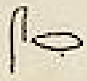
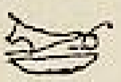
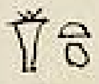
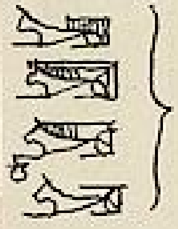
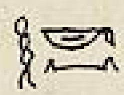
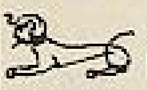
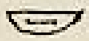
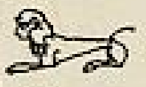
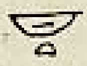
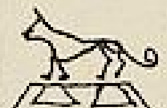
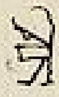
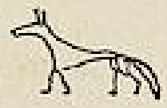
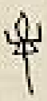
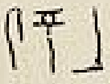
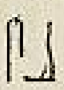
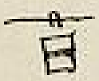
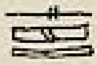
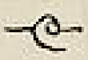
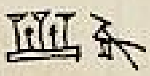
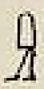
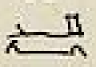
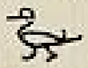
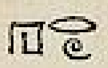
			àr	I
		(b.a.) 	nb	S, I
406	(b.e.) 		rā	S
407	(b.e.) 		rs', ls'	S
408	(b) 		sr	I, S
409			bst	I
410			hkn	I
411	 (b.)		nb	I (b.) S
412	 (b)		nb-t	I
413	 (b.a.)		s's	I, S
414			àb	I (b.) S
			sāb	I
			sb	I
			sp	I
			ss'ta	I (b.) S
			st	I
			s'a	I
		(b.) 	r	I
			ān	S
			s	S
			hru	

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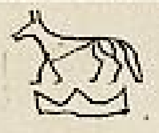
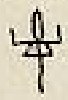
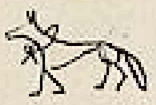
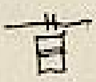
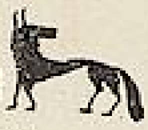
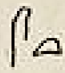
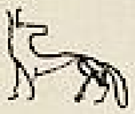
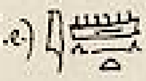
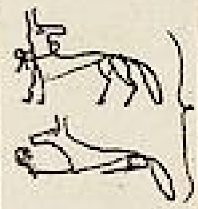
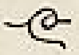
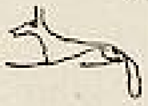
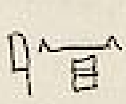
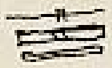
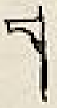
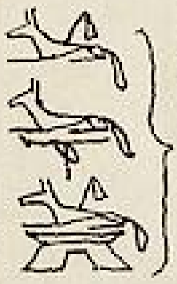
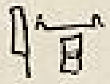
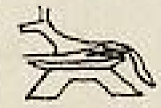
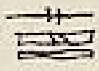
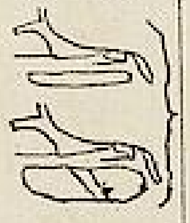
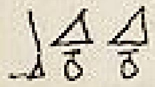
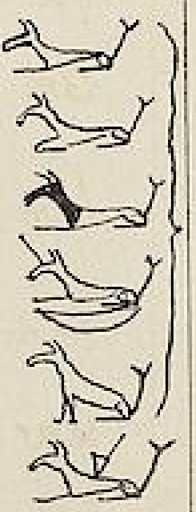
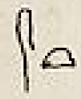
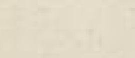
415			àb	I
416			sp	I
417	(b) 		st	S
418		(b.e.)  Var. del seg.	àmnt	S. I
419			st	I (b.) S
420			ànp	I
			ss'ta	I
		(b.e.) 	ntr	I
421		(b.) 	ànp	I
422			ss'ta	I (b) S
423			bgngn	I
424			st	I
425			as	I

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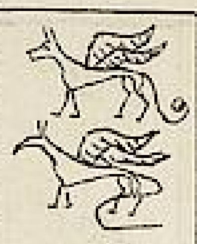
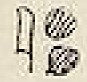
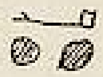
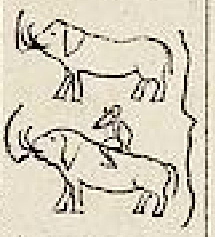
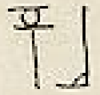
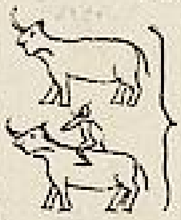
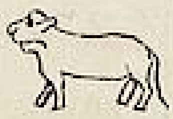
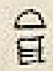
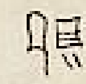
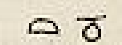
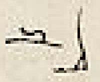
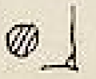
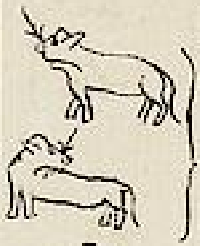
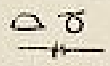
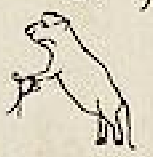
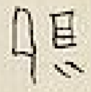
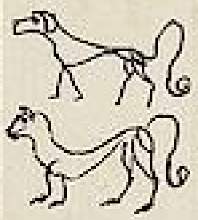
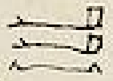
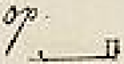
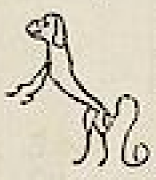
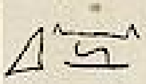
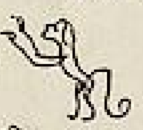
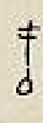
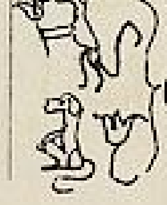
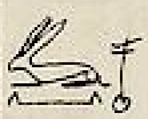
426			aχχ	I
			āχχ	
427			āb	I,S
428		Var. del prec.		
429			tp	I
			àpi	I
			tns	I
			db	I
			χb	I (b.) S
430			tns	I
431			àpi	I
432			āān	I
		op. 	ān	
433		V. il prec. 	qnd	I
434	(b.) 		nfr	S
435	 (b.)		un-nfr	I

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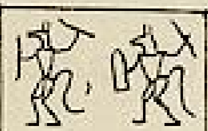
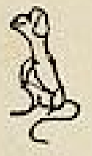
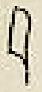
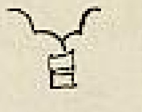
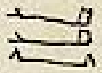
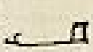
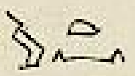
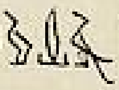
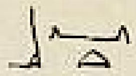
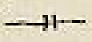
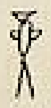
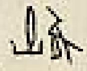
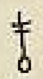
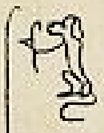
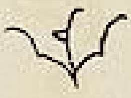
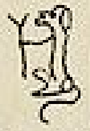
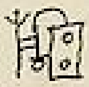
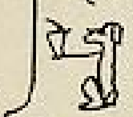
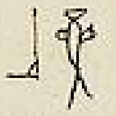
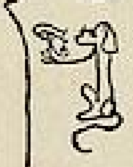
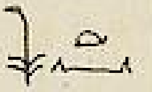
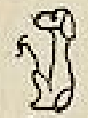
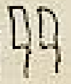
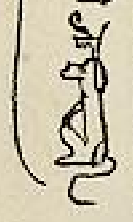
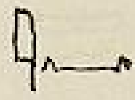
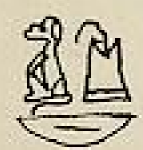
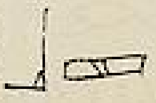
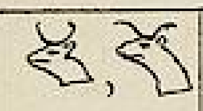
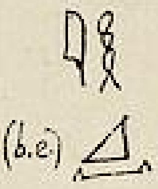
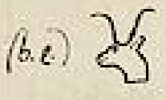
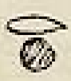
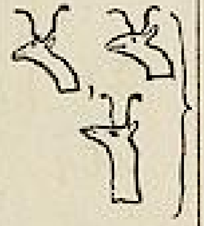
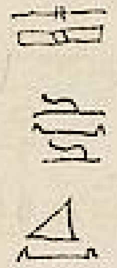
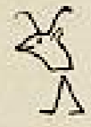
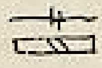
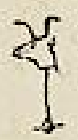
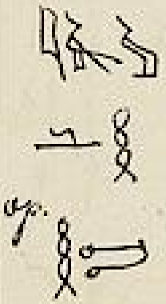
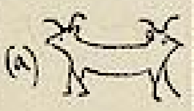
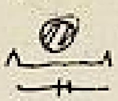
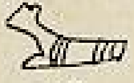
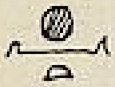
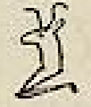
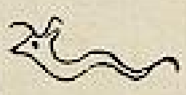
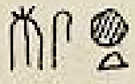
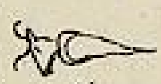
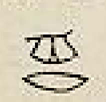
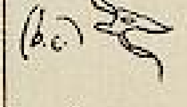
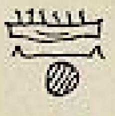
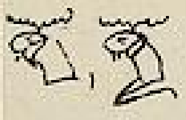
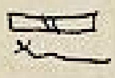
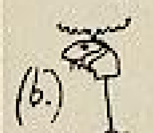
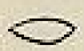
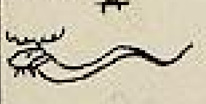
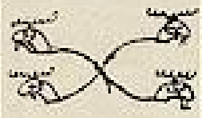
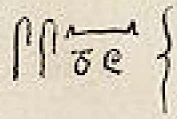
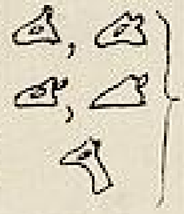
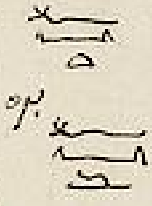
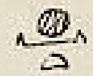
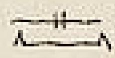
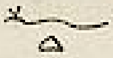
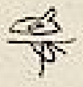
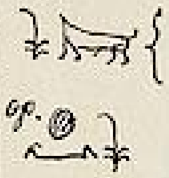
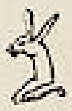
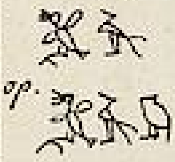
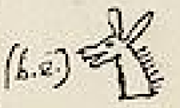
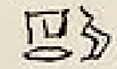
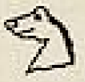
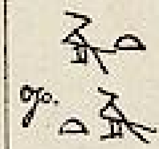
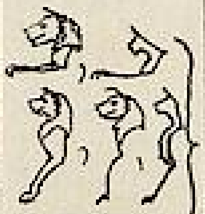
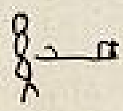
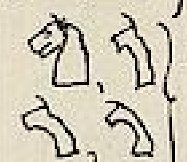
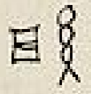
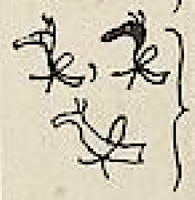
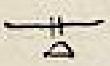
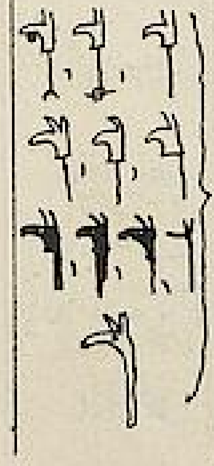
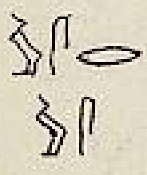
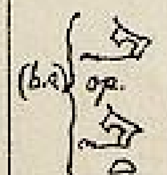
436		V. il N.° 59		
437		(b.c.) 	à	alf.
			àp	I (b.) S
			āān	I
		op. 	ān	
			utn	I
		(b.e.) 	uza	S,I
			bnt	I
		(b.c.) 	s	alf.
			sa	I
			za	S
			nfr	I
438	(b.) 		àp-rnp	I
439			ān	I
440			bsa	I
441			sutn	I
442			hpī	I
443			àn	S
444			bs'	I

XLI

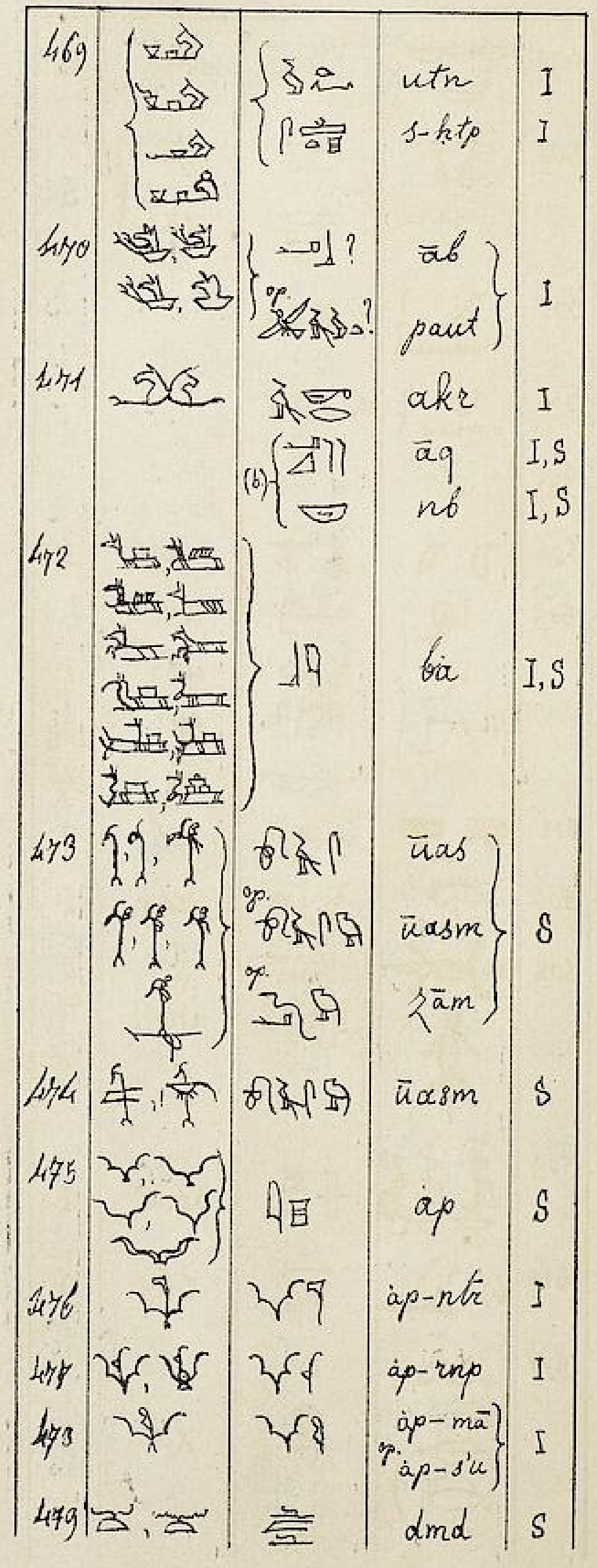
IV— Parti del corpo di Quadrupedi.

445			àḥ qn	I S
446			zχ	I
447			ss' dnd qn	S S S
448			ss'	I
449			àau dḥ ḥt	S I (b) S
450			χns	I, S
451			χnt	I
452		v. 447		
453			msχt	I
454			χr	I
455			mnχ	S
456			s'f	I
457			r	alf.
458		Var. l. 379		

XLII

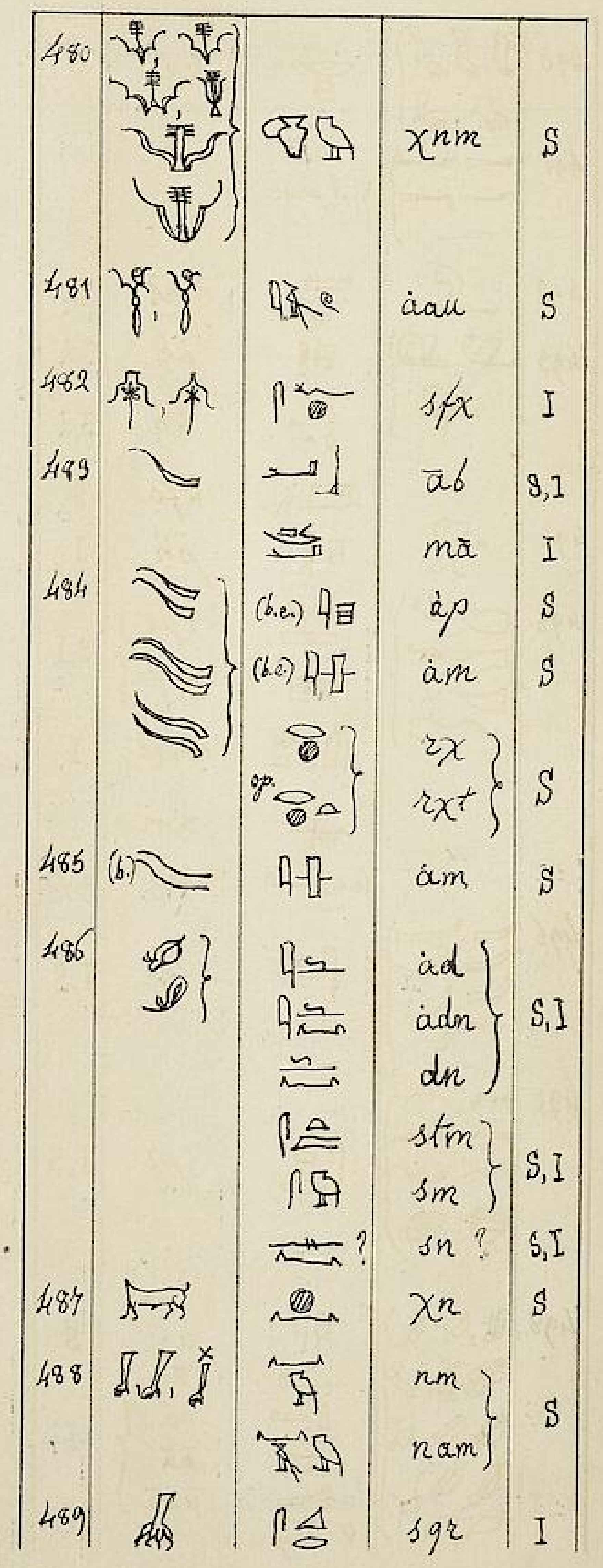
459			ssnnu op. χmnnu	I
460			fnt fnd	S, I
			χnt	S
			sn	I
			ft	I
461			suχn op. sutn-χn op. χnsu	I
462			ẑa ẑam	S
463			hru	I
464			at ta	S
465			ḥā	I, S
466			pḥ	S
467			st	S
468			usr us	S
			ḥā ḥat	I S

XLIII



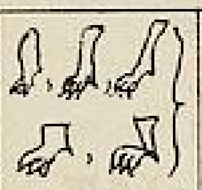
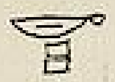
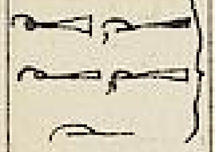
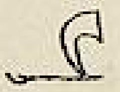
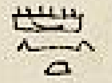
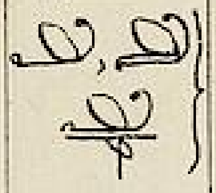
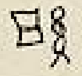
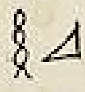
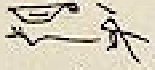
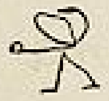
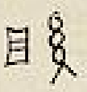
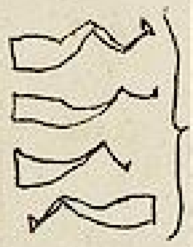
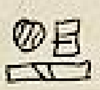
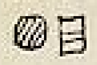
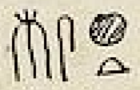
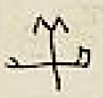
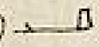
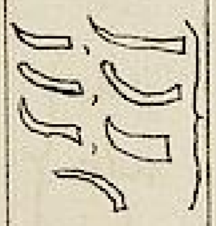
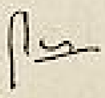
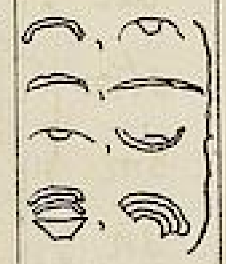
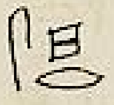
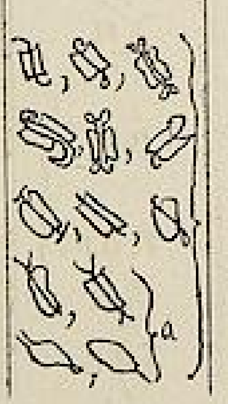
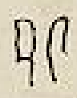
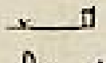
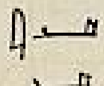
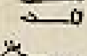
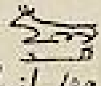
469			utn	I
			s-ḥtp	I
470		?	āb	I
		op. ?	paut	
471			akr	I
		(b)	āq	I,S
			nb	I,S
472			bia	I,S
473			ūas	S
		op.	ūasm	
		op.	ẓām	
474			ūasm	S
475			àp	S
476			àp-ntr	I
477			àp-rnp	I
478			àp-mā	I
			op. àp-s'u	
479			dmd	S

XLIV



480			χnm	S
481			àau	S
482			sfχ	I
483			āb	S,I
			mā	I
484		(b.e.)	àp	S
		(b.e.)	àm	S
			rχ	S
		op.	rχt	
485	(b.)		àm	S
486			àd	S,I
			àdn	
			dn	
			stm	S,I
			sm	
		?	sn ?	S,I
487			χn	S
488			nm	S
			nam	
489			sqr	I

XLV

490			kp	S
491		V. il prec.		
492			mnt	I
493			pḥ	S,I
			ḥq	S,I
			kfa	S
494			pḥ	I
495			xps'	S,I
			xp	
			msxt	I
			ām	I
		(b.e.) 	ă	alf.
496			sd	I,S
497			spr	I,S
498			ȧs	S
			ā	I
			ȧā	
			āā	
		 V. il seg.	uuā	

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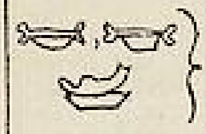
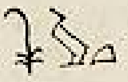
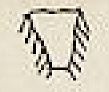
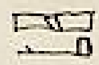
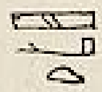
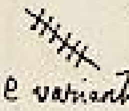
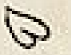
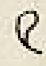
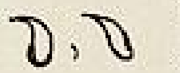
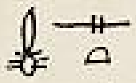
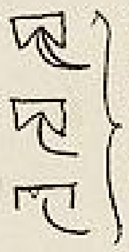
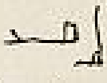
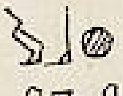
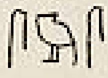
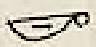
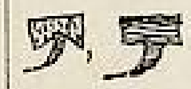
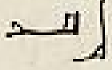
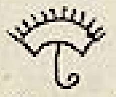
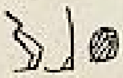
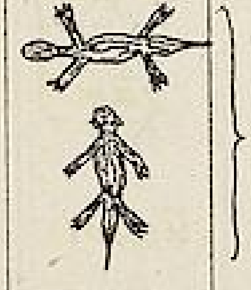
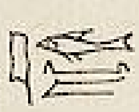
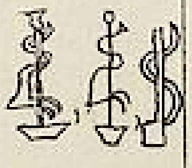
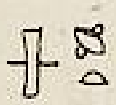
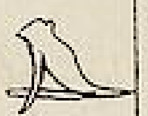
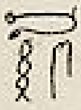
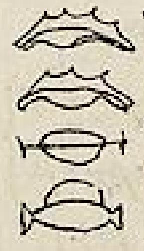
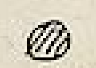
499			sut	I
500			s'ā	S
		op. 	sȧt	
501	 e varianti	V. N. 355		
502	 e variant	V. N. 351		
503		V. N. 352		
504			mȧst	I
505			āb	I
			ubx	I
			sms	I (b) S
		(b.e.) 	k	alf.
506			āb	I
507			ubx	I
508			ȧnm	I
509			ȧmut	I
510	(a) 		ṭḥs	I
511			xd	I

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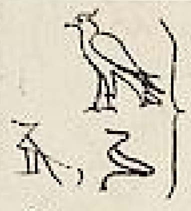
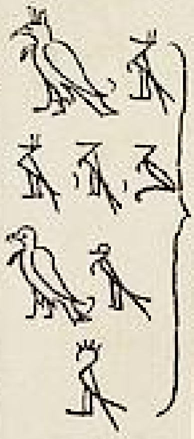
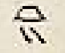
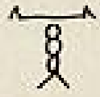
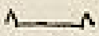
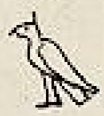
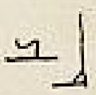
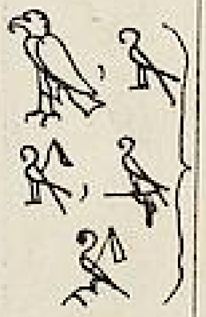
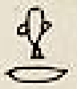
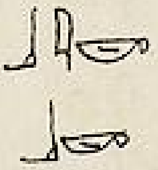
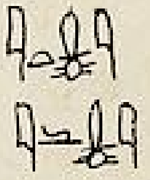
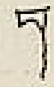
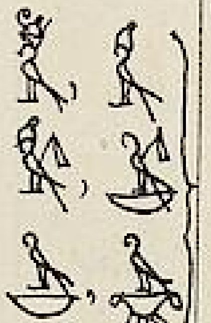
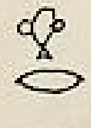
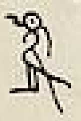
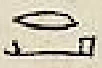
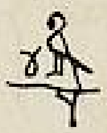
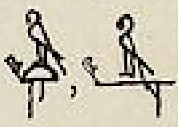
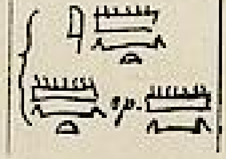
512			a	alf.
513			ti	S
			nh	S
		(b.e.) 	n	alf.
514	(b.e.) 		db	S
515			hr	I
			bàk bk	I
			àtmà àdmà	I
		(b.e.) 	ntr	I
516			hr	I
517		 Equiv. al prec.	rā	I
518		V. N. 515	àtmà àdmà	I
519			àmnt àmnt, mn	S, I I

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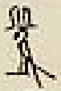
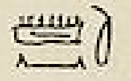
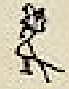
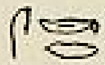
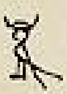
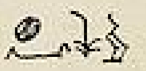
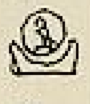
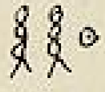
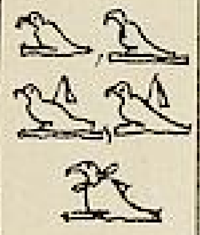
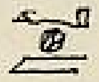
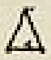
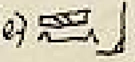
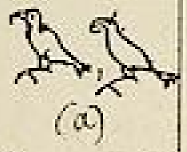
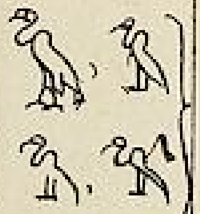
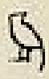
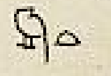
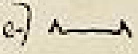
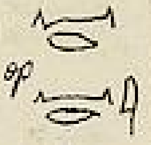
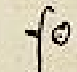
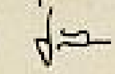
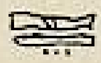
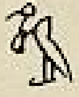
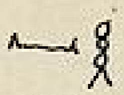
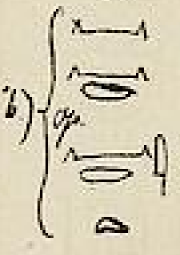
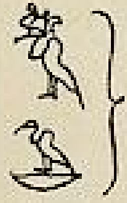
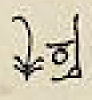
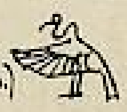
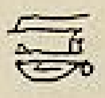
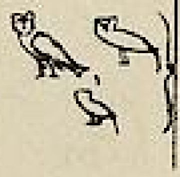
520			mnt	I
521			skr	I
522			xnsu	I
523	(b.c.) 		hh	I
524			āxm	I
			spt	I
		(b.e.) 	s'nb	I
525		V. il prec.		
526		(b.e.) 	m	alf.
		 ?	mt ?	I
		(b.e.) 	n	alf.
		" 	nr nrà	I, S
		" 	rnp	I
		" 	qd	I
			sta	I, S
527			nh	S
		b.) 	n nr nrà t	alf. I, S alf.
528			nxb	I
529	(b.) 		māk	S
530			m	alf

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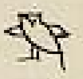
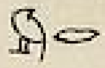
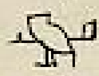
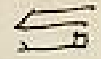
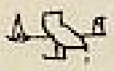
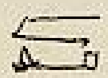
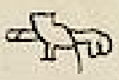
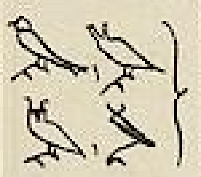
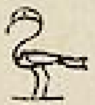
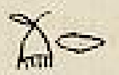
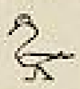
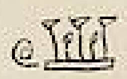
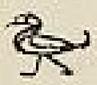
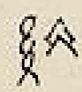
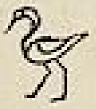
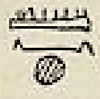
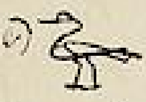
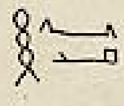
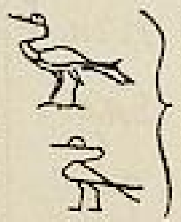
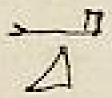
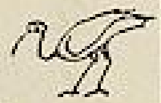
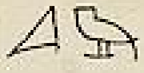
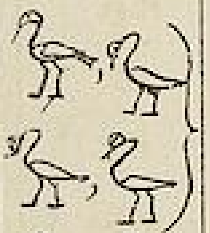
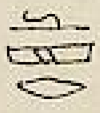
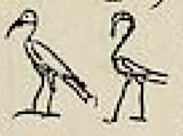
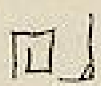
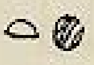
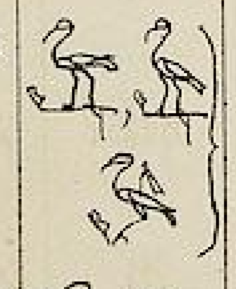
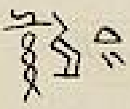
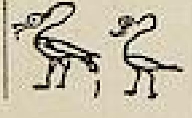
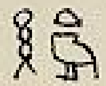
531			mr	S
532			mā	S
533			m-du	I
534		v. N. 343		
535		v. 530 v. 531		
536			āpr	I.
537			us' + us'a	S
538			hp	I,S
539			mnx	S
540	(b.c.) 		hnā	I
541			āq	S
542			qm	S
543			dšr	I,S
544			hb	I
			tx	I
545			dhuti (Thot)	I
546			htm	S

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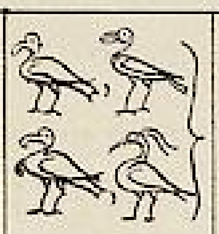
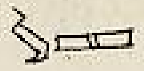
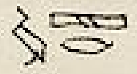
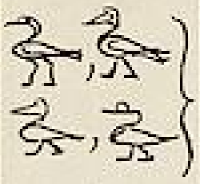
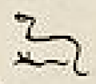
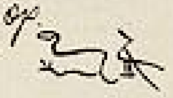
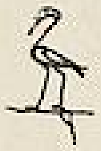
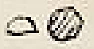
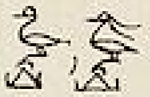
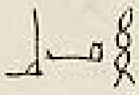
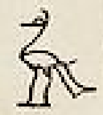
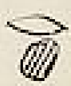
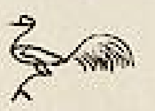
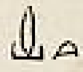
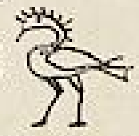
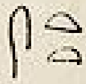
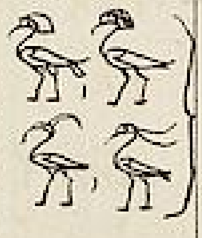
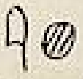
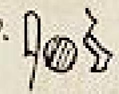
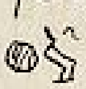
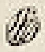
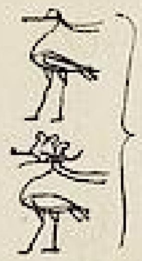
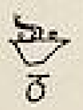
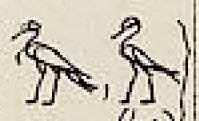
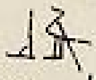
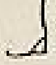
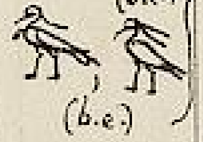
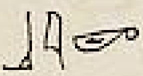
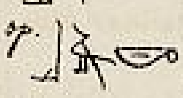
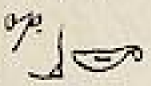
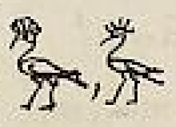
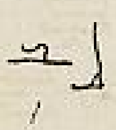
547		 	us' us'r	I,S
548		 op. 	zf zfa	I,S
549		 v. N. 545	tx	I
550			bāk	S
551	(b.c.) 		rx	S
552			zat	I
553	(a) 		stt	I
554		 op.  op. 	àx àxu xu	S
		(b.e.) 	x	alf.
555			bn	I
556	 (b.c.)		ba	S
		(b.e.) 	b	alf.
	 (b.e.)	 op.  op. 	bàk bak bk	S
557			db	S

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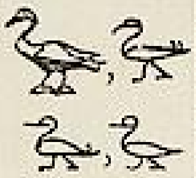
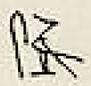
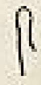
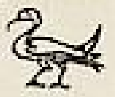
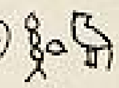
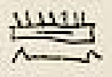
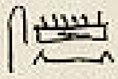
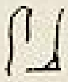
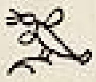
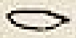
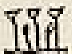
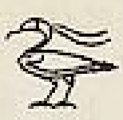
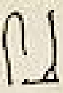
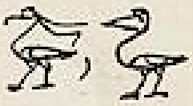
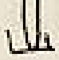
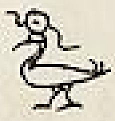
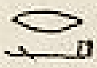
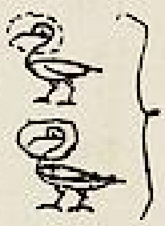
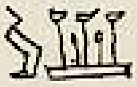
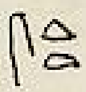
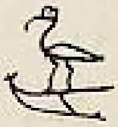
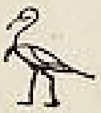
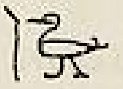
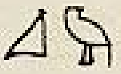
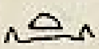
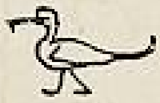
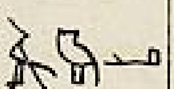
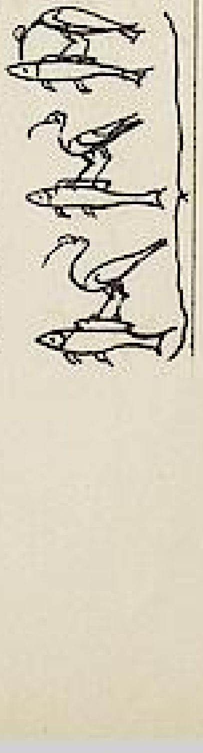
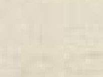
558			sa	S,I
			s	
559		(a) 	ḥtm	S,I
			mn	I (b) S
			smn	I
			sb	I
			za	I
		(b) 	r	I,S
		 (rare)	s'a	S
560			sb	I
561			za	I
562	(b) 		rā	I
563			us' op. us'a	I,S
			stt	I
564	(a) 		ba	I
565			qm	S
			tn	I
566			amā	I
567			uā (?)	I

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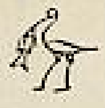
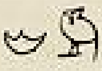
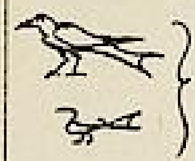
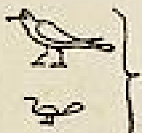
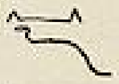
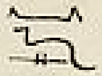
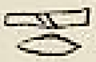
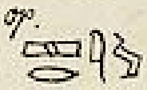
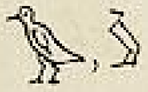
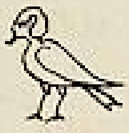
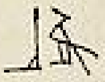
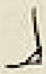
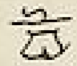
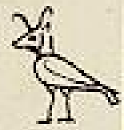
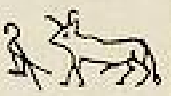
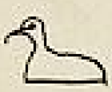
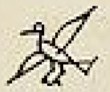
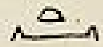
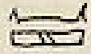
568			km	I
569			ūr	alf
570			nz	I
		op. 	nzs	
			s'r	I
		op. 	s'ráu	
571			u	alf.
572			ba	I
		(b.c.) 	b	alf.
		(b.c.) 	dg	S
573	(b.c.) 		ḥr-qa	I
574		?		
575			p	alf.
			tn	S
			ns'	I
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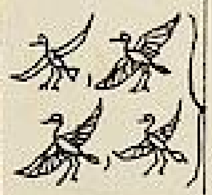
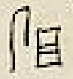
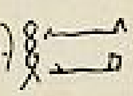
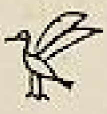
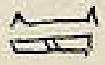
576			sp	I
		(b.c.) 	ḥnā	I
577			ns'	I
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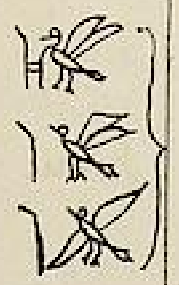
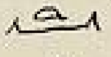
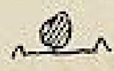
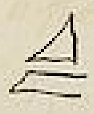
578			tn	S
			xn	S, I
			qm	S

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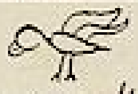
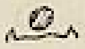
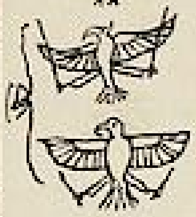
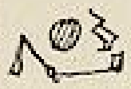
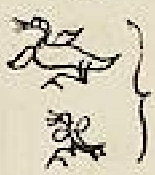
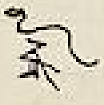
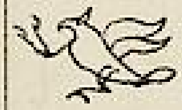
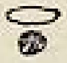
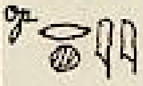
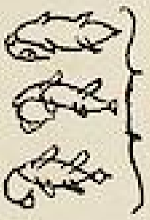
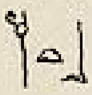
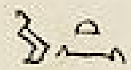
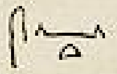
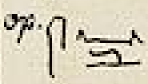
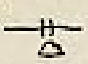
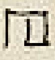
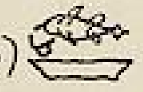
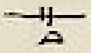
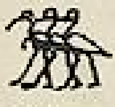
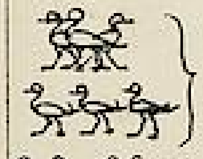
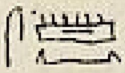
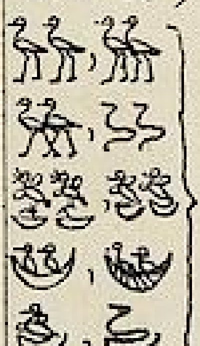
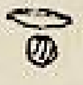
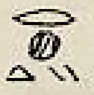
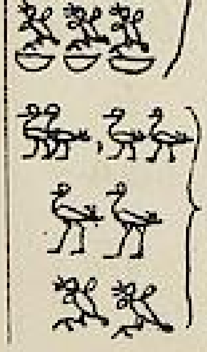
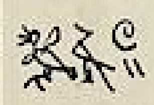
579			xn	S
580			xu	I
581			2a	S
582			rx }	I
		op. 	rxī }	
583			utb	I
			utn	I
			snt }	S
		op. 	snd }	
			st	I
		(b.) 	h	I,S
584	(b.) 		st	I
585		forma plurale del N.° 556	ba-u	I
586			smn	I
587			rx {	I (b.) S
			rx-ti	I
588			2a-ui	I

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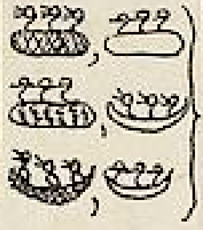
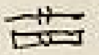
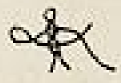
589			ss'	I,S
			mh	I,S

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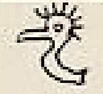
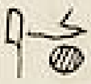
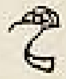
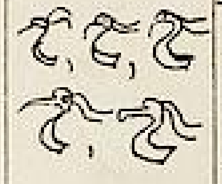
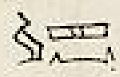
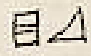
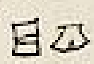
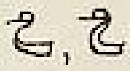
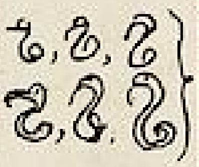
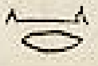
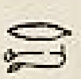
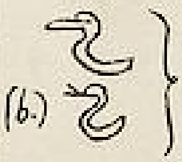
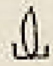
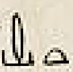
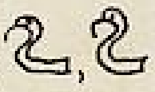
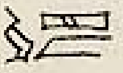
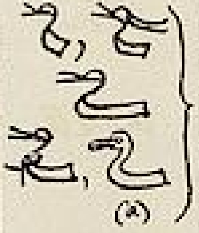
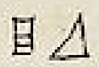
590			àmx	S
591		Var. di 554		
592		Var. del prec.		
			usn	I
			pq }	S
		op. 	pg }	
593		Var. di 591, Var. del seg., Var. di 595	z, za	I, S
594			nr	S,I
			rt	S,I
595	 (b.)		z, za }	I,S
		op. 	zat }	
596			usm	S
597			pq }	S
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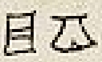
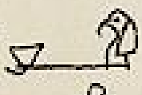
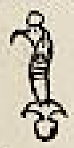
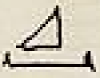
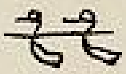
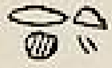
			pg }	
598	(b.) 	Var. di 469		
599	(b.) 		qn	I
600			rx-ti	I

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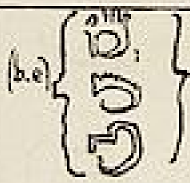
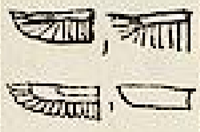
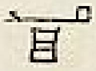
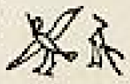
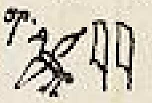
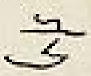
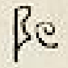
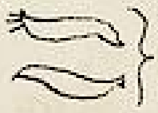
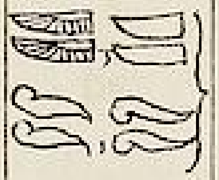
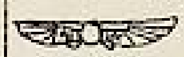
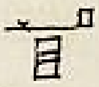
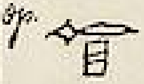
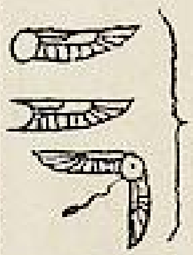
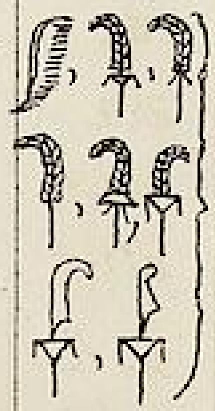
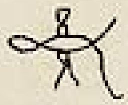
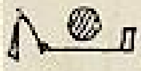
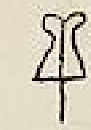
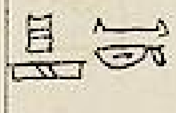
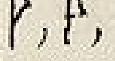
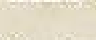
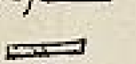
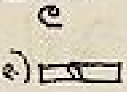
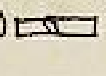
601.	(b.e.) 	Var. di 590		
602			āp	S,I
			pa	I
		op. 	paī, pī	
			dm	I
			s'u	I
603		Var. antiquata del prec.		
604		Var. di 602	pa, paī, pī, dm	
605			āp	I
		op. 	āap	
606		Var. del prec.		
607			mḥ	I (b.) S
			xu	I (b.) S
608			ps'nk	I
609			mā	S,I
		(b.e.) 	m	alf.
			s'u	S,I
		(b.e.) 	s'	alf.

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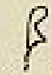
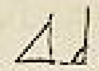
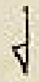
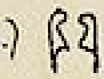
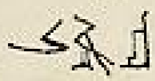
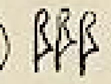
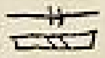
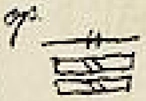
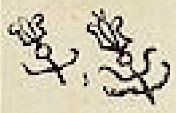
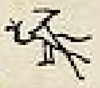
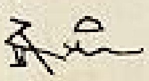
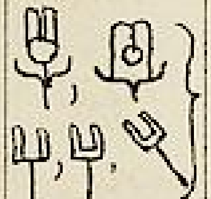
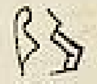
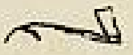
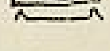
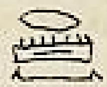
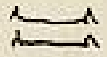
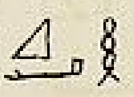
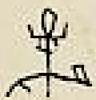
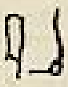
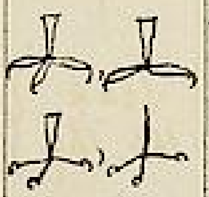
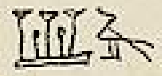
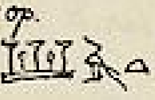
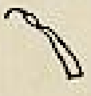
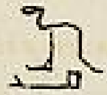
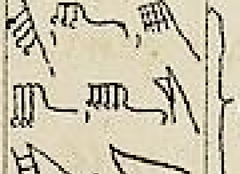
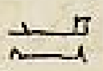
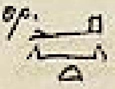
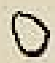
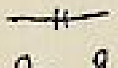
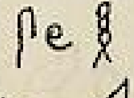
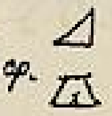
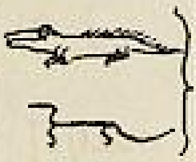
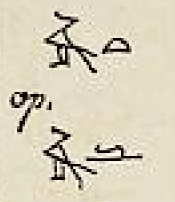
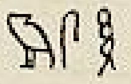
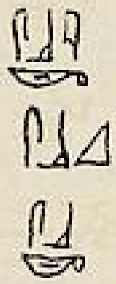
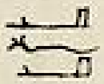
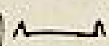
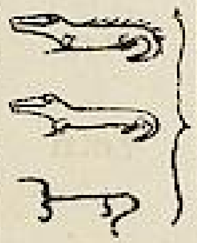
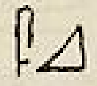
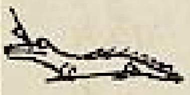
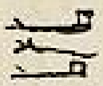
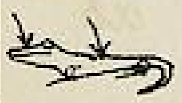
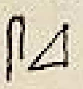
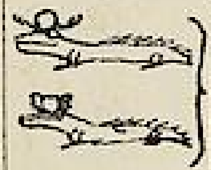
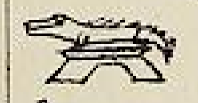
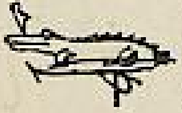
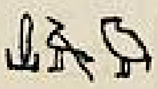
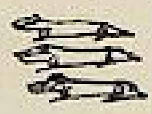
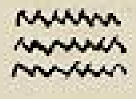
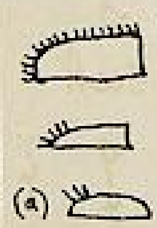
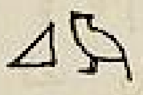
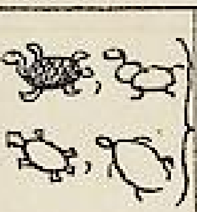
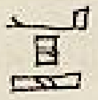
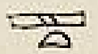
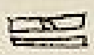
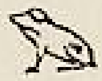
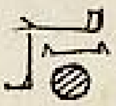
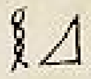
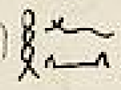
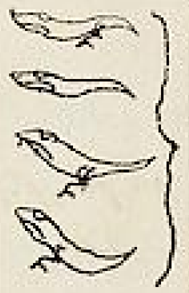
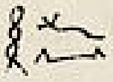
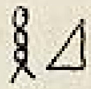
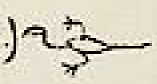
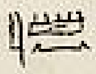
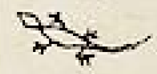
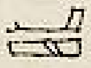
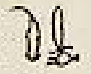
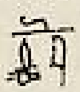
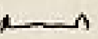
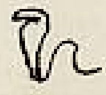
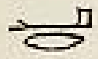
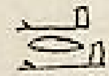
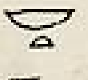
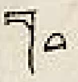
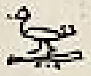
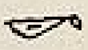
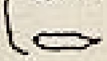
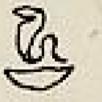
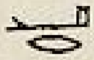
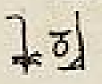
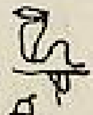
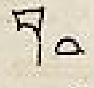
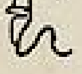
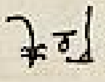
	 (seguito)		qb	S,I
		(b.e.)  (?)	qd (?)	S
610	(b.) 		mas[t]	S
611	(b) 		ss'	S
		op. 	sss'	
612			af	I
		op. 	atf	
613			s'u	I
614			mn	I,S
			rmn	I,S
			nn	S
			qāḥ	I
615			àb	I
616			s'a	I
		op. 	s'at	
617			zoā	I
618			ān	I
		op. 	ānt	
619			s	S,I
			suḥ	I
		(b.) op. 	q g	S

LVII

VII– Anfibii e Rettili.

620		op. 	'at ad	S,I
			msḥ	I
			sbàk sbg sbk	S,I
			āfā	I
		(b.) 	n	alf
621		Var. del prec	at, ad, sbàk, sbk, sbg, āfā	
			sq	I
622			āfā	I
623			sq	I
624		Var. di 620	sbàk sbk, sbg	I
625		Var. del prec		
626			zam	I
627	(b) 		mu	I
628			qm	S

LVIII

629			āpś	I
			st	I
		op. 	sta	(b)S
630			ābnx	I
			ḥq	I
		(b.c.) 	ḥfr	I
631			ḥfr	I
			ḥq	I
632	(b) 		àmn	I
633			āś	I
		(b.) 	tmà	S,I
			dmà	
		(b.e.) 	n	alf.
634			ār	I
			ārā	
		(b.) 	nb-t	I
			ntr-t	I
			se-ta	I
			k	alf
			r	alf
635			ār	I
			nxb	I
636	(b) 		ntr-t	I
637			nxb	I

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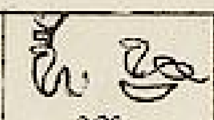
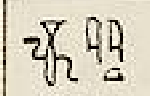
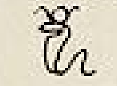
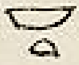
638			ūaz-īt	I
639		(b.a.) 	nb-t	I
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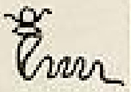
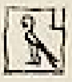
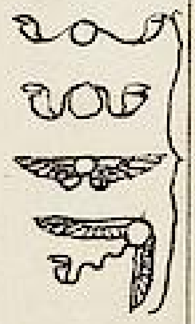
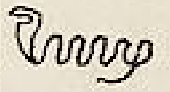
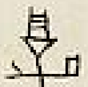
640	(b) 		ḥt-ḥr	I
641		V. N. 606		
642			ḥā	I
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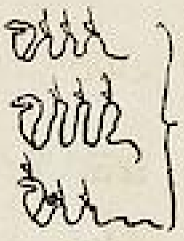
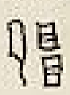
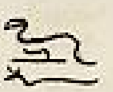
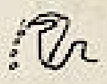
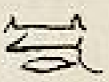
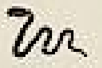
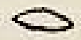
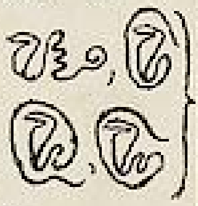
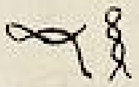
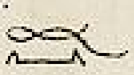
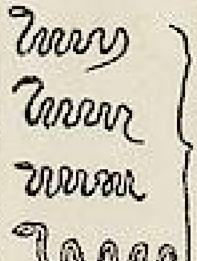
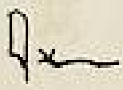
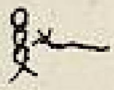
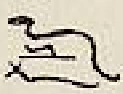
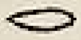
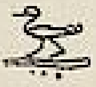
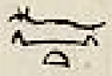
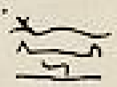
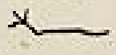
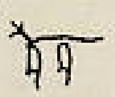
643			àpp	I
			zdf	I
644			nsr	I
645	(b) 		r	S
646			mḥ	I
		op. 	mḥn	
647			af	I
			ḥf	I
			zdf	I
			r	I (b) alf.
			sta	I
			fnt	I
		op. 	fnd	
			f	I
		op. 	fi	(b) S

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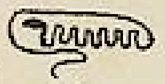
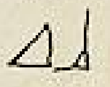
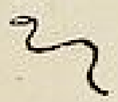
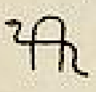
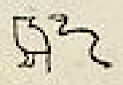
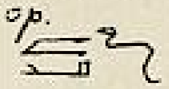
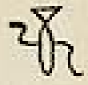
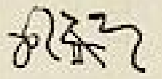
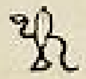
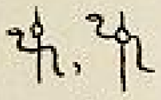
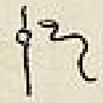
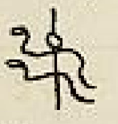
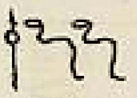
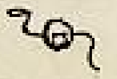
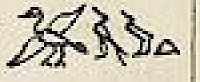
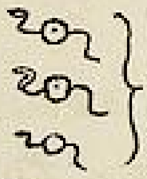
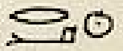
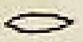
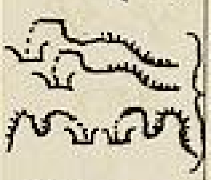
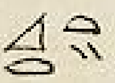
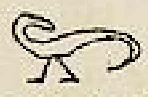
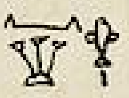
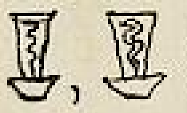
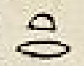
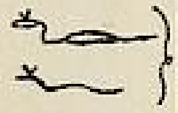
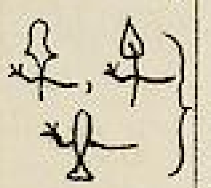
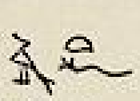
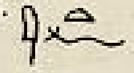
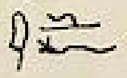
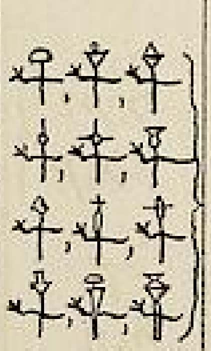
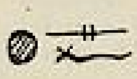
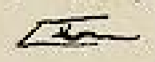
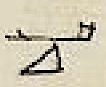
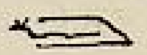
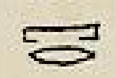
648			qb	I
649			z	alf.
650			mz	S
		op. 	māz	
651			ūaz	S
652		V. N. 661		
653			ḥz	S
654			ḥzz	S
655			paut	I
656			rā	I
		(b.) 	r	alf.
657			qr-ti	I
658			n-ḥa-ḥr	I
659			àtr	I
660			f	àlf
661			atf	I
		op. 	àtf	
		op. 	àdf	
662			xsf	S
663			āq	I
664			pr	I

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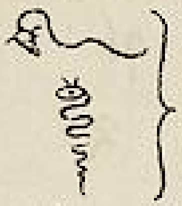
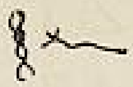
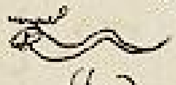
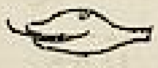
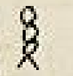
665		 V. N. 660	ḥf	I
666	 (b.e.)	V. N. 379		
667	 (b.e.)		ptḥ	I
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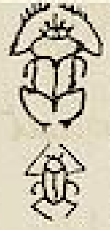
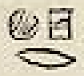
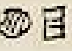
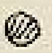
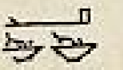
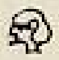
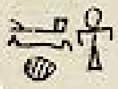
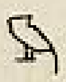
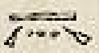
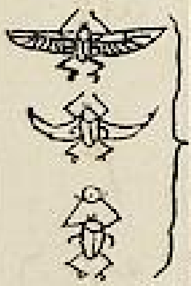
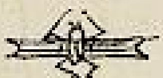
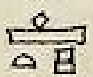
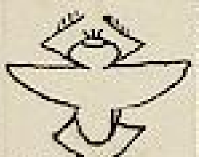
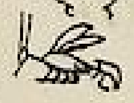
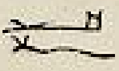
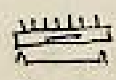
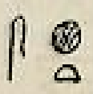
668			xpr	S,I
		(b) 	xp	S,I
			x	alf.
			ābb	I
			āp, tp	I
		(b) 	ānx	S,I
			m	alf.
			ta t	I,S alf.
669		Var. N. 606		
670	 (b.e.)		ḥtp	S
671		Var. N. 668	xpr xp	I
672			āf	I
			mn	S
			sxt	S

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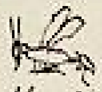
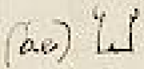
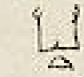
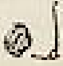
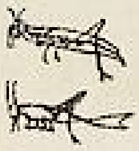
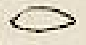
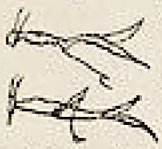
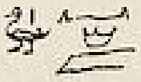
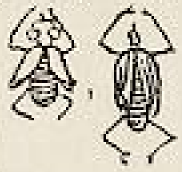
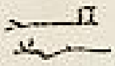
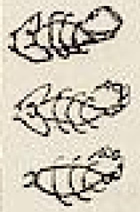
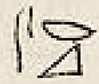
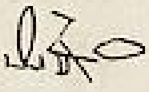
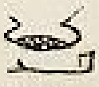
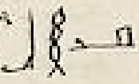
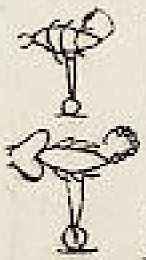
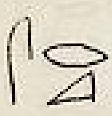
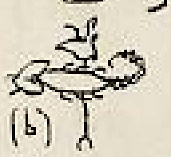
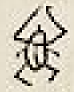
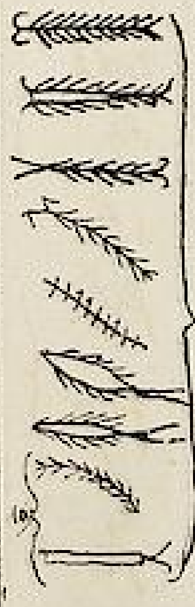
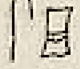
	 (Seguin)	(ac) 	qa	I
			qt	S,I
			xb	I
673		(b.e.) 	r	alf.
674			s-rkn	I
675			āf	I
676			srq	S,I
			har	I
			uā ?	I
		or 	bḥā	
677			srq	I
678	 (b)		xpr	I
679			sp	I

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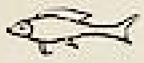
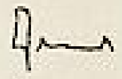
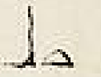
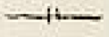
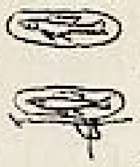
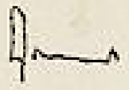
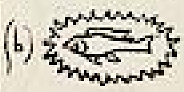
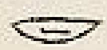
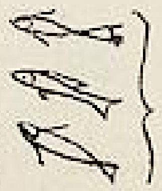
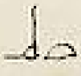
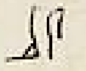
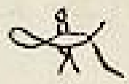
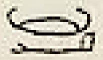
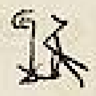
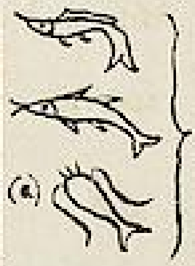
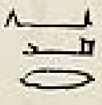
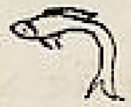
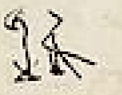
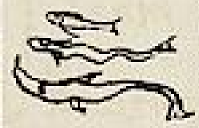
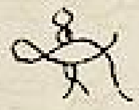
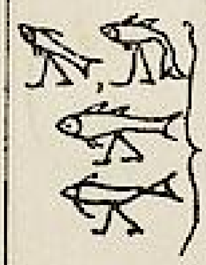
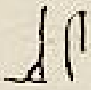
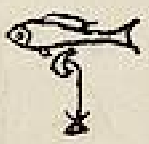
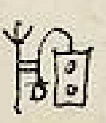
IX— Pesci

680			àn	S
			bt	I
		(b) 	s	alf.
681			àn	I
682	(b) 		nb	I
683			bt	I
			bs	S
			mḥ	I
			uā op. bḥā	S,I
			χa	S
684	 (a)		nār	I
685		 Var. del prec.	χa	S
686			mḥ	I
687			bs	S,I
688			sχa	I

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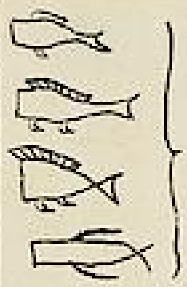
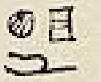
689			χpd	I

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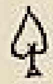
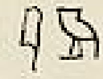
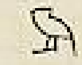
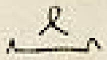
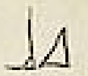
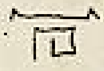
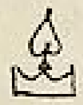
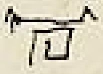
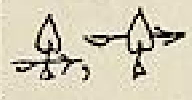
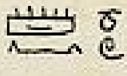
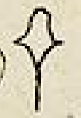
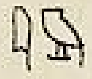
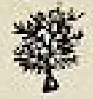
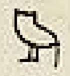
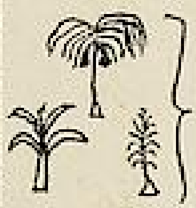
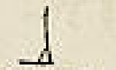
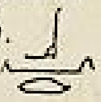
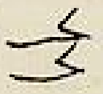
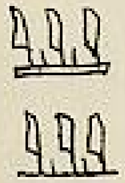
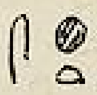
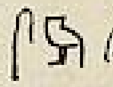
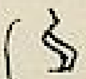
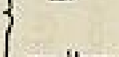
690			àm	S
		(b) 	m	alf.
			sn	I
			bq	S,I
			nh	I
691			nh	I
692			mnnu	I
693	(b) 		àm	S,I
694	(b) 		m	alf.
695		 op. 	bn bnr	I
			mm	I
696			sχt	I
		 (raro)	sm	S
		(b) 	u	alf.
			s	alf.

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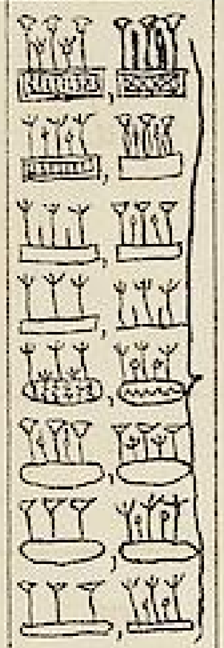
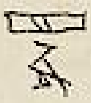
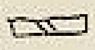
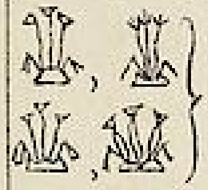
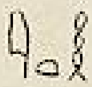
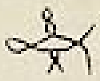
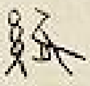
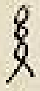
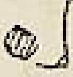
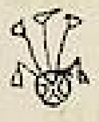
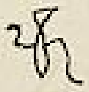
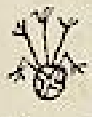
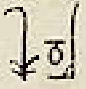
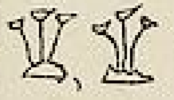
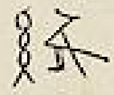
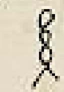
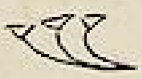
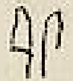
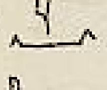
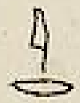
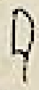
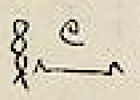
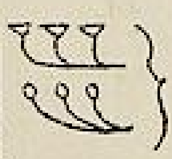
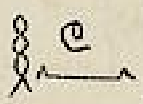
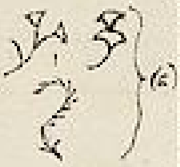
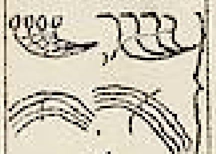
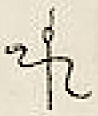
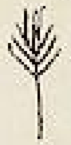
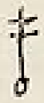
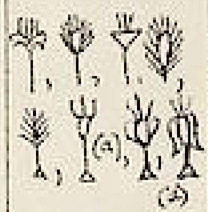
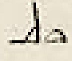
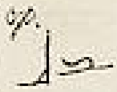
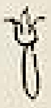
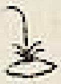
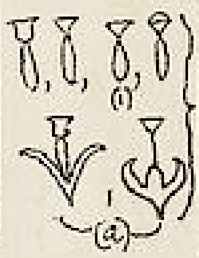
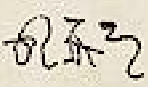
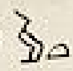
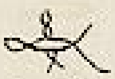
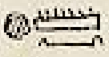
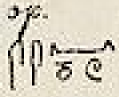
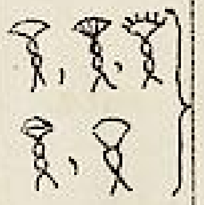
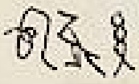
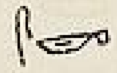
697			sa	S
		(b.) 	s'	alf.
698			àtḥ	I
			mḥ	I
			ḥa	S,I
		(b) 	ḥ	alf.
			xb	I
699			ūaz	I
700			nxb	I
701			ḥa	S,I
		(b) 	ḥ	alf.
702			às	S,I
		(b.) 	àn	S
			àr	I,S
		(b.) 	à	I
			ḥun	S
703			ḥun	S

LXVI

704	 (c.)	Var. del prec.		
705			ḥz	I
706			nfr	I
707			bt	I
		op. 	bd	
708			rs	I
709			ūaz	S
		(b.a.) 	ut	S
			mḥ	I
		(1) 	xmn	I
		(b) op. 	ssnnu	
710			ūaḥ	S
			sk	S
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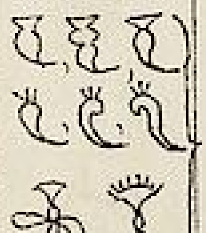
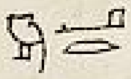
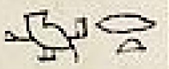
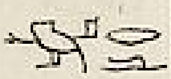
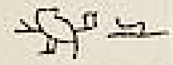
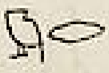
711			mār	I,S
			mārt	
			mārd	
			mād	
			mr	
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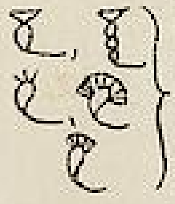
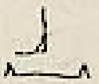
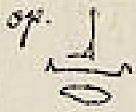
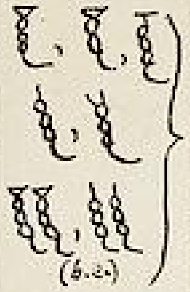
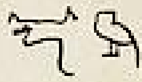
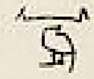
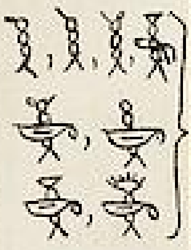
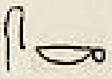
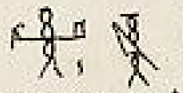
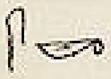
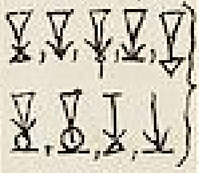
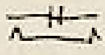
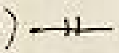
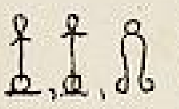
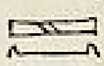
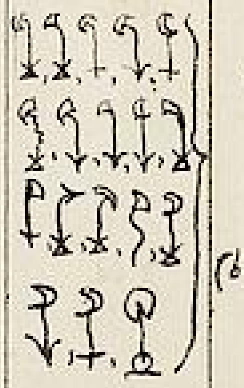
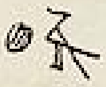
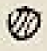
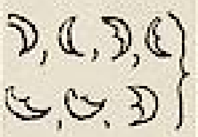
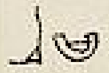
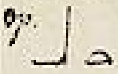
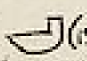
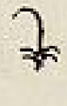
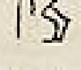
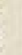
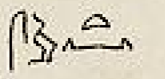
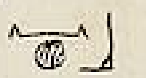
712			bn	I,S
		op. 	bnr	

LXVII

713	 (b.c.)		nzm	S,I
		(b.) 	nm	S
714			sk	S
715			sk	I
716			sn	S,I
		(b)  Var. del seg.	s	alf.
717			s'n	S
718			xa	S
		(b.-e.)  (b) Var. del seg.	x	alf
719			ba	I
		op. 	bt	
		V.  (128) al par. XX Var. del prec.	xmt	I,S
720			su	S
		(b.) 	s	alf.
			sutn	I
			nxb	S
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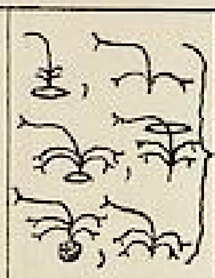
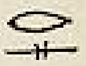
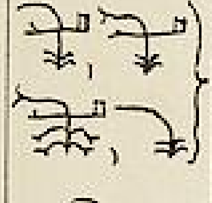
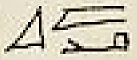
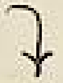
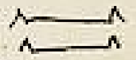
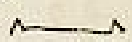
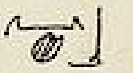
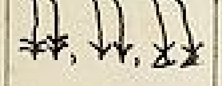
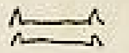
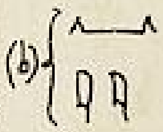
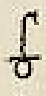
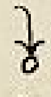
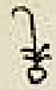
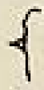
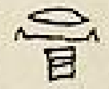
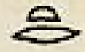
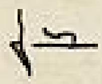
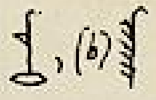
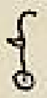
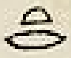
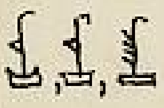
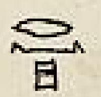
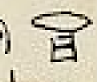
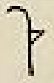
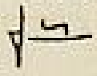
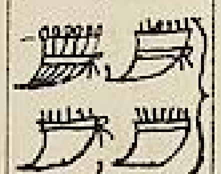
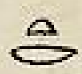
LXVIII

721			rs	I
722			qmā	S
723			nn	S
		op. 	n	alf.
			nxb	S
724			nn	S
		(b) 	n ī	alf alf.
725		?		
726		?		
727		?		
728			rnp	S,I
			tr	S
		(b) 	qd	S
729		Var. del prec.	rnp, tr	
730			tr	I
731			rnp	I
		([illegible]) 	rp	S
732	(b) 		qd	S
733			tr	S

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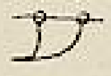
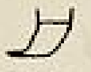
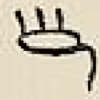
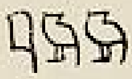
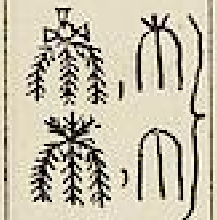
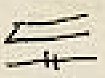
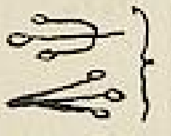
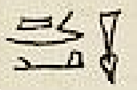
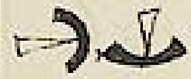
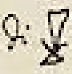
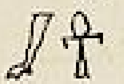
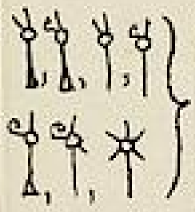
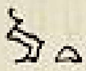
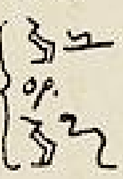
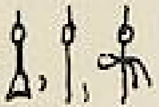
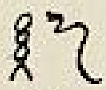
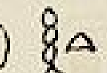
734		?		
735		?		
736			àmm	I
737			ms	S
738			mā-χr	I
739		Var. del prec?		
		Var. di  ?	sn	S, I
		 ?	nm-ānχ	I
740			ut	S
		(b)  op.	ud uz	S
741			ḥz	S
		(b) 	ḥt	S
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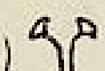
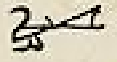
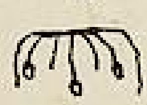
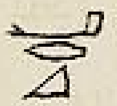
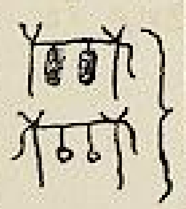
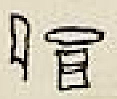
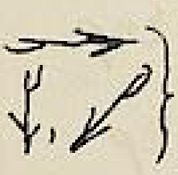
742	(b) 		ūr	I
743		 ?	ārq	I
744			àrp	I
745		●	χ	S, I
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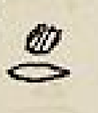
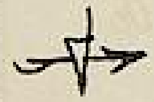
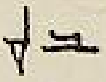
		(b) 	š' χt	alf. S
746			qd	S

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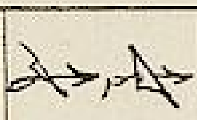
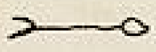
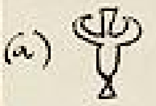
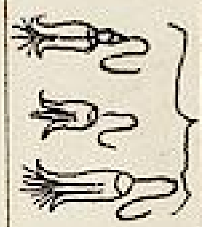
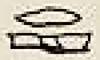
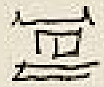
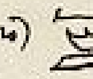
747		● op. ●△	χ χt	I
748		?		
749	(a) 	?		
750			rš'	I
			nhm	I
		(raro) 	nḥm	I
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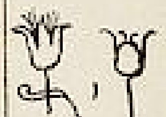
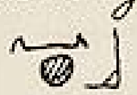
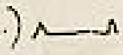
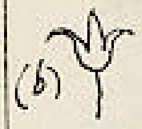
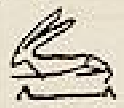
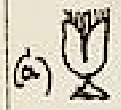
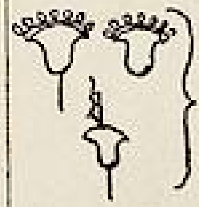
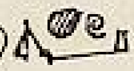
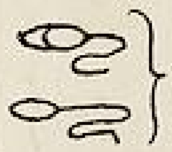
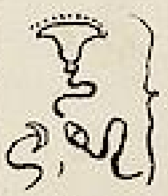
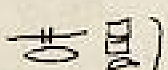
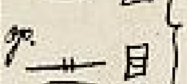
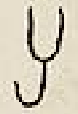
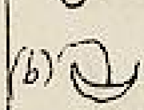
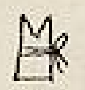
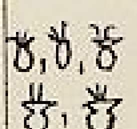
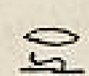
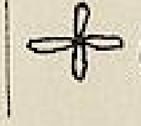
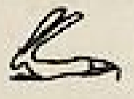
751			nχb	I, S
		(b) 	n	alf.
752	(b) 		un	I
753	(a) 	Var. di 707		
754		(b) 	χu	S, I
755		Var. di 750		
756		 op. 	srpt srpd	I
757		?		
758	(b) 		ḥun	S
759			rd	I
760	 (b)		un	S

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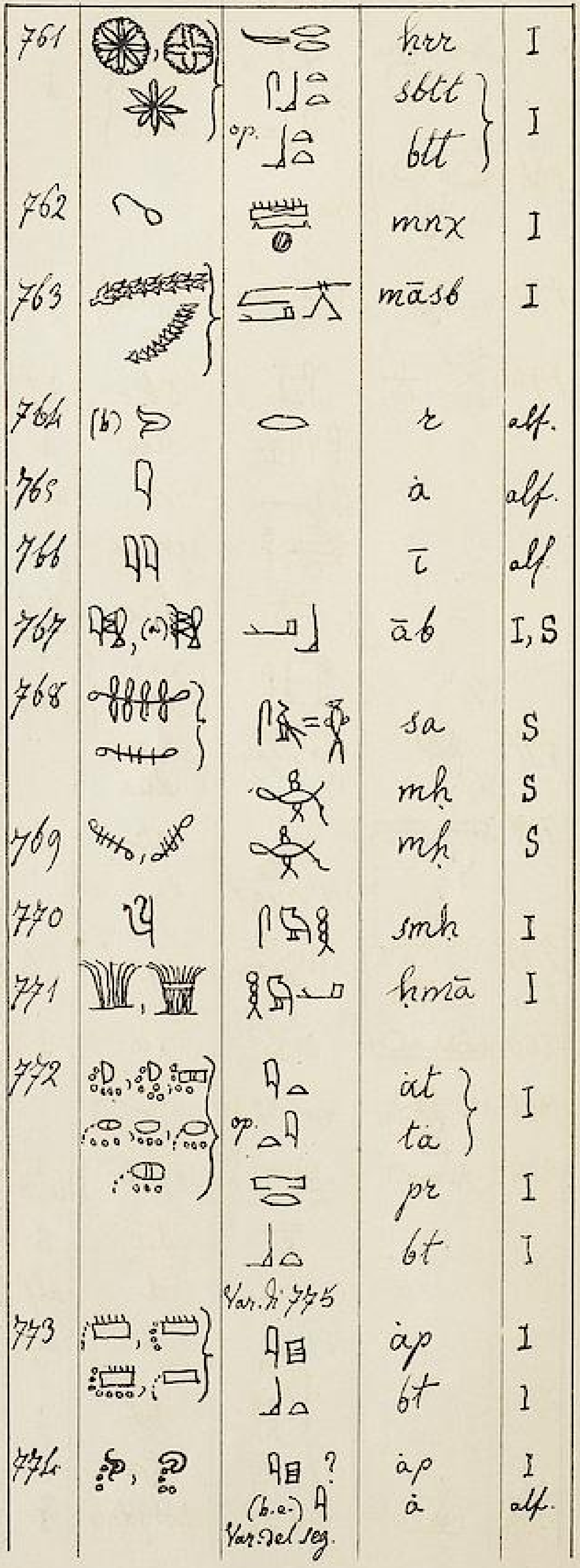

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763			māsb	I
764	(b)		r	alf.
765			à	alf.
766			ī	alf
767	(a)		āb	I, S
768			sa mḥ	S S
769			mḥ	S
770			smḥ	I
771			ḥmā	I
772		 op.	àt tà pr bt	I I I
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774		? (b.e.) Var. del seg.	àp à	I alf.

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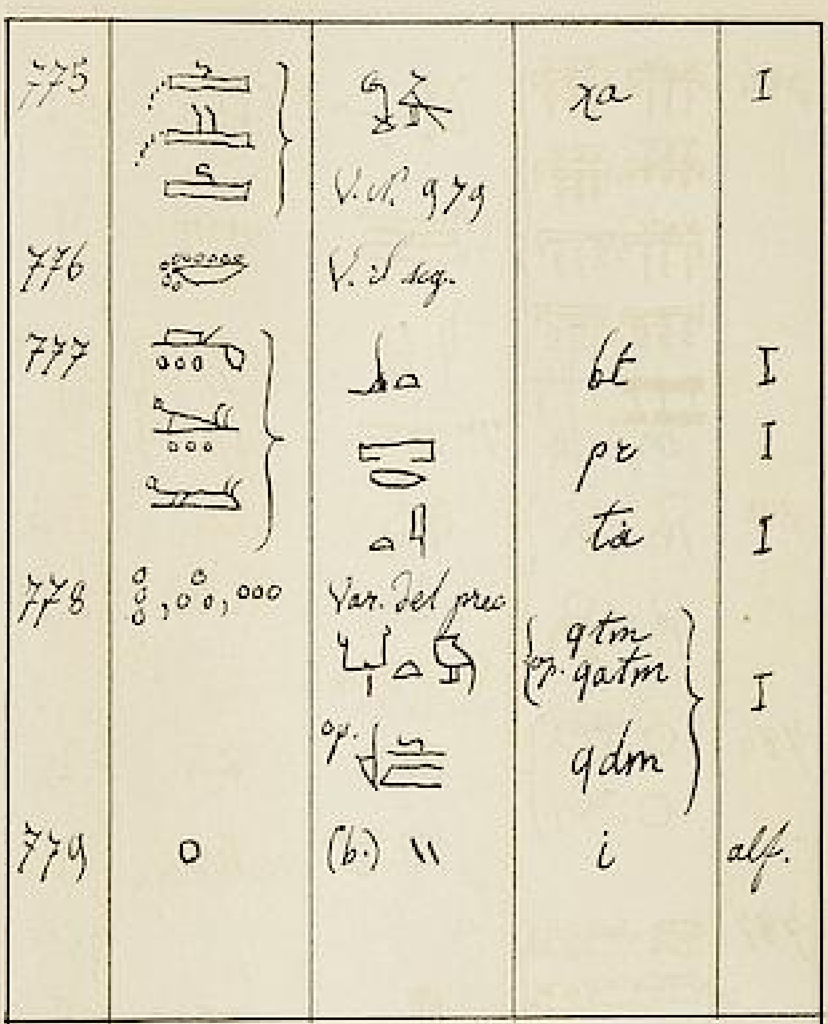

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776		V. il seg.		
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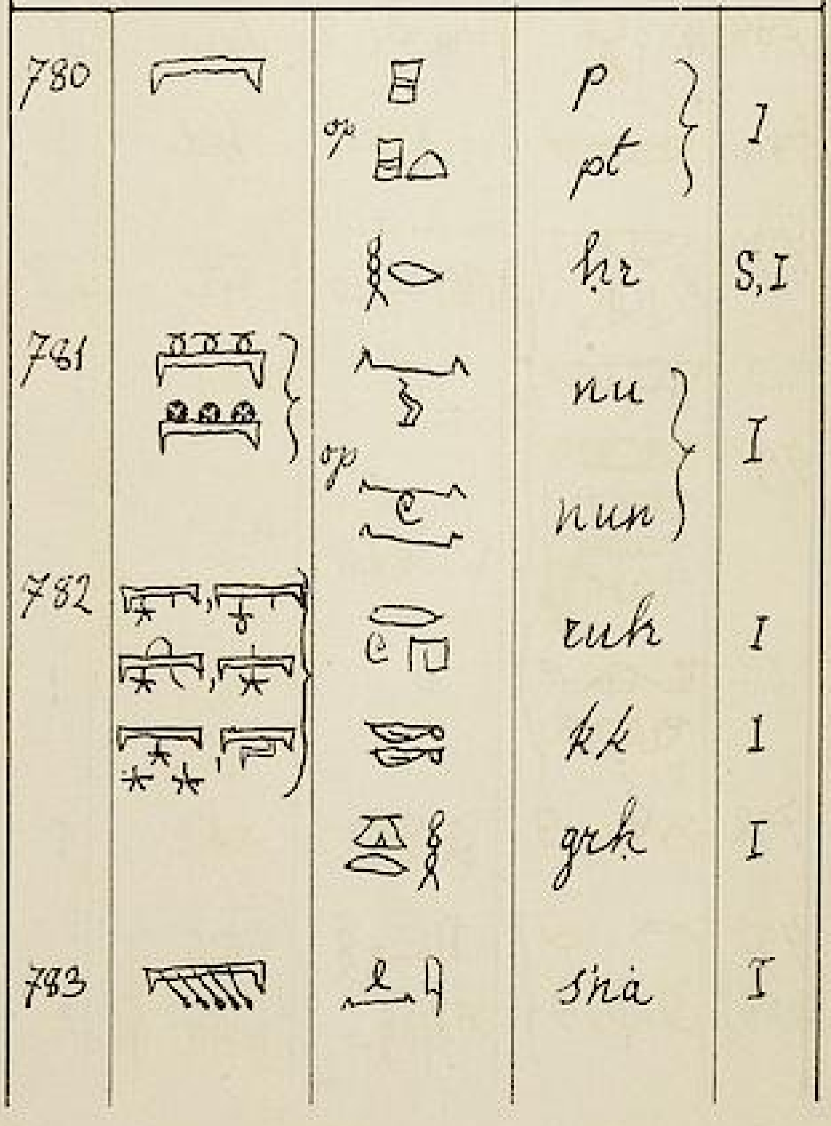
779		(b.)	i	alf.

XI – Segni di Cielo, di Terre, di Acque.



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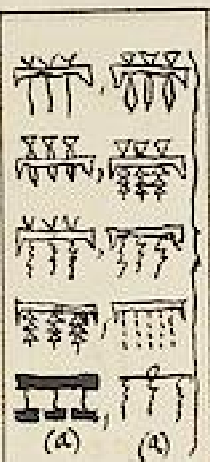
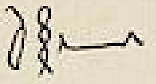
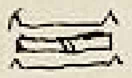
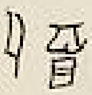
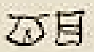
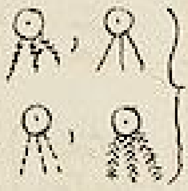
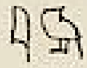
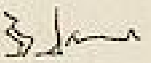
LXXIII

784			tḥn	S, I
			nsn	I
			àgp }	I
		op. 	gp }	
785			àm	I, S
			ubn	S, I
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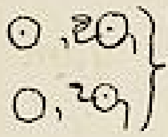
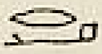
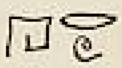
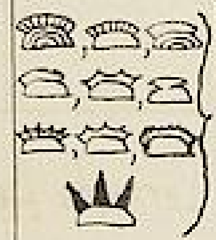
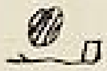
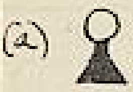
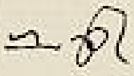
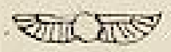
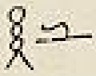
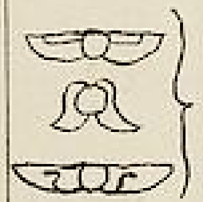
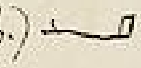
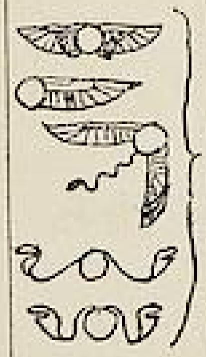
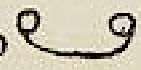
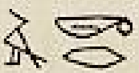
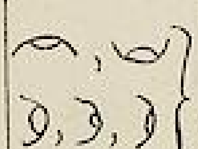
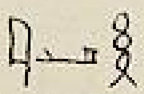
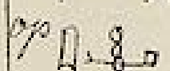
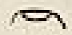
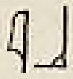
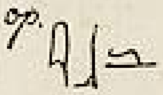
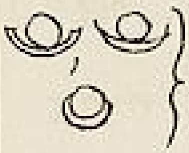
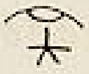
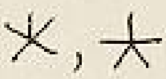
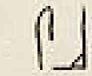
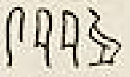
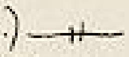
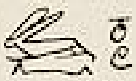
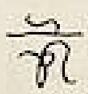
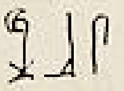
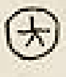
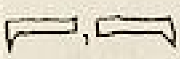
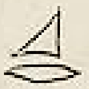
786			rā	I
			hru	I
787			χā	S
788	(a) 	 ?	dūa	I
789			ḥd	I
790		(b.) 	ā	alf.
791		V. 606, 641		
792	(a) 		àkr	I
793			àāḥ }	I
		op. 	àḥā }	

LXXIV

	 e varr. (seguito)		àb }	I
		op. 	àbd }	
794		Var. del prec.		
795		V. N. 793	àb, àbd	
796			sb	S, I
			sīu	I
		(b.) 	s	alf.
			unnu	I
			dūa	S, I
			{ xabs { o χbs }	I (b) S
797		Var. del prec.	{ sb, sīu { dūa	
798			qr	S
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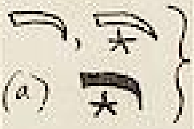
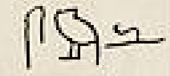
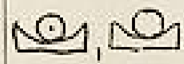
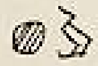
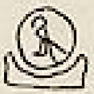
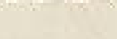
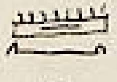
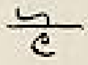
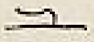
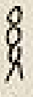
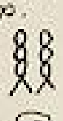
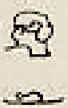
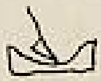
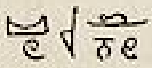
799			smd	I, S
800			χu	I
801	(b) 	V. N. 523		
802			mn	{ I { (b) S
			du	S
		(b) 	d	alf.
		(b) { 	ḥ	alf.
		{ op. 	ḥḥ	I
		(b) 	tp	S
803			du-gdnu	I

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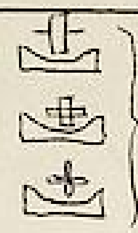
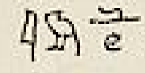
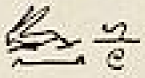
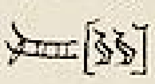
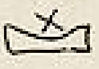
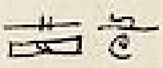
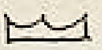
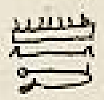
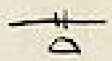
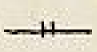
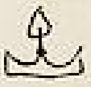
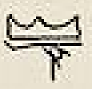
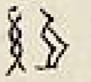
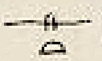
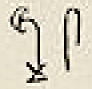
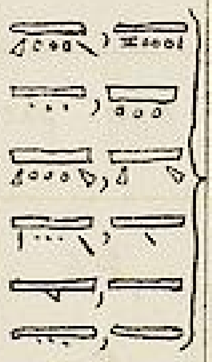
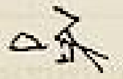
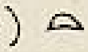
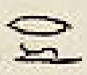
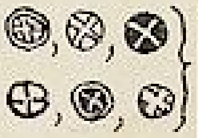
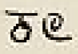
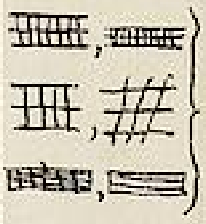
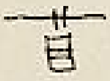
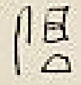
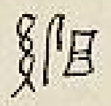
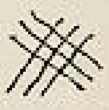
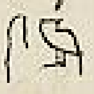
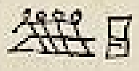
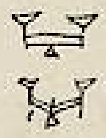
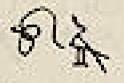
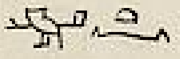
804		 ?	ùndu	
		 ?	undu	S
		 ?	tm[uu]	
805			ss'du	S
806			mnt	I
			st	I
		(a) 	s	I
807		V.N. 691		
808		 ?	hu	S
		 ?	st	S
			xas	I
809			ta	I (b) S
		(b) 	t	alf.
		(b) 	ṛd	S
810			niu	I.S
811			sp	I,S
		cp. 	spt	
			ḥsp	I
812		Var. del prec.		
			sm	S
			s'p	S
813			ūa	I,S
			mātn	I

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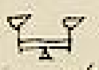
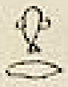
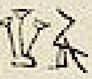
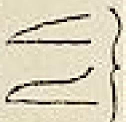
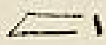
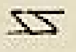
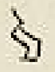
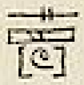
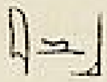
	 (seguito)		ḥr	S,I
		([illegible]) 	ḥa	S
814	(α) 	 (?)	m	I
815		 ?	u	I
		cp.  ?	ss[u]	
			àdb	I
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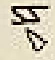
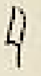
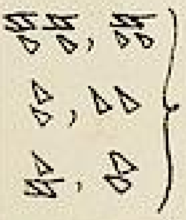
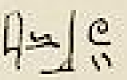
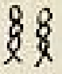
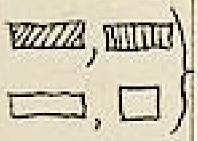
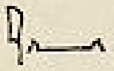
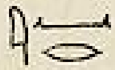
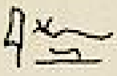
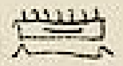
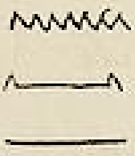
817	(b) 	 ?	à	alf.
818			àdb-ui	I
			ḥḥ	I
819			àn	I
			ànr	I
			àfd	I
			mn	I
820			n	alf.
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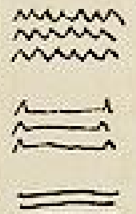
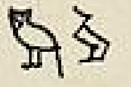
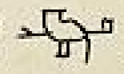
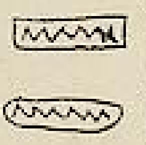
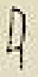
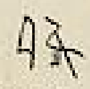
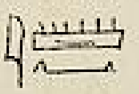
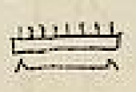
821			mu	I,S
		(b) 	mā	S
822			à	I,S
		cp. 	àa	
		 ?	àmn	I
			mn	I

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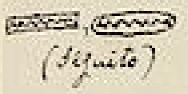
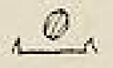
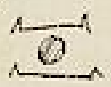
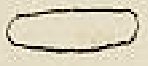
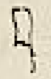
	 (seguito)		χn	I
		op. 	nχn	
823			ȧ	S, I
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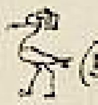
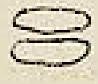
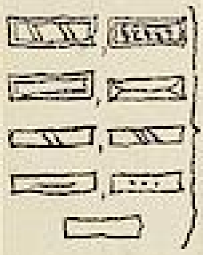
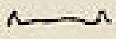
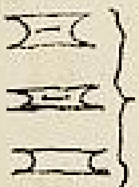
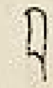
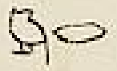
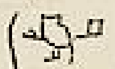
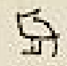
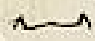
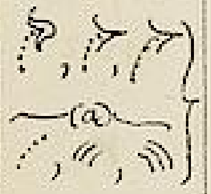
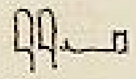
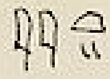
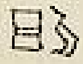
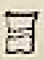
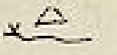
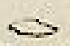
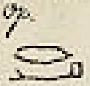
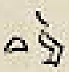
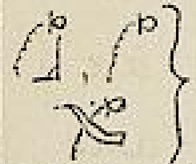
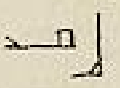
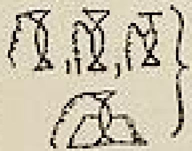
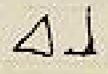
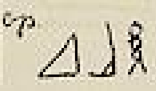
		 (554)	χu	I
824		Uguale al prec.	χu-ti	I
825			s'	alf.
		(b) 	n	alf.
826			ȧ	alf.
			mr	S
		(b) 	mā	S
			m	alf.
			n	alf.
827			īā	I
			īti	
			pu	S
		(b) 	p	
			tf	I (b) S
		(b) 	r	alf.
		op. 	rā	S
			tu	S
828			āb	S
829			qb	I
		op. 	qbḥ	

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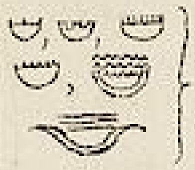
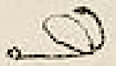
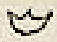
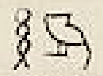
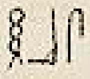
830			pk	I
831			ḥm	S, I
		(b) 	ḥbs	S
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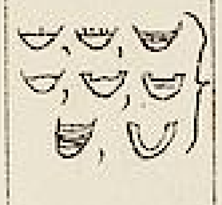
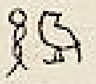
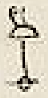
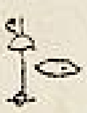
832			ḫm	S
			āb	I
		op. 	ābr	
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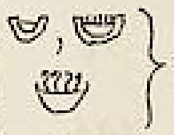
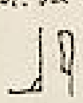
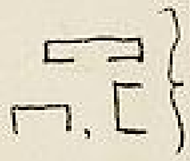
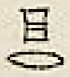
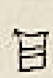
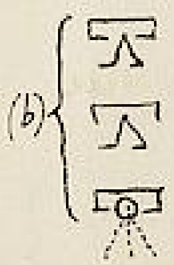
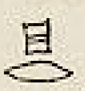
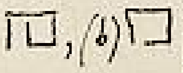
833			bia	S

XII- Edifizî, Costruzioni e loro parti.

834			pr	S
			p	S, I
835	(b) 	· 	pr	I
836			h	alf.
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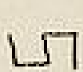
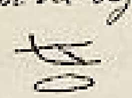
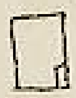
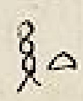
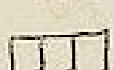
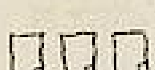
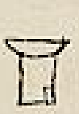
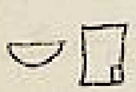
837			mr	S
838			ht	I
839		 plur. del prec.	ht-u	I
840			nb-ht	I

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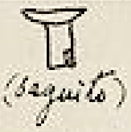
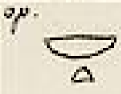
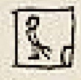
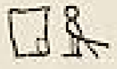
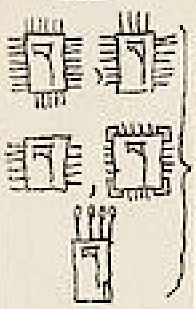
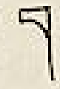
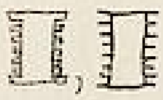
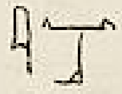
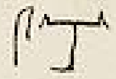
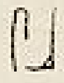
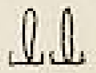
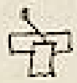
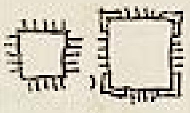
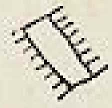
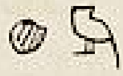
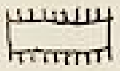
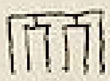
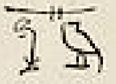
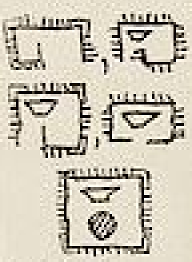
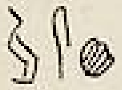
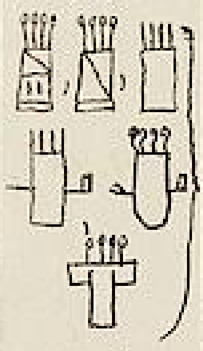
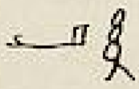
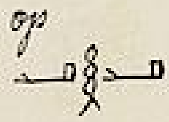
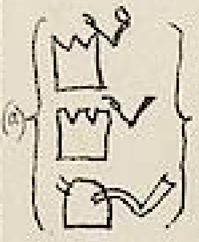
	 (seguito)	op. 	nbt	I
841			ḥt-ḥr	I
842		(br.) 	ntr	I
843			ȧnb	I
			snb	I
			sb	I
			zaza	I
		(b) 	sa	S
844		Var. del pred.	anb, snb, sb	
845			χm	I
846		Var. di 843		
847			sχm	I
848			usχ	I
849			āḥ	I
		op. 	āḥā	
850	(a) 	Var. di 845		

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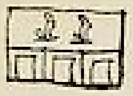
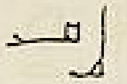
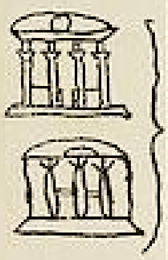
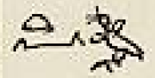
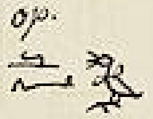
851			āb	I
852			tnza	I
		op. 	dnza	
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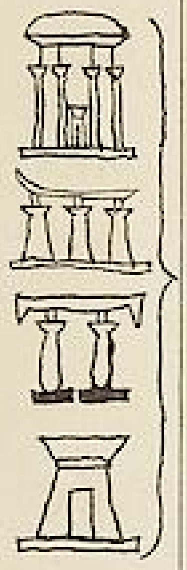
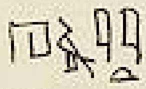
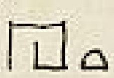
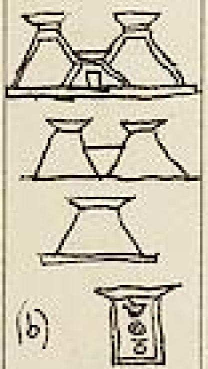
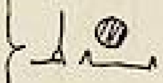
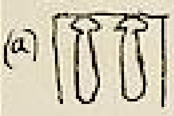
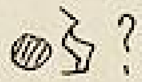
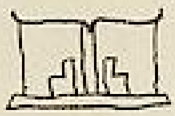
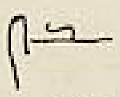
853			ha-ūt	I
		op. 	ht	
854	 (b)		bχn	I
855	(a) 	 ?	χu	S
856			sd	I
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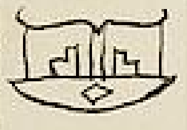
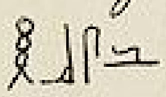
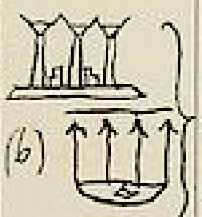
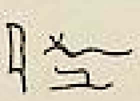
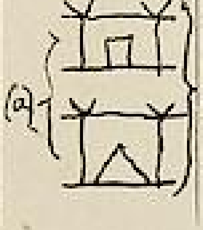
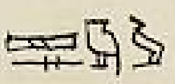
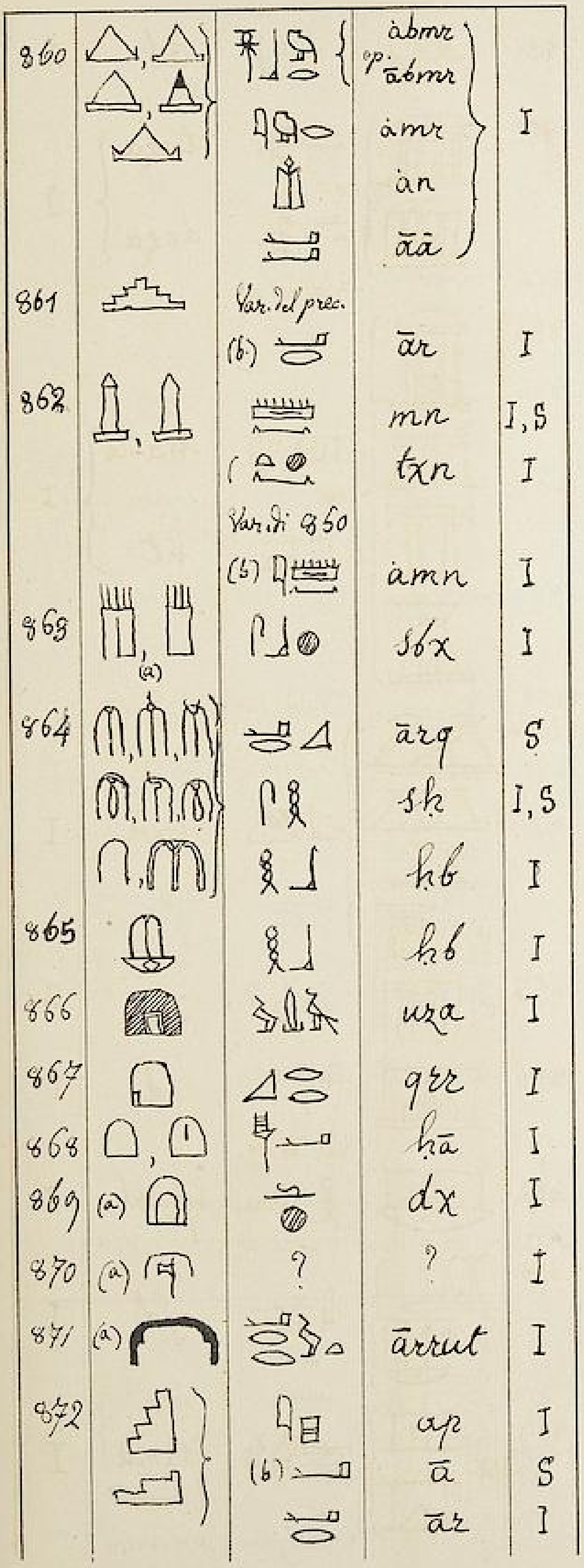
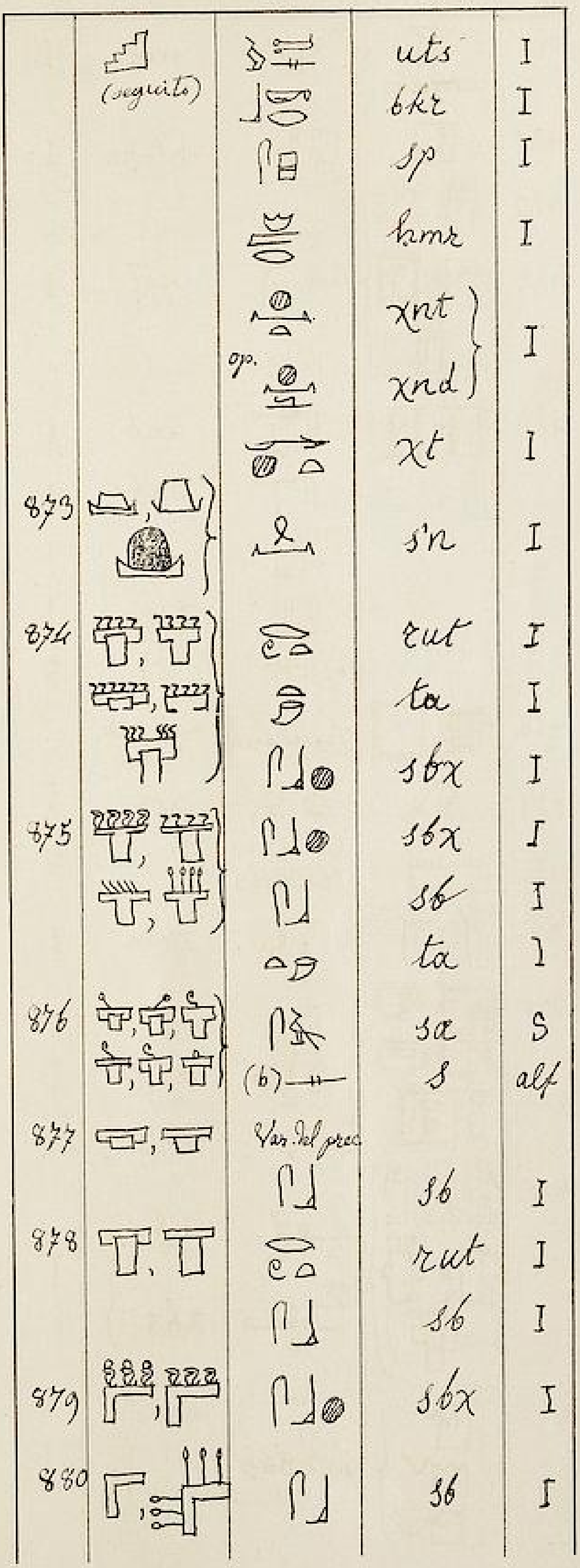
857			ḥb-sd	I
858	 (b)		ȧfd	I
859	(a) 		s'ɜmu	I

LXXXI



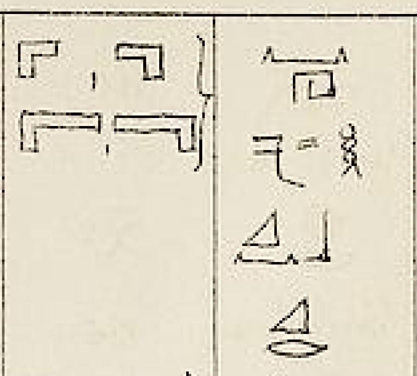
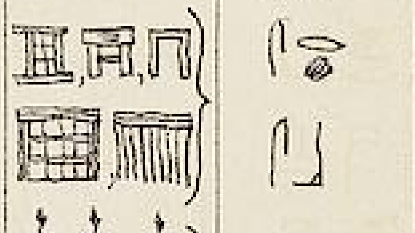
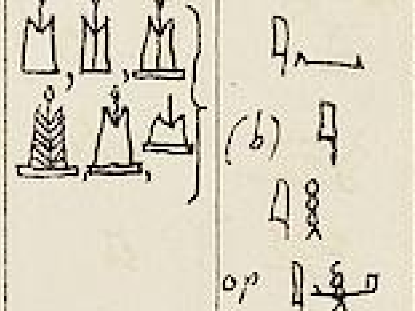
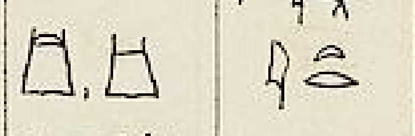
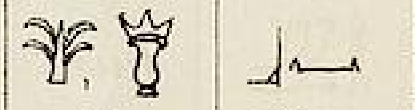
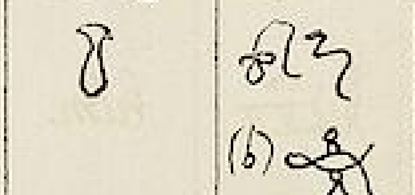
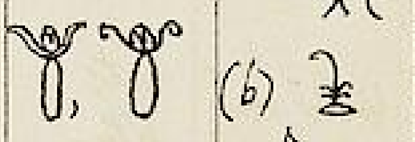
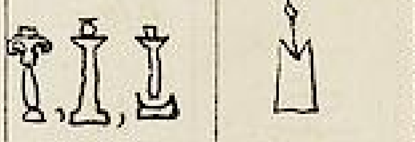
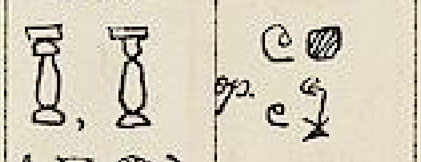
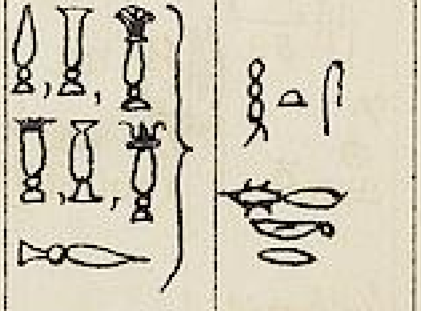
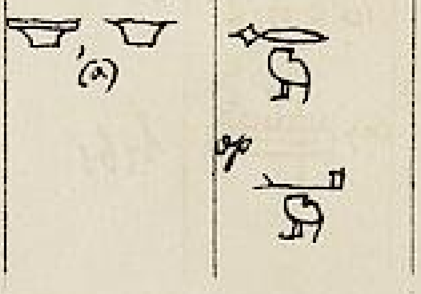
860			àbmr op. ābmr àmr àn āā	I
861		Var. del prec.		
		(b)	ār	I
862			mn	I, S
		(	txn	I
		Var. di 850		
		(b)	àmn	I
863	(a)		sbx	I
864			ārq	S
			sḳ	I, S
			ḥb	I
865			ḥb	I
866			uza	I
867			qrr	I
868			ḥā	I
869	(a)		dx	I
870	(a)	?	?	I
871	(a)		ārrut	I
872			ap	I
		(b)	ā	S
			ār	I

LXXXII

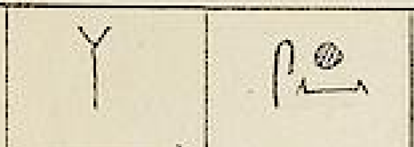
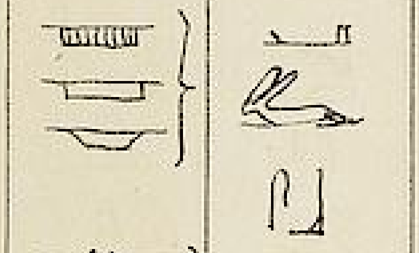
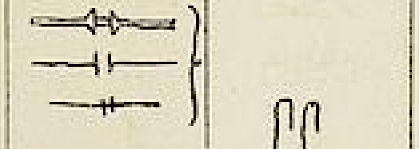
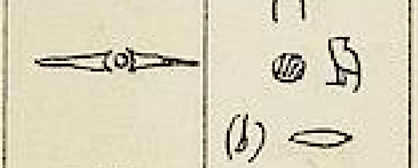
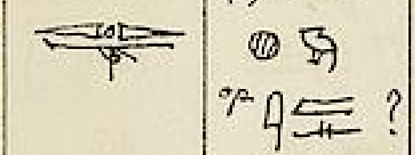
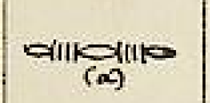
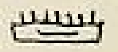
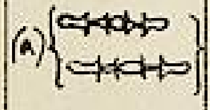
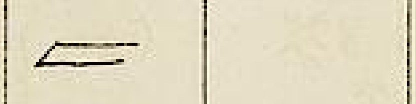
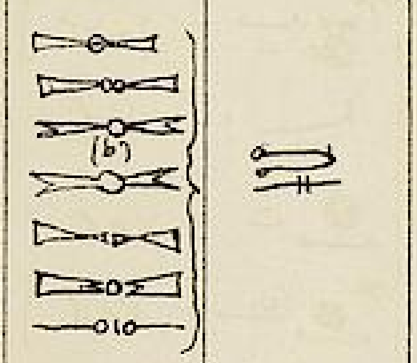
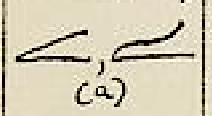


	(seguito)		uts	I
			bkr	I
			sp	I
			ḥmr	I
			xnt	I
		op.	xnd	
			xt	I
873			s'n	I
874			rut	I
			ta	I
			sbx	I
875			sbx	I
			sb	I
			ta	I
876			sæ	S
		(b)	s	alf
877		Var. del prec.		
			sb	I
878			rut	I
			sb	I
879			sbx	I
880			sb	I

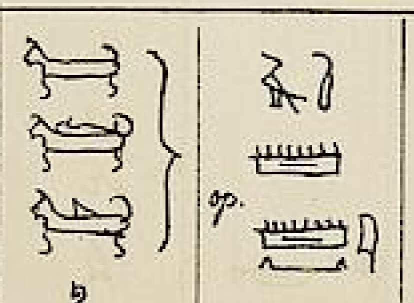
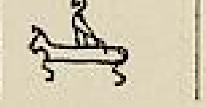
LXXXIII

881		nḥ ḥ qnb qz	S, I I I S
882		srx sb	I I
883		àn à àḥ àḥā	S alf. S
884		àtr	I
885		bn	I
886		ūaz mḥ	I I
887		rs	I
888		àn	I
889		ux uxa	I (b) S
890		ḥts xkr	I, S S
891		ūam ām	S, I

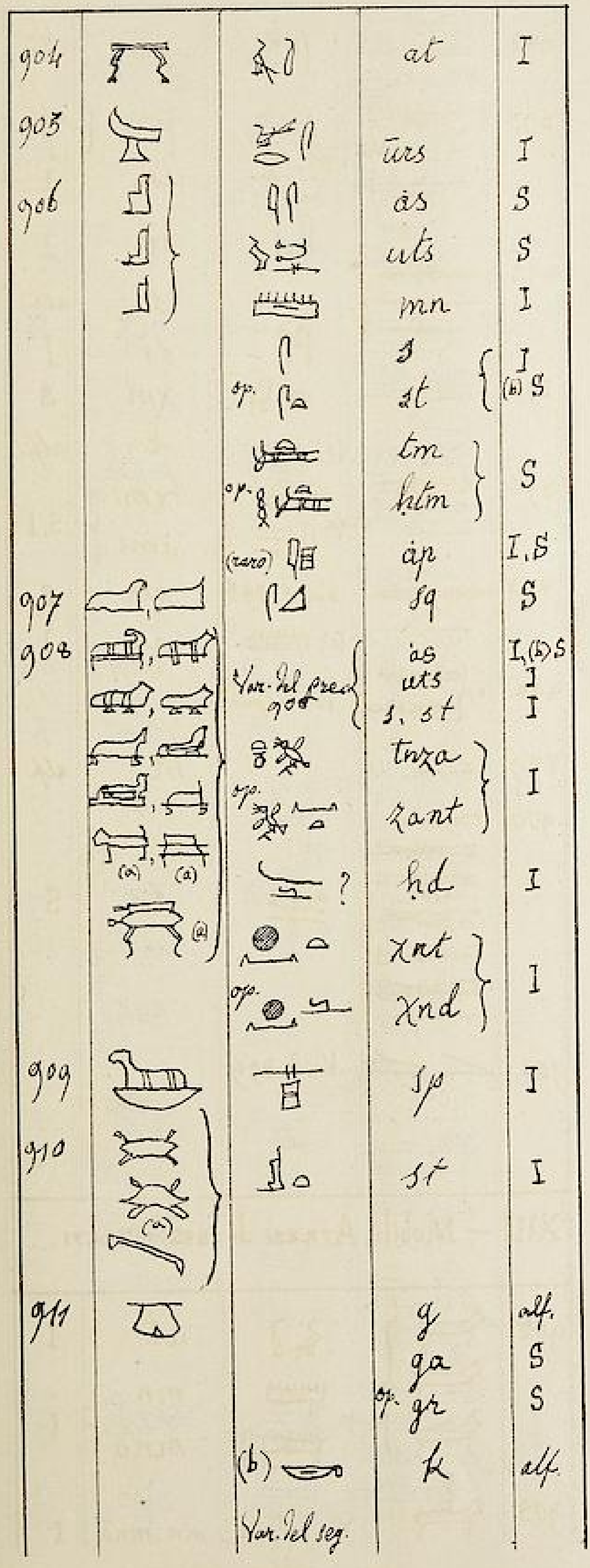
LXXXIV

892			sxn	I
893			ā un sb	alf. I I I
894			s ss	alf. I
895			xm r	S alf.
896			xm àms	S, I
897		Var. di 895 (a) 	xm mn	S I
898		Var. del prec.?		
899			m	alf.
900			ts	S
901		Var. di 899		

XIII — Mobili, Arnesi di casa e sacri.

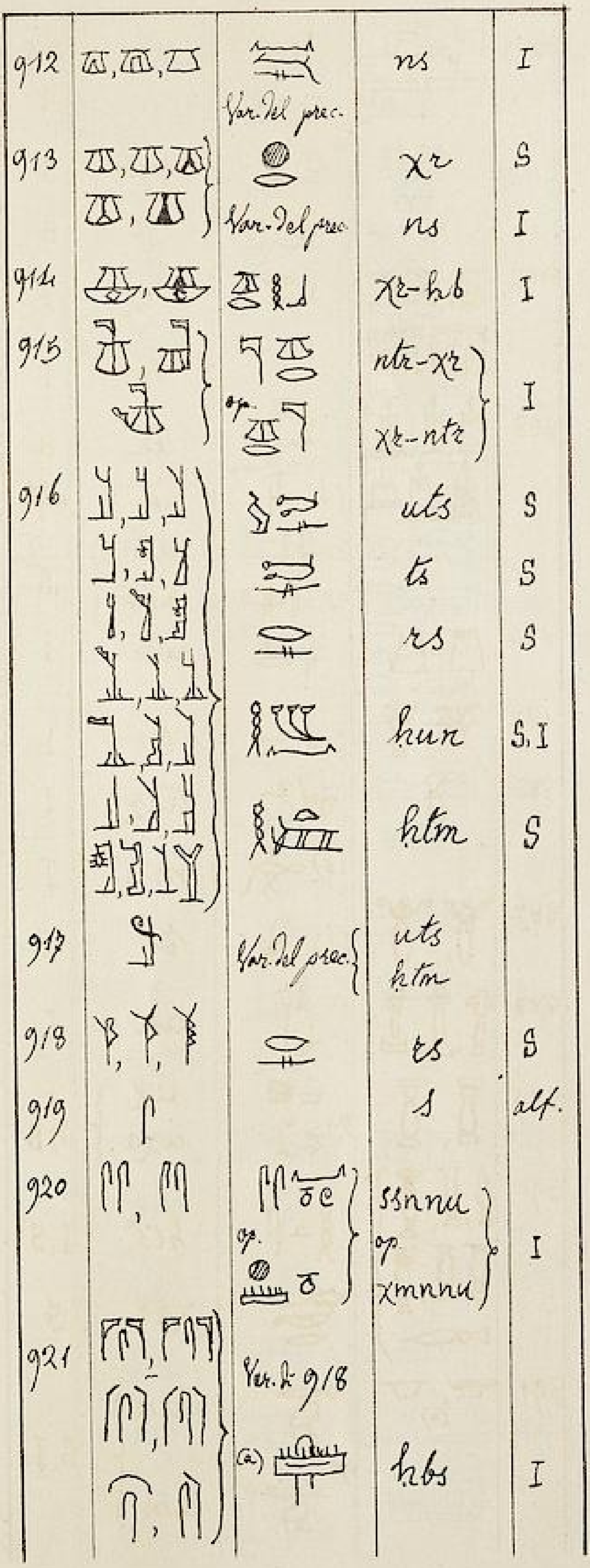
902			at mn mnà	I I
903		Var. del prec.	mn, mnà	I

LXXXV



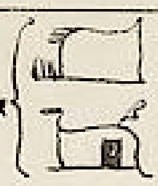
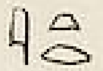
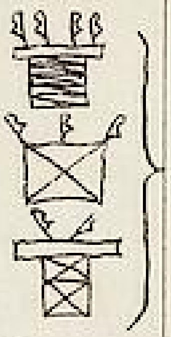
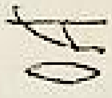
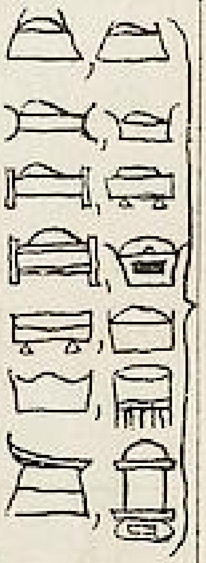
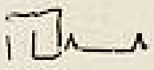
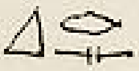
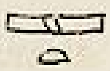
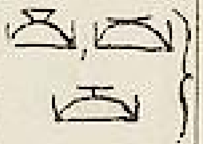
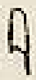
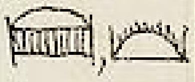
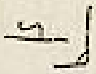
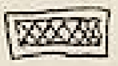
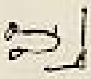
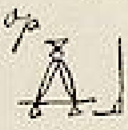
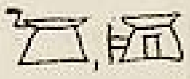
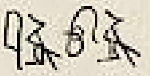
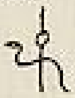
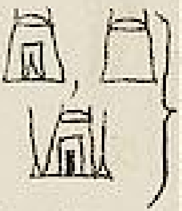
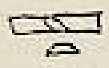
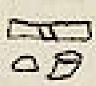
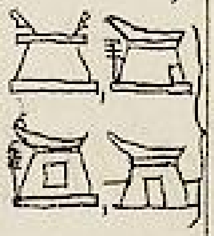
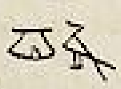
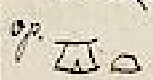
904			at	I
905			ūrs	I
906			às	S
			uts	S
			mn	I
			s	I
		op.	st	(b) S
			tm	S
		op.	ḥtm	
		(raro)	àp	I, S
907			sq	S
908		Var. del prec. 906	às	I, (b) S
			uts	I
			s, st	I
	(a) (a)		tnza	I
		op.	zant	
		?	ḥd	I
	(a)		xnt	I
		op.	xnd	
909			sp	I
910	(a)		st	I
911			g	alf.
			ga	S
			op. gr	S
		(b)	k	alf.
		Var. del seg.		

LXXXVI

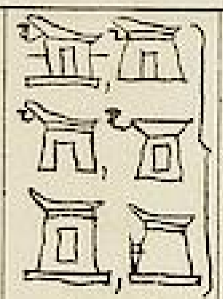
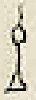
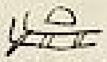
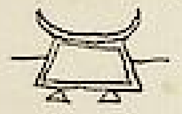
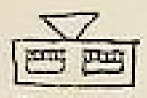
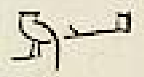
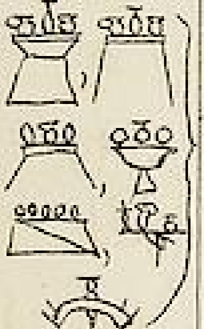
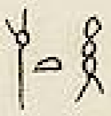
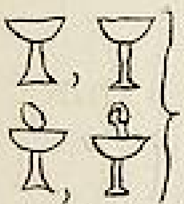
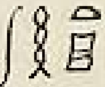
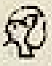
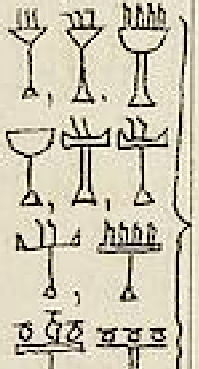
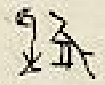
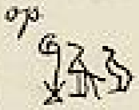
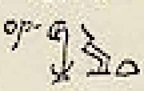
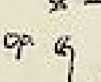
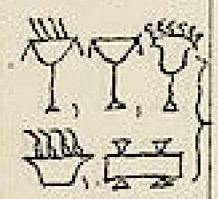
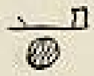
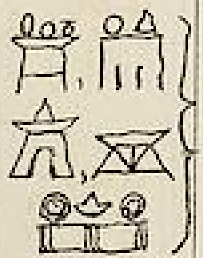
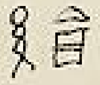
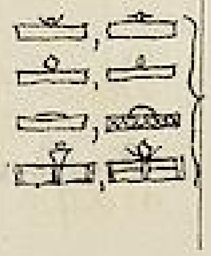
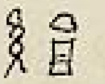
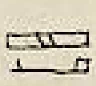


912			ns	I
		Var. del prec.		
913			xr	S
		Var. del prec.	ns	I
914			xr-ḥb	I
915			ntr-xr	I
		op.	xr-ntr	
916			uts	S
			ts	S
			rs	S
			hun	S, I
			ḥtm	S
917		Var. del prec.	uts ḥtm	
918			rs	S
919			s	alf.
920			ssnnu	I
		op.	op. xmnnu	
921		Var. di 918		
		(a)	ḥbs	I

LXXXVII

922	a 		àtr	I
923			mr	I
924		  	hn qrs s't	I
925		 Var. del prec.	à	S, I
926			db	I
927		 op. 	tb db	I
928		 	àaūa ḥz	I I
929		 op. 	s't s'ta	I
930		 op.  Var. del seg.	ga gt	I

LXXXVIII

931		  Var. del prec.	ḥz tn	I I
932		Var. di 924		
933			mā	I
934			uṯh	I
935		(b)  	ḥtp tp	S, I S
936		 op.  op.  op. 	xa xau xaut xqt	I
937			āx	I
938			ḥtp	I
939		 	ḥtp s'ā	S, I I

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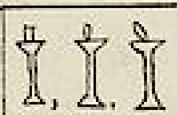
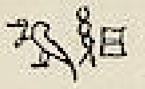
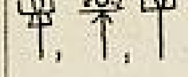
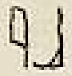
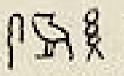
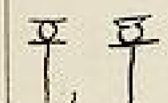
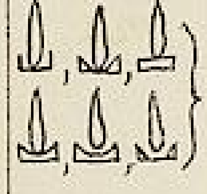
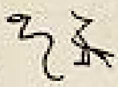
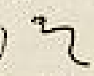
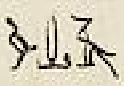
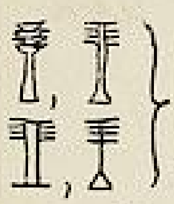
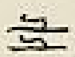
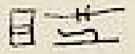
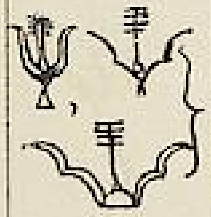
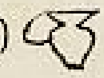
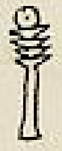
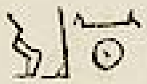
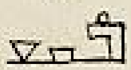
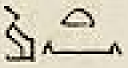
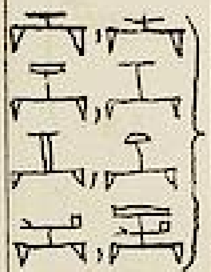
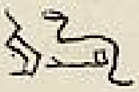
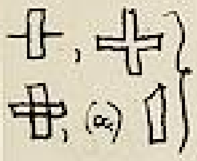
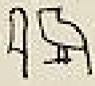
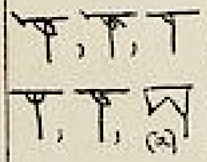
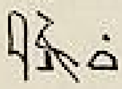
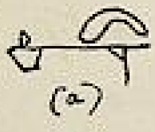
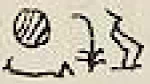
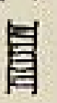
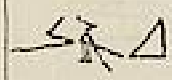
940			nḥp	I
941			àb	S
		 ?	smḥ	S
942		V. N. 1285		
943			ẑa	S
		(b) 	ẑ	alf.
			uẑa	S
944			dd	I, S
			psd	{ I (b) S
945		(b) 	xnm	S, I
946			ubn	I
947	(b) 		utn	I, S
948			uẑā	S
949			àm	S
950			àat	I
951			xnsu	I
952	(a) 		màq	I

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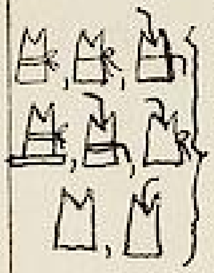
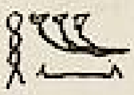
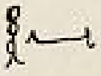
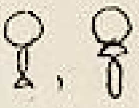
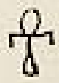
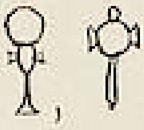
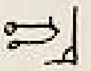
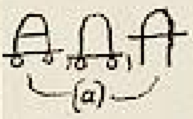
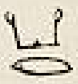
953			ḥun	S
		(b) 	hn	S
954			ānx	I
955			tb	I
956			qr	I

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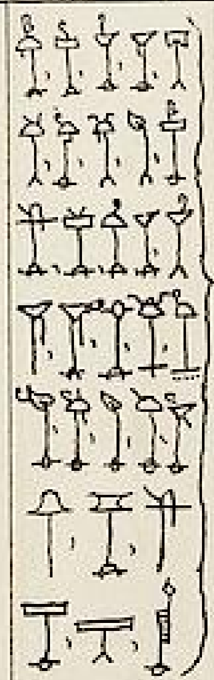
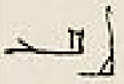
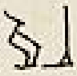
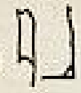
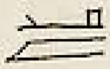
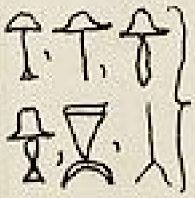
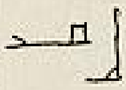
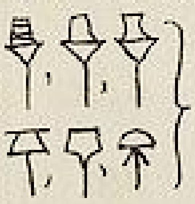
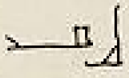
957			āb	S
		(b) 	ub	S
		(raro) 	ab	S
			ām	S
958			āb	I, S
959			āb	S, I
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		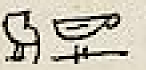 ?	mks	I

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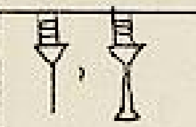
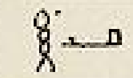
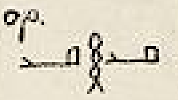
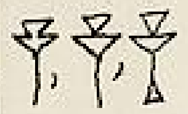
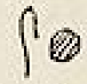
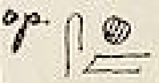
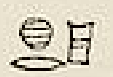
960			ḥa	S
		op. 	āḥā	
961			sχ	S
		op. 	sχm	
			χrp	S
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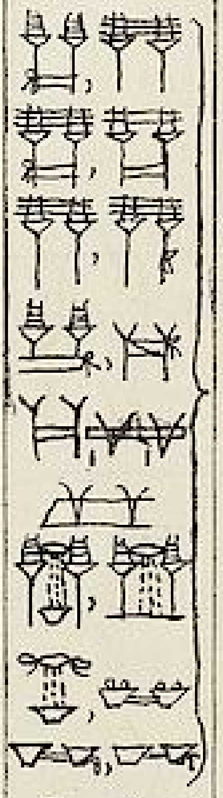
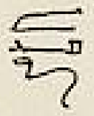
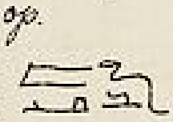
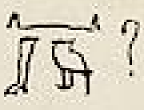
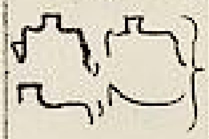
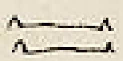
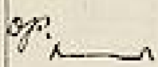
962			māz	I
		op. 	māzd	
		 ?	nm	I (b) S
963			nn	S
		op. 	n	alf.
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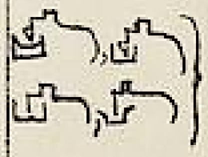
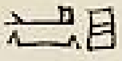
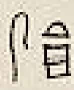
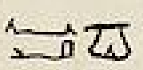
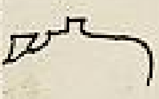
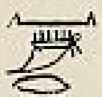
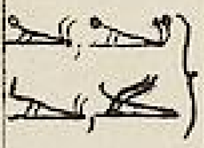
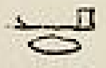
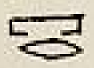
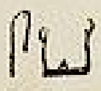
964			ānp	I
			stp	S, I
		 ?	nāg	S, I
965			ntr	I
966			ār	I
			pr	
			sqạ	

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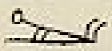
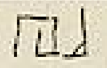
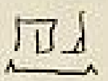
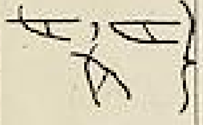
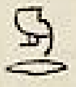
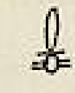
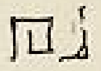
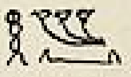
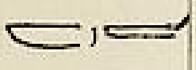
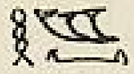
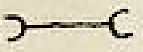
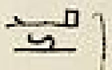
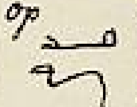
	 (seguito)		ḥb	I, S
			ḥbn	
967			mr	S
		(b) 	mà	S
			ḥb	I
			ḥun	S
968			ḥun	S
969	(a) 	 ?	ād	S
		op. 	āz	
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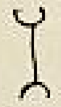
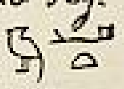
970	(a) 	 ?	māt	S
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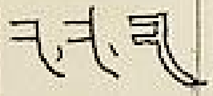
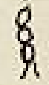
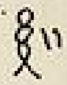
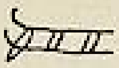
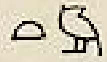
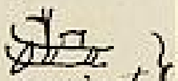
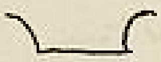
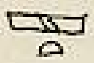
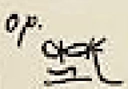
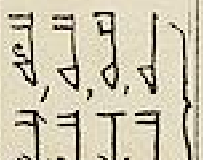
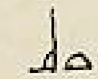
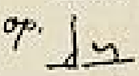
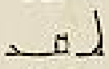
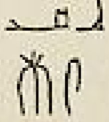
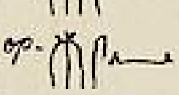
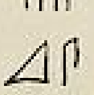
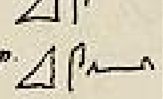
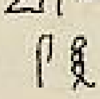
971			ḥ	S
		op. 	ḥi	
972			tm	S
973	 e variant	V. N. 472		
974			s't	S, I
		op. 	s'd	
975			bt	S
		op. 	bd	
			āb	I
			ms	S
		op. 	msn	
			qs	
		op. 	qsn	
			sḥ	S

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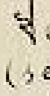
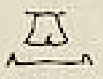
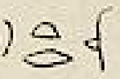
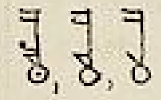
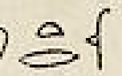
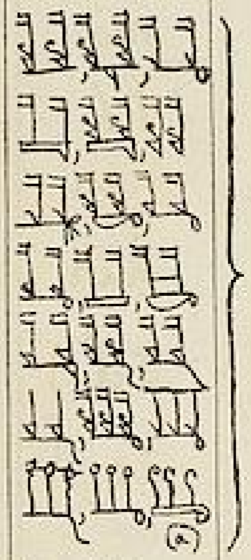
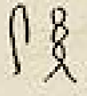
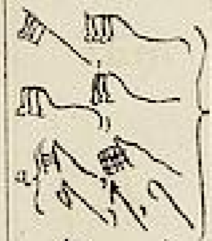
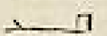
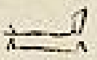
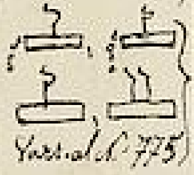
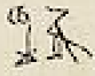
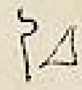
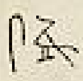
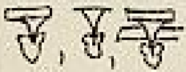
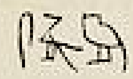
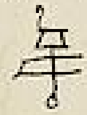
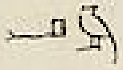
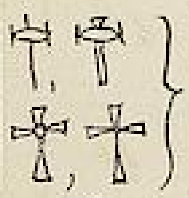
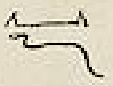
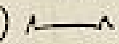
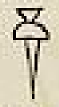
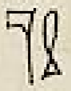
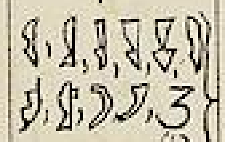
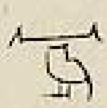
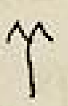
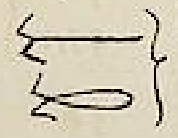
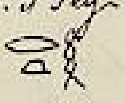
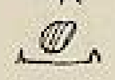
	 e varr. (seguito)		gn	S,I
		(b) 	tr	S
976		(b) 	tr	I
977			sḥ	S
978		 op 	ān ānt	I
979	 Vars. al N. 775)	 ?  ?  ?	χa ḥq sa	I
980			sam	S
981			ām	S
982		 (b) 	nr n	S alf.
983			ntr-ḥn	I
984			nm	S
985		V. il seg.	m	alf.
986		 	ṭḥ χn	I,S S.I

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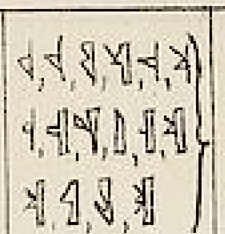
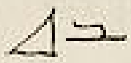
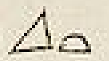
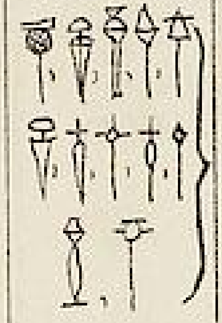
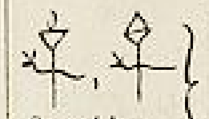
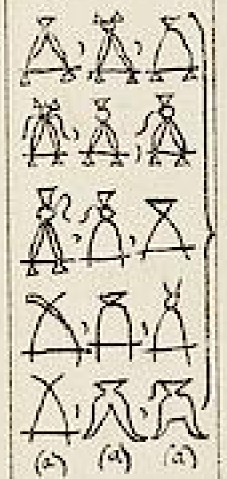
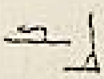
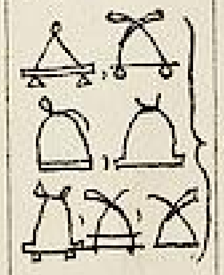
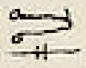
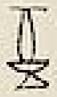
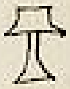
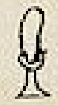
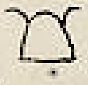
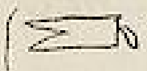
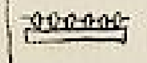
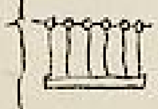
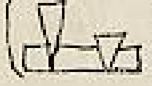
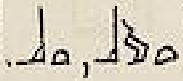
987		 (b) 	qd qt	S
988		Var. del seg.		
989	 e varr.	V. N. 662		
990		 (varr.)	db tb	S
991		(a)  Var. del prec.	ts	S
992	(a) 	?		
993		?		
994	(a) 	?		
995		?		
996	a 	?		
997		?		
998		?		
999			bt, but	I

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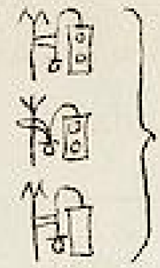
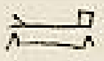
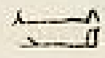
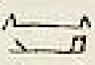
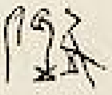
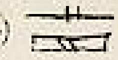
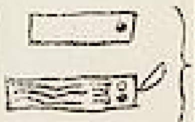
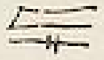
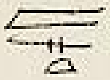
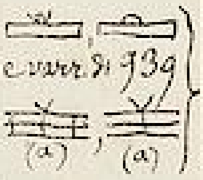
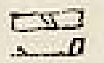
1000			ān	S,I
			nā	S,I
		op. 	nāā	
			sχa	S,I
		(a) 	ss'	S
1001			ms	I
		op. 	mst	
1002	 e varr. di 939 (a) (a)		s'ā	I
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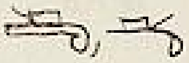
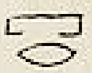
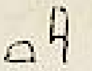
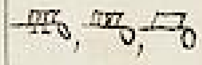
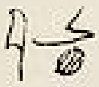
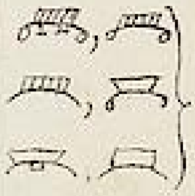
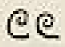
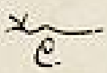
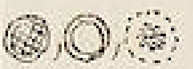
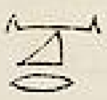
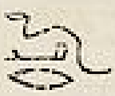
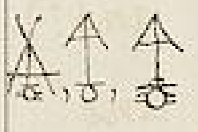
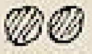
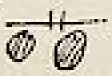
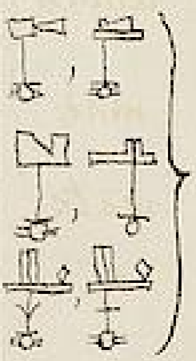
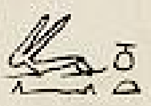
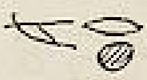
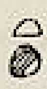
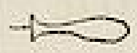
1003			pr	I
			tā	I
1004			ȧmχ	S
1005			uu	S
		op. 	fu	
1006			ngr	I
			ẓār	I
1007			χχ	I
		op. 	sχχ	
1008			unnut	I
			mrχ	I
			tχ	I
1009		?		

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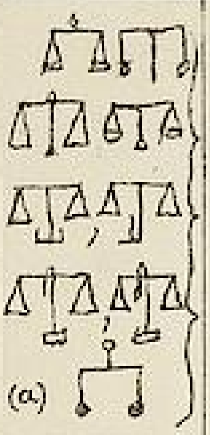
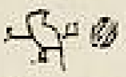
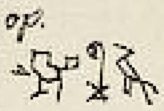
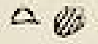
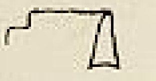
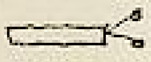
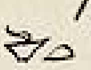
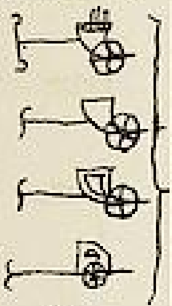
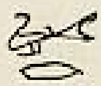
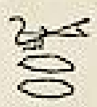
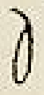
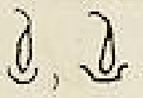
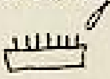
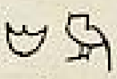
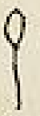
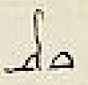
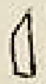
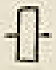
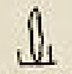
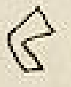
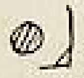
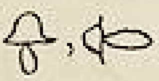
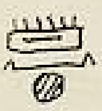
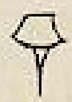
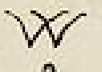
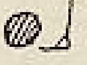
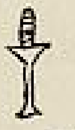
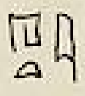
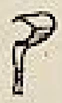
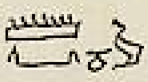
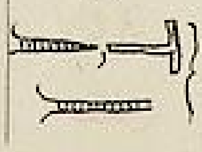
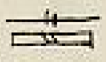
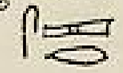
1010	 (a)		māχ	I
		op. 	māχa	
			tχ	I
1011		Var. del prec.		
1012			bt	I
1013			ūr	I
		op. 	ūrr	
1014		Var. del seg.	t	alf.
1015			mn	S
			ḥm	S,I
1016			bt	I
1017	(a) 		ȧm	S
1018	 e varr.	V. N. 943 V. N. 1028		
1019	(a) 		χb	S
1020			mnχ	S
1021		V. il prec.		
1022			χb	I
1023			ḥtā	I
1024	(a) 		mnnu	I
1025			ss'	I,S
		op. 	ssr	

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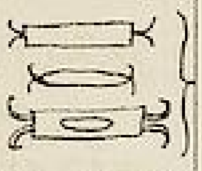
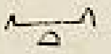
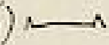
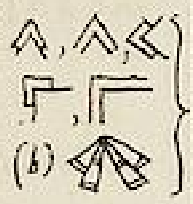
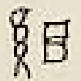
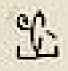
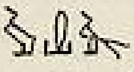
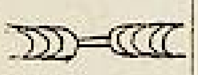
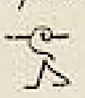
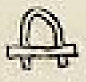
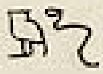
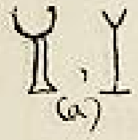
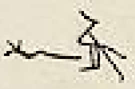
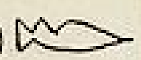
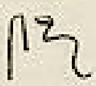
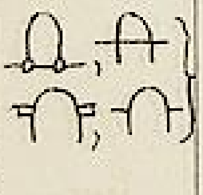
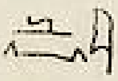
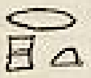
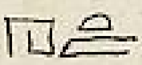
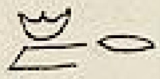
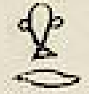
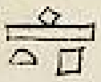
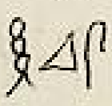
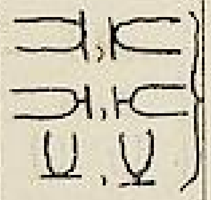
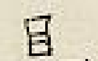
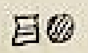
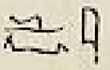
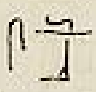
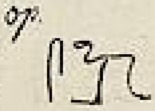
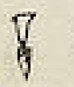
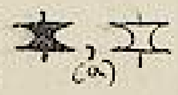
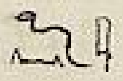
1026		 (b) 	nt n	I alf
1027			hp	S
1028		 (vero) V.1019	uza	S
1029			st	I
1030			mr	S
1031			fa	I
1032	(a) 		sk	S,I
1033			dnà	S,I
			rpt	I
			htm	I
			hmr	I
			hr	I,S
			htp	I
			hqs	I
1034		 ? op. 	ps' px	I,S
			dnà	I
		 op. 	sdb skb	S,I
		 ?	xr?	S
1035			zna	I,S

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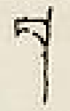
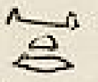
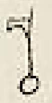
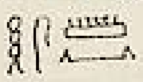
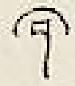
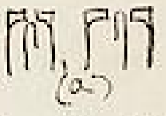
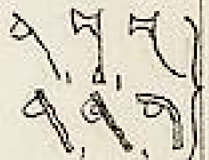
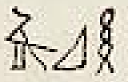
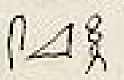
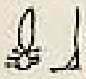
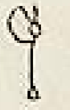
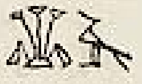
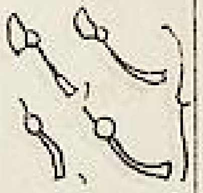
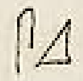
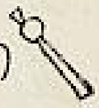
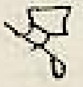
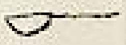
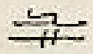
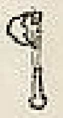
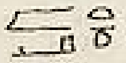
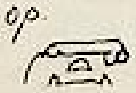
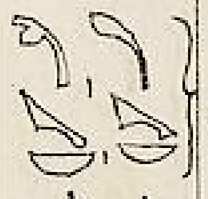
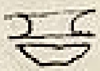
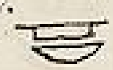
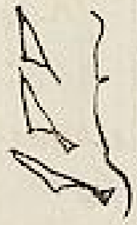
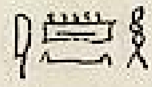
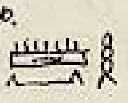
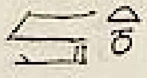
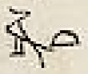
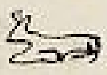
1036		 Var. di 1040	ntr	I
1037			hsmn	I
1038	(a) 	?		I
1039		V.N. 921		
1040			aqh	S,I
			sqh	S,I
			mab	I
1041			ha	I
1042			sq	I
1043	(a) 		xn	I
1044	(a) 		ds	S,I
1045		 op. 	mātn mtn	I
1046		 op. 	ànb? ānb?	I,S
1047		 op. 	àmnh mnh	I
			mātr	I
			at	I,S
			uu	I

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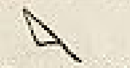
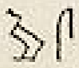
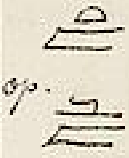
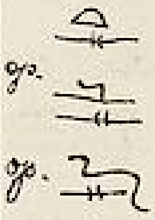
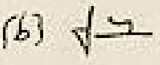
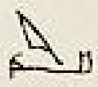
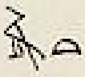
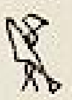
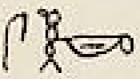
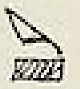
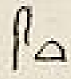
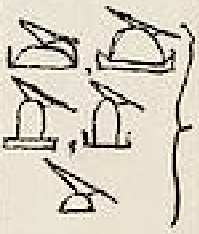
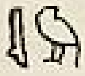
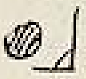
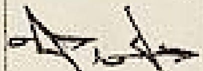
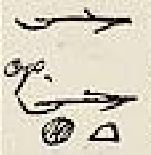
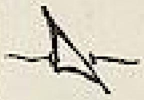
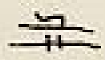
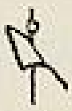
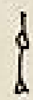
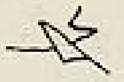
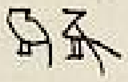
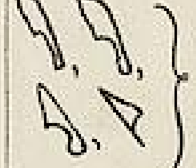
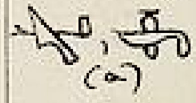
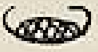
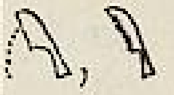
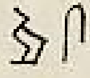
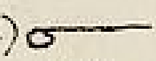
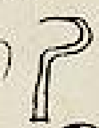
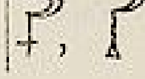
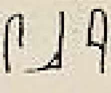
	 (seguito)		us	I
		 op.	tm dm	I
		 op. op.	ts ds zs	I
		(b) 	qd	S
1048			at	S
1049			sk	S,I
1050			st	I
1051			nm	I
			xb	I
1052		 op.	x op. xt	I
1053			ds	I
1054			ḥz	I
1055			ma	I
1056		Var. di 1047		
1057			uā bḥā	S, I
1058			us	I
1059	(a) 	?		
1060	(a) 	?		
1061			sba	I

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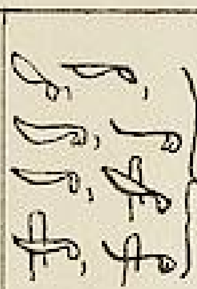
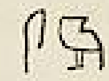
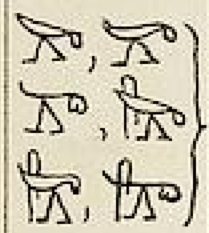
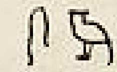
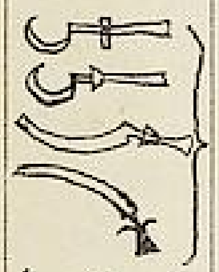
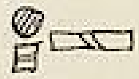
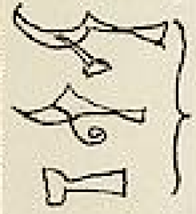
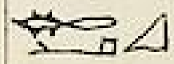
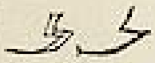
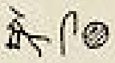
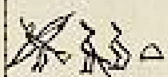
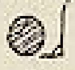
1062			sm	S
1063			sm	I
1064			xpš	I
1065			xāq	I
1066			m	alf.
			asx	I
			paut	I
			xb	I
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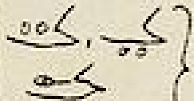
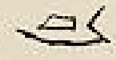
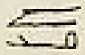
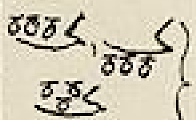
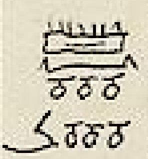
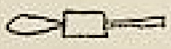
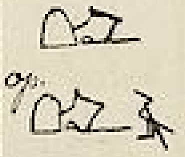
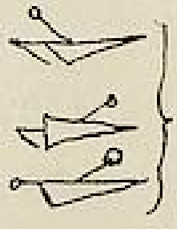
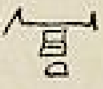
1067		V. 226, 229		
1068			mā	S
1069			mnnu op. mnu op. mg-nu	I
1070		 op.	xt xta	I
1071		 Var. di 1076	npt	I

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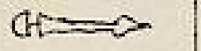
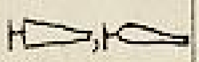
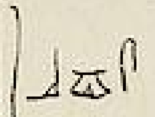
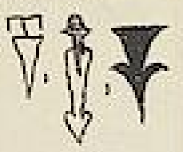
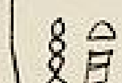
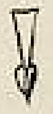
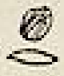
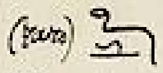
1072				
			bgs	I
1073			ḥtp	I
1074			xr	I
			zd	I
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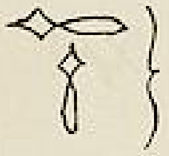
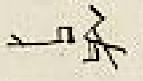
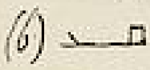
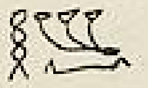
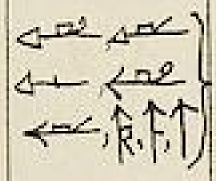
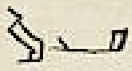
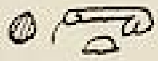
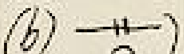
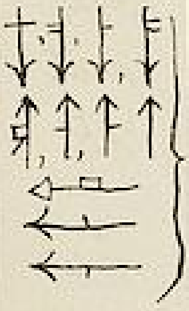
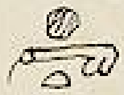
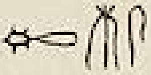
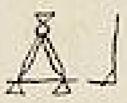
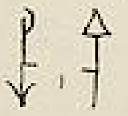
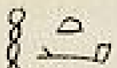
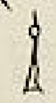
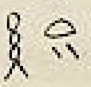
1075			āa	S, I
		(b) 	ā	alf.
			ḥun	I
1076			uā	S, I
			xmt	I
		(b)  Var. di 1080	st	S
1077			xmt	I (b) S
			xms	I
			db	I
1078			ḥtā	I
			ḥr	I
			ḥti	I
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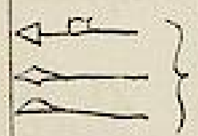
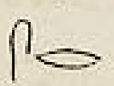
1079			sr	I
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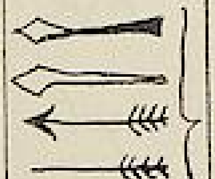
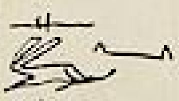
1080			sun	I, S
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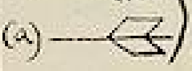
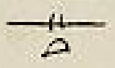
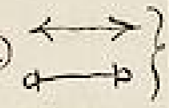
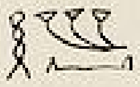
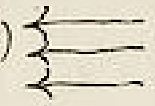
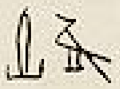
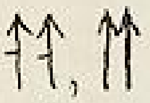
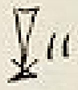
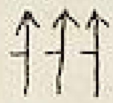
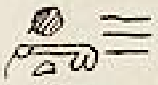
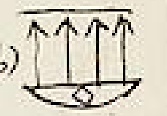
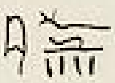
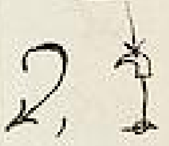
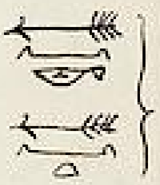
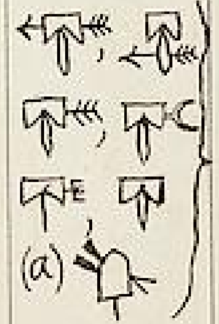
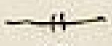
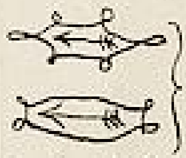
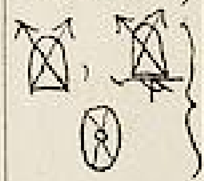
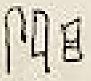
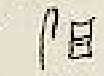
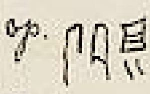
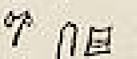
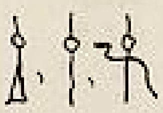
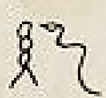
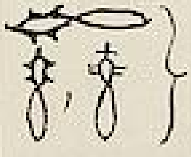
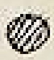
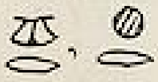
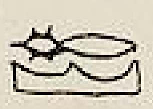
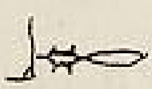
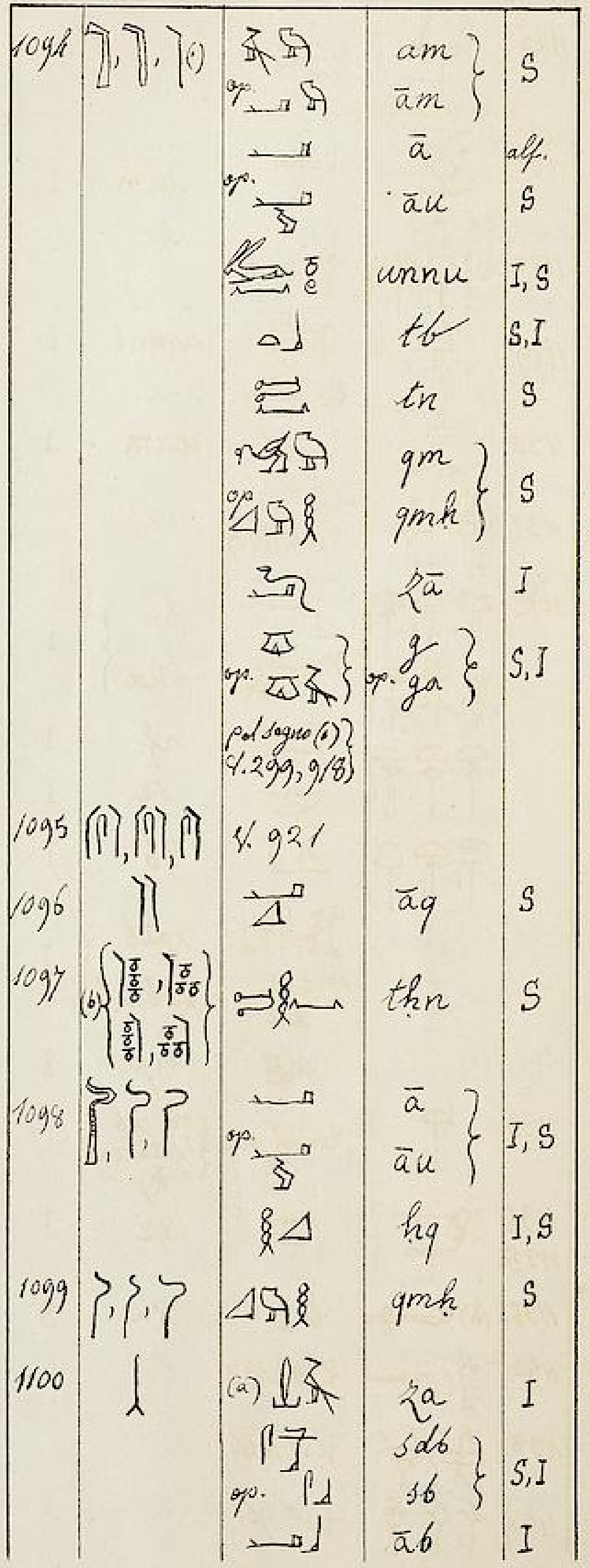
	(a) 		st	I, S

CII

1081	(a) 		ḥun	I
1082	(b) 		za	I
1083			sn	I
1084			xmt	I
1085	(b) 		àfd	I
1086		Var. di 1077		
1087		Trascrizione del jeratico del seg.		
1088			St	S
1089		Var. del prec.		
1090			sàp	S, I
		op. 	sp	
		op. 	sàpi	
		op. 	Spi	
1091			ḥr	S
1092			x	alf.
			xr	I, S
1093			bx	I

CIII



1094		 op.	am ām	S
			ā	alf.
		op.	āu	S
			unnu	I,S
			tb	S,I
			tn	S
		 op.	qm qmḥ	S
			ʒā	I
		 op.	g op. ga	S,I
		pel segno (b) V. 299, 9/8		
1095		V. 921		
1096			āq	S
1097	(b)		tḥn	S
1098		 op.	ā āu	I,S
			ḥq	I,S
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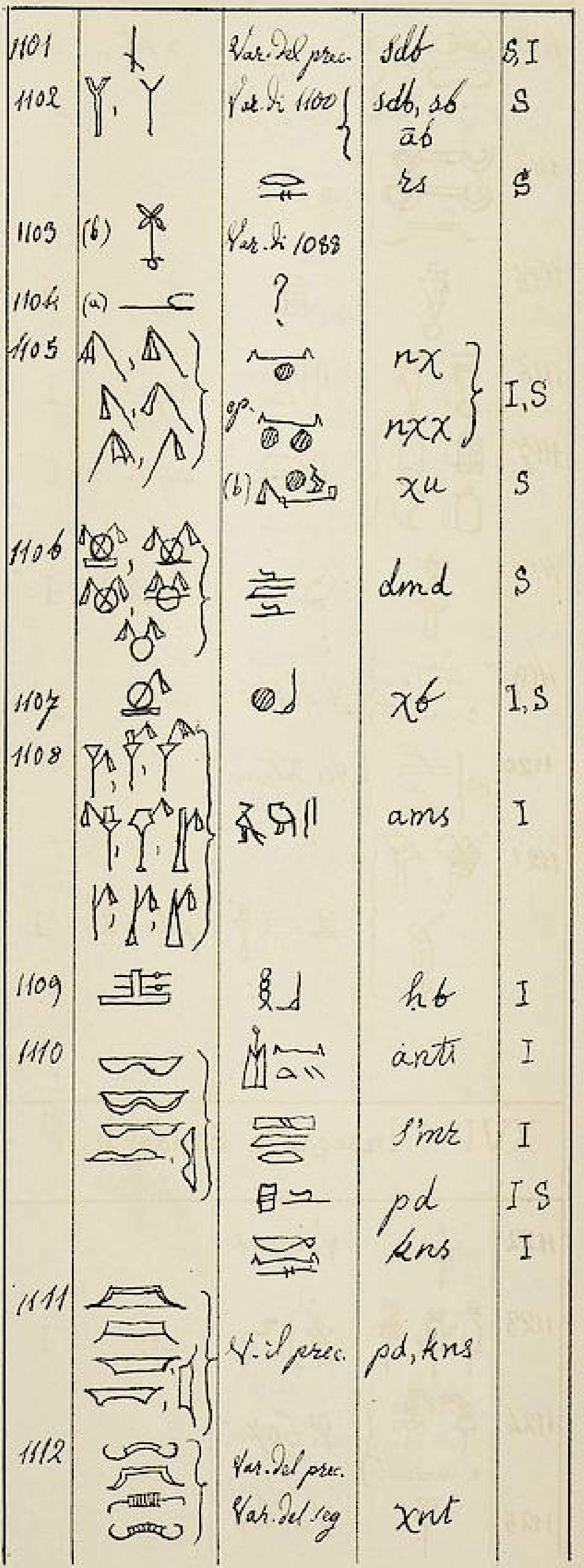
CIV



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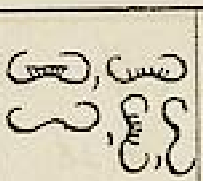
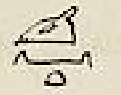
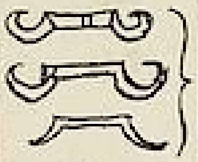
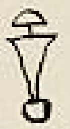
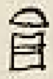
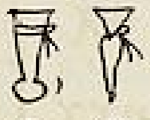
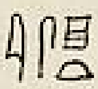
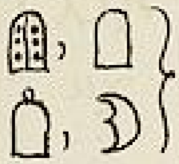
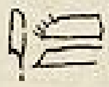
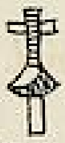
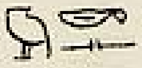
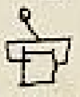
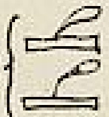
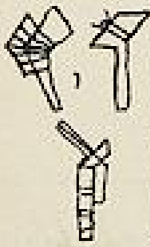
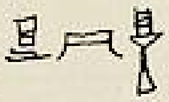
			rs	S
1103	(b)	Var. di 1088		
1104	(a)	?		
1105		 op.	nχ nχχ	I,S
		(b)	χu	S
1106			dmd	S
1107			χb	I,S
1108			ams	I
1109			ḥb	I
1110			ȧnti	I
			s'mt	I
			pd	I S
			kns	I
1111		V. il prec.	pd, kns	
1112		Var. del prec. Var. del seg.	χnt	

CV

1113		 Var. del prec.	xnt	I
1114		(a) ?		
1115			tp	S
1116			àspt	I
1117			àgm	I
1118			mks	I
1119	 e variant	V. N. 876	sa	S, I
1120	(a) 	Var. del prec.		
1121			pd-ḥā	I

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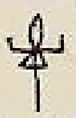
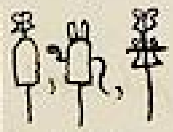
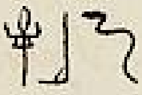
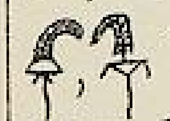
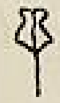
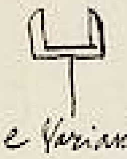
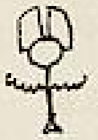
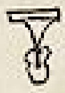
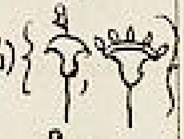
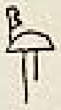
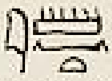
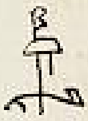
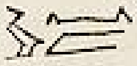
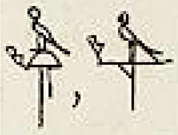
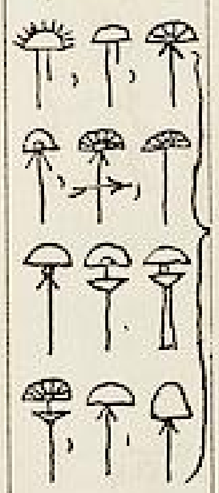
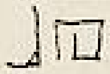
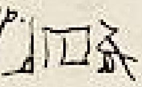
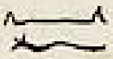
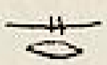
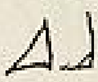
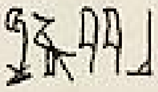
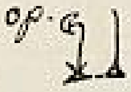
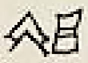
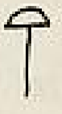
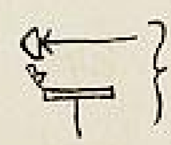
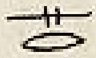
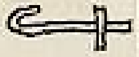
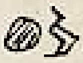
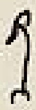
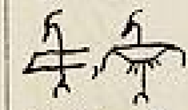
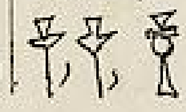
1122		V. N. 941		
1123			àbz	I
1124	 e varianti	V. 607		
1125		V. N. 608		

CVI

1126	 e varianti	V. N. 613		
1127			sam	I
1128	(b) 	V. 754		
1129		 Var. del seg.	àmnt	I
1130			unm	I
1131		Var. di 1129		
1132			bh	I
		op. 	bha	
			nf	I
			sr	I
			qb	I
			xaīb	I
		op. 	xab, xb	
			ḥp	I
1133		Var. del prec.	qb, xb xaīb, xab ḥp	
1134 1135			sr	I
1136	(b) 		xu	S
1137	 e variant	V. N. 433		
1138		V. N. 434		
1139		V. N. 961		

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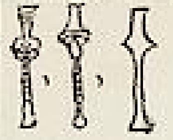
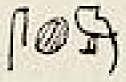
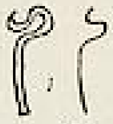
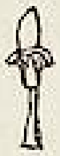
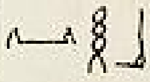
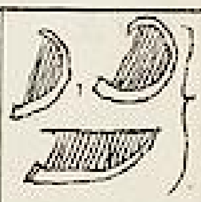
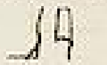
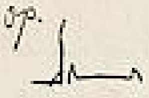
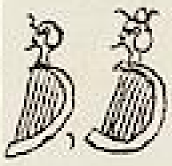
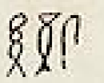
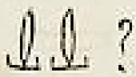
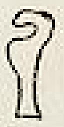
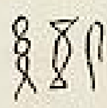
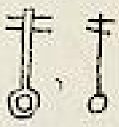
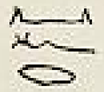
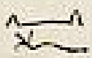
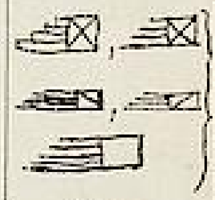
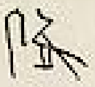
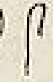
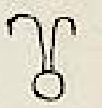
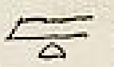
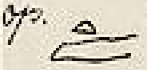
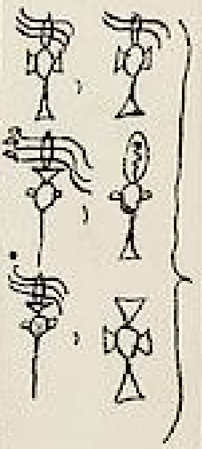
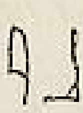
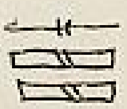
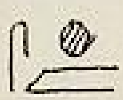
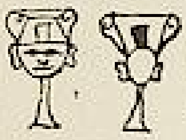
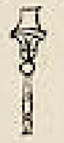
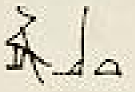
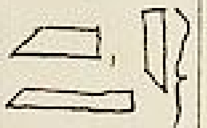
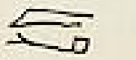
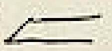
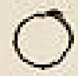
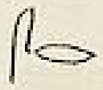
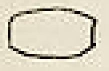
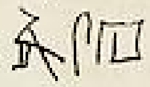
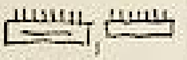
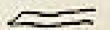
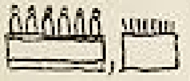
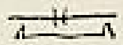
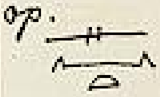
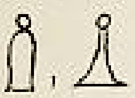
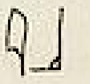
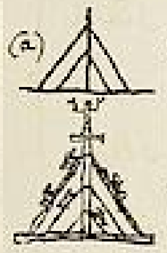
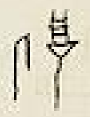
CVII

1140			sxm	I
1141		V.S.1097	ḥq	I
1142	(a) 		wḥb	I

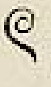
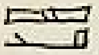
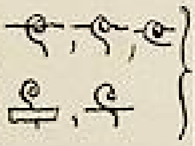
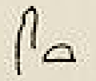
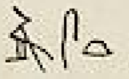
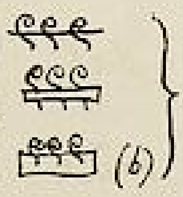
XVII — Strumenti Musicali e Giuochi.

1143			bán	I
		op. 	bn	
1144		Var. del seg.	ḥs	I
			ḥs	I
		 ?	ẓaẓa	I
1145			ḥs	I
1146			nfr	S,I
		op. (zarz) 	nf	
1147			sa	S
		(b) 	s	alf
1148		 ?	mt	I
		op. 	tm	
1149			àb	I
			sšš'	I
			sxm	I

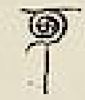
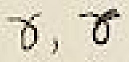
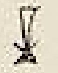
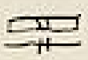
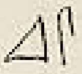
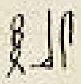
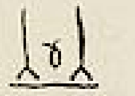
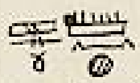
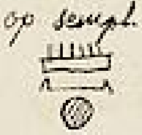
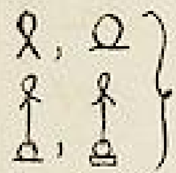
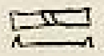
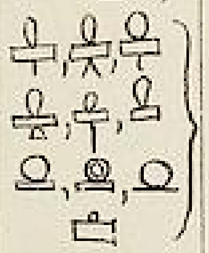
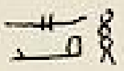
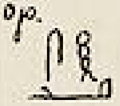
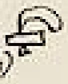
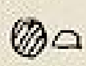
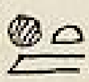
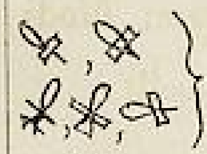
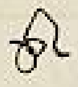
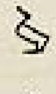
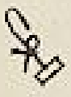
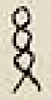
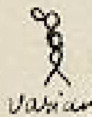
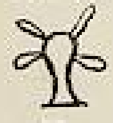
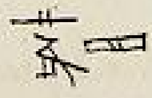
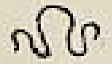
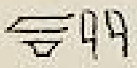
CVIII

1150		V. d. prec.		
1151	(a) 		abt	I
1152			mā	S
		(b) 	m	alf.
1153			sz	I
1154			ash	I
1155		 Var. del seg.	mn	S
1156			sn	I
		op. 	snt	
1157			àb	I
1158	(a) 		shā	I

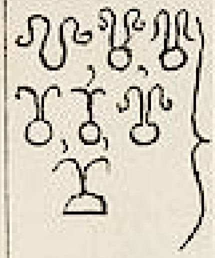
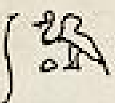
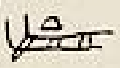
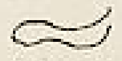
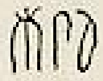
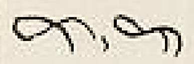
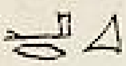
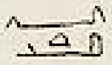
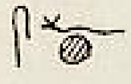
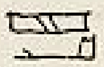
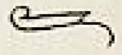
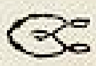
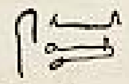
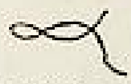
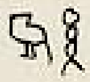
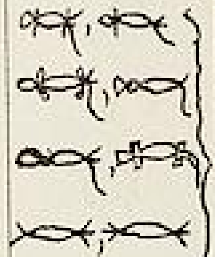
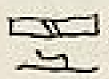
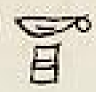
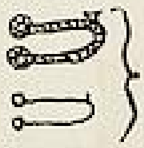
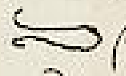
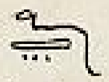
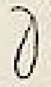
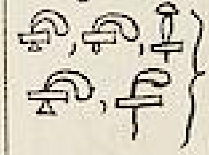
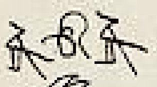
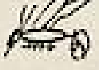
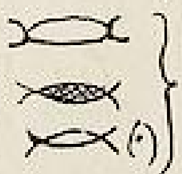
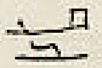
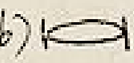
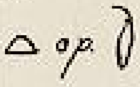
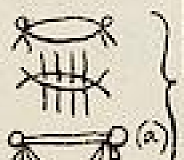
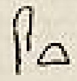
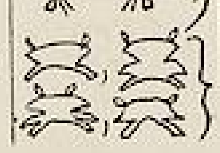
XVIII — Fili, Corde, Legami, Nodi: Intrecci, Reti, Involti.

1159			u	alf.
		 (zarz) Var. del seg.	să	I
1160			st	S,I
			ast	I,S?
1161	 (b)	Var. del prec.	st	

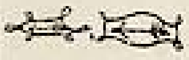
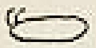
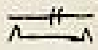
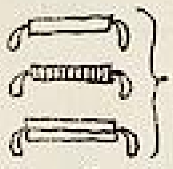
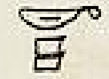
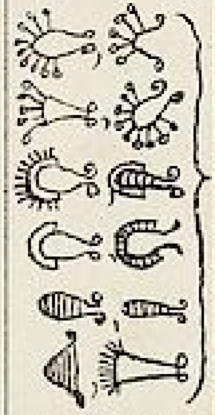
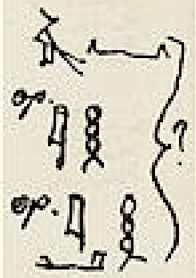
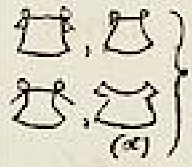
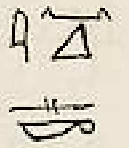
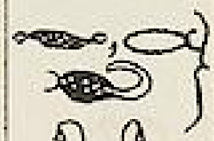
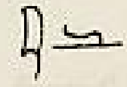
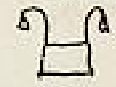
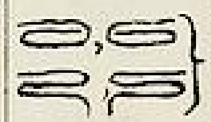
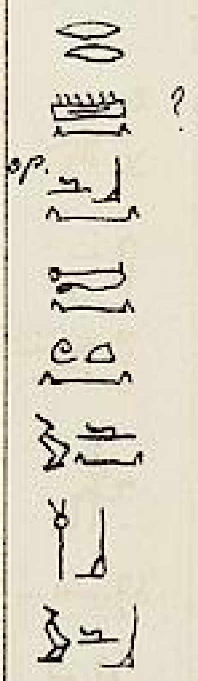
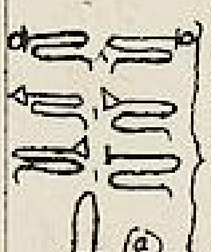
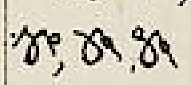
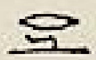
CIX

1162	(a) 	Var. di 481		
1163			sn	S
			s's	S
			qs	S
		(b) 	ḥbs	I,S
1164		 op. sempl. 	s's-mnx mnx	I
1165			sn	S
1166		Var. del prec.  op. 	sāḥ sḥā	I,S
		Var. di (1184) 	aūa	I,S
		 op. 	xt xtm	S,I
1167		Varr. antiq. del prec.		
1168			ūa	alf.
		(b.) 	u	alf.
1169		V. N. 137	sa	S
1170			ḥ	alf.
1171	 e varianti	V. N. 714		
1172			sas'	I
1173			māī	

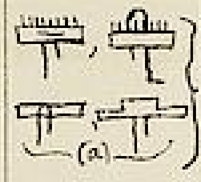
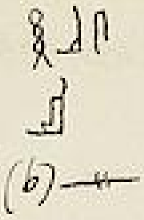
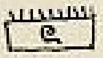
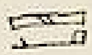
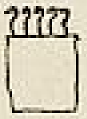
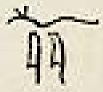
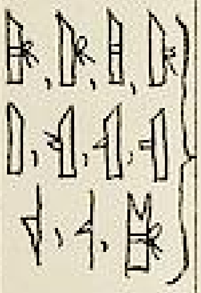
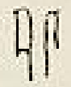
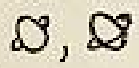
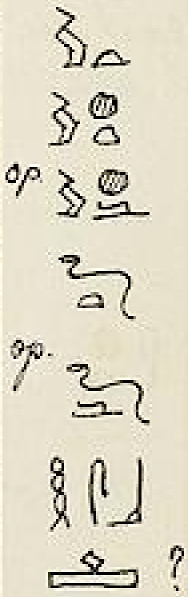
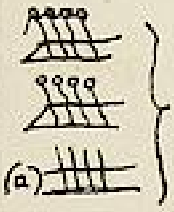
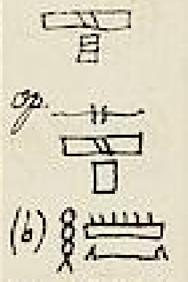
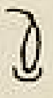
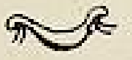
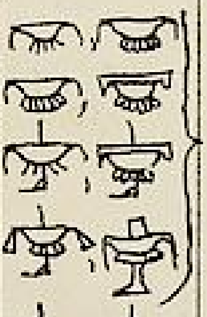
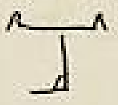
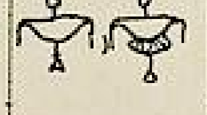
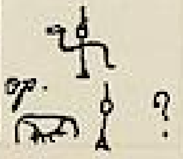
CX

1174		(b) 	mt	I
			tm	S,I
1175			mst	S
1176			ārq	S
			ntā	I
			sfx	I,S
			s'ā	I
1177		Var. del prec. V. N. 236		
1178			snt	S
1179			mh	S
1180			sd	S
		(b) 	kp	S
1181			t	alf.
1182	 (ier.)		zta	I
1183		V. N. 1014		
1184			aūa	I,S
			sxt	I,S
1185		 (*) V. N. 1026	ād	S
1186	(b) 		t	alf.
1187			st	S,I
1188		Var. del prec.		

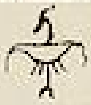
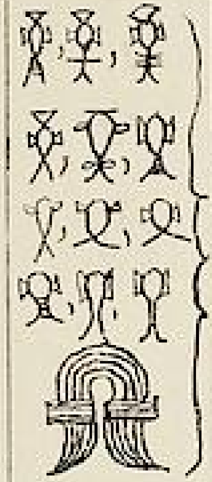
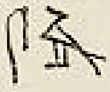
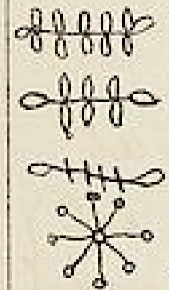
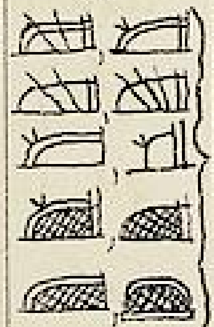
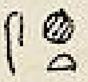
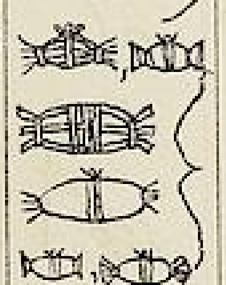
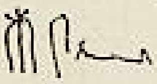
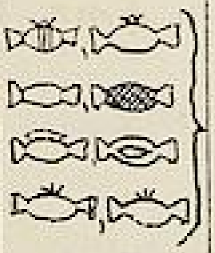
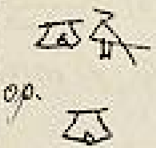
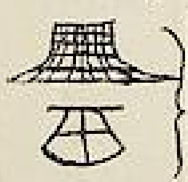
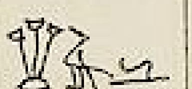
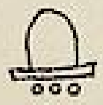
CXI

1189		Var. del prec. V. N. 1689		
1190			sn	S
1191			ḳp	S
1192			an àḥ àāḥ	S
1193		 Var. del prec.	ànq sk	I I
1194			àd	I
1195		?		
1196			tr mn dbn tn utn udn utb udb	S S.I S.I S.I
1197		Var. del prec.	utb, udb, utn, udn, dn	
1198			rd	S

CXII

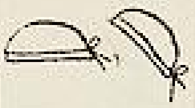
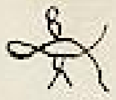
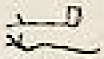
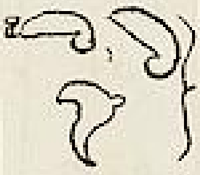
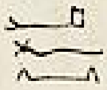
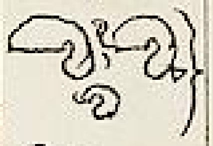
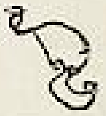
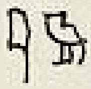
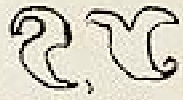
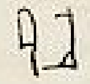
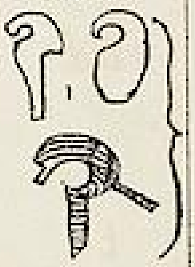
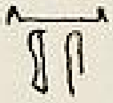
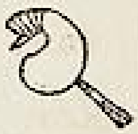
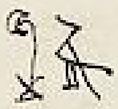
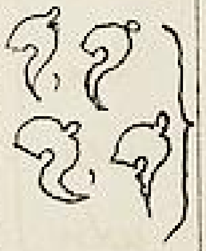
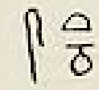
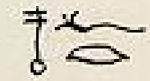
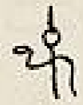
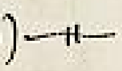
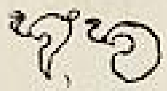
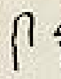
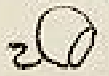
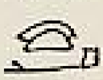
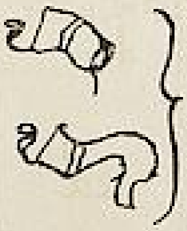
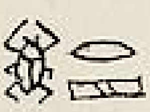
1199			ḥbs às s	I S alf.
1200			sā	I
1201			fti	I
1202			às	S
1203			ut uxt uxd zt zd ḥsb ḥtp	S I I I, S I
1204			s'p ss'p ḥmn	S I
1205		V. N. 1015		
1206		V. N. 1194		
1207			nb	I (b) S
1208			ḥz nb-ḥz?	I

CXIII

1209		V. 434, 1138	ūas, ūasm	I
1210			sa	{ I (b) S
1211		Equ. al prec.		
1212			sxt	I, S
1213		 Var. del seg.	msn	I, S
1214		 Var. del prec.	ga g	} I, S
1215			ḥad	I
1216		Var. del prec.		

CXIV

XIX – Acconciature di capo, Corone, Diademi; Monili, Oggetti di Vestito

1217			mḥ	{ I (b) S
			āfn	I
1218			āfn	I
1219		(b)	k	alf.
1220			àms	I
1221			àbs	I
1222			nms	I
1223			xa	I
1224			stn	I
			nfr	{ I (b) S
			ḥr	{ I (b) S
		(b) 	s	alf.
1225			stn	I
1226			xā	I
1227			xprś	I

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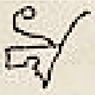
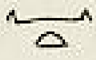
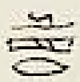
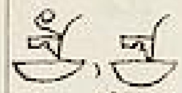
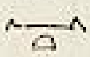
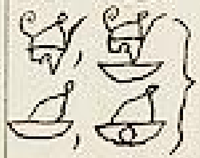
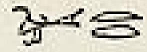
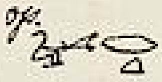
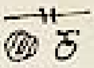
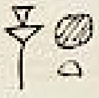
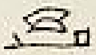
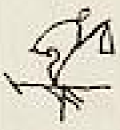
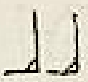
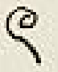
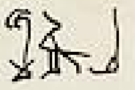
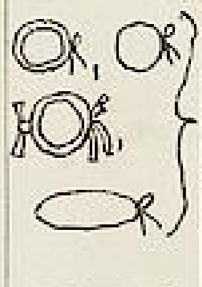
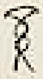
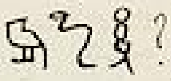
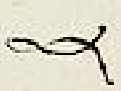
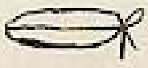
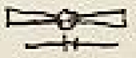
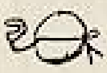
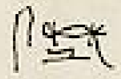
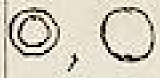
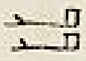
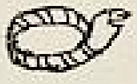
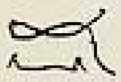
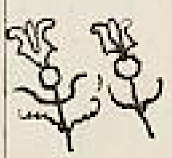
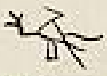
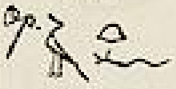
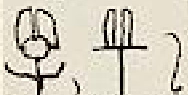
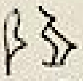
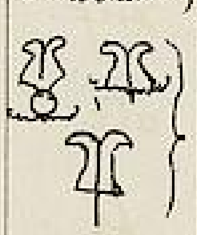
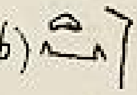
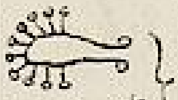
1228		(b)	n	alf.
			nt	I
			ds'r	I
1229			nt	I
1230			ūrr	I
			ūr-t	
			sχn	I
		(a) 	sχt	I
			χā	I
1231			bb	I
1231			χab	I
1232			ūaḥ	I
		 ?	mzḥ	I
			mḥ	I (b) S
1233			ts	I
1234			ss'd	I
1235			āā	I
1236			mḥn	I
1237			af	I
		ap. 	atf	
1238	 e varianti	 (V. N. 613)	s'u	I
1239		(b) 	tn	I
1240	 e varianti	V. N. 1192		

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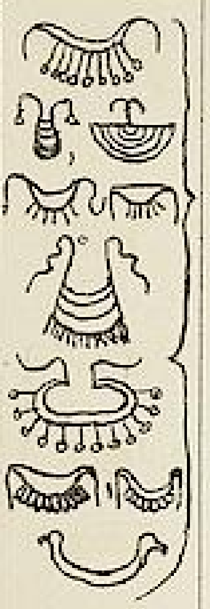
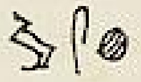
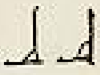
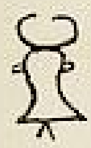
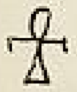
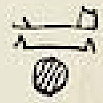
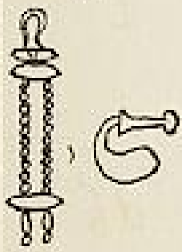
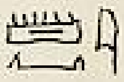
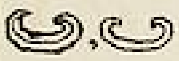
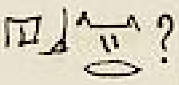
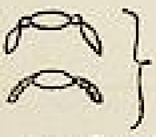
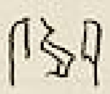
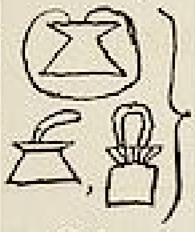
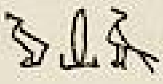
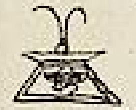
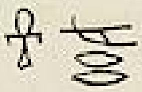
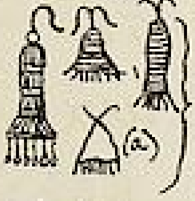
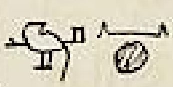
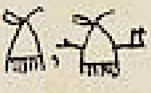
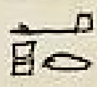
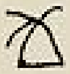
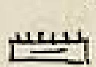
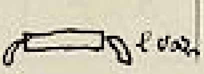
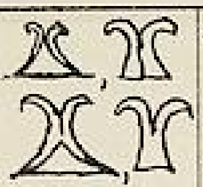
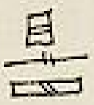
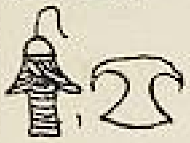
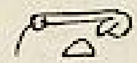
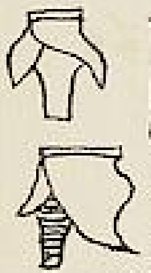
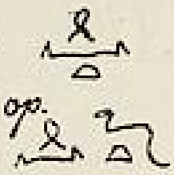
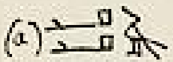
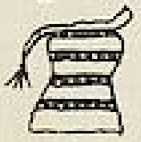
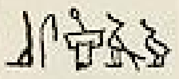
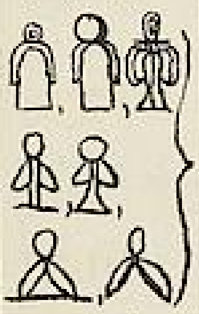
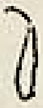
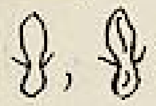
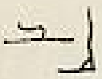
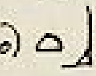
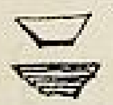
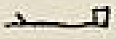
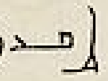
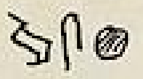
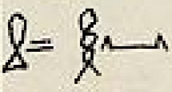
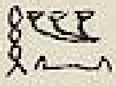
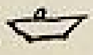
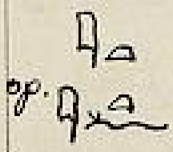
1241			usχ	I
			bb	I
1242		?		
1243			ānχ	I, S
1244			mnȧ	I
1245		 ?	hbnir ?	I
1246			suȧ	I
1247			uχa	I
1248			ānχ-mrr	I
1249			mānχ	I
1250			āpr	S
1251	(a) 	Var. del prec.		
			mn	I
1252	 e var.	V. N. 1191		

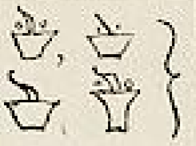
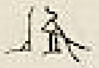
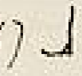
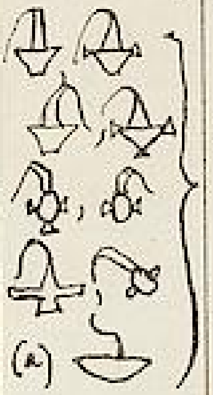
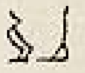
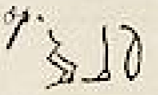
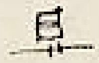
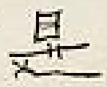
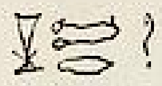
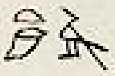
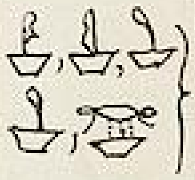
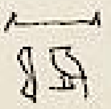
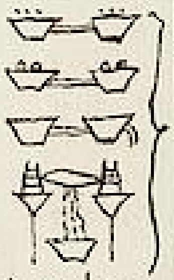
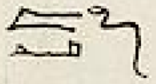
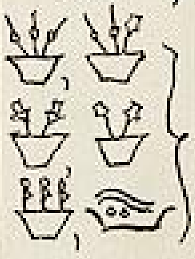
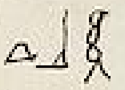
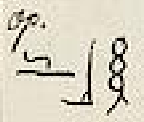
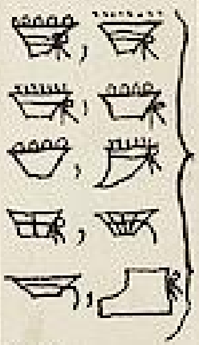
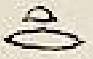
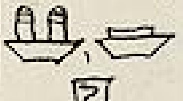
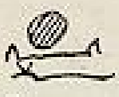
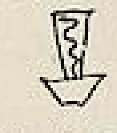
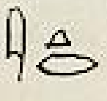
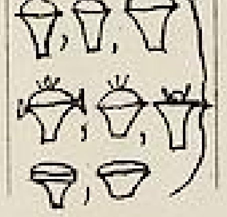
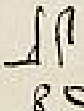
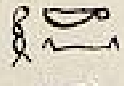
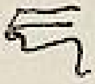
CXVII

1253			pss'	I
1254			mt	I
1255		 op.	sint snzt	I
		(a) 	āāa	I
1256			bsau	I
1257			t	I
1258			db	I
		(raro) 	tb	(b) S

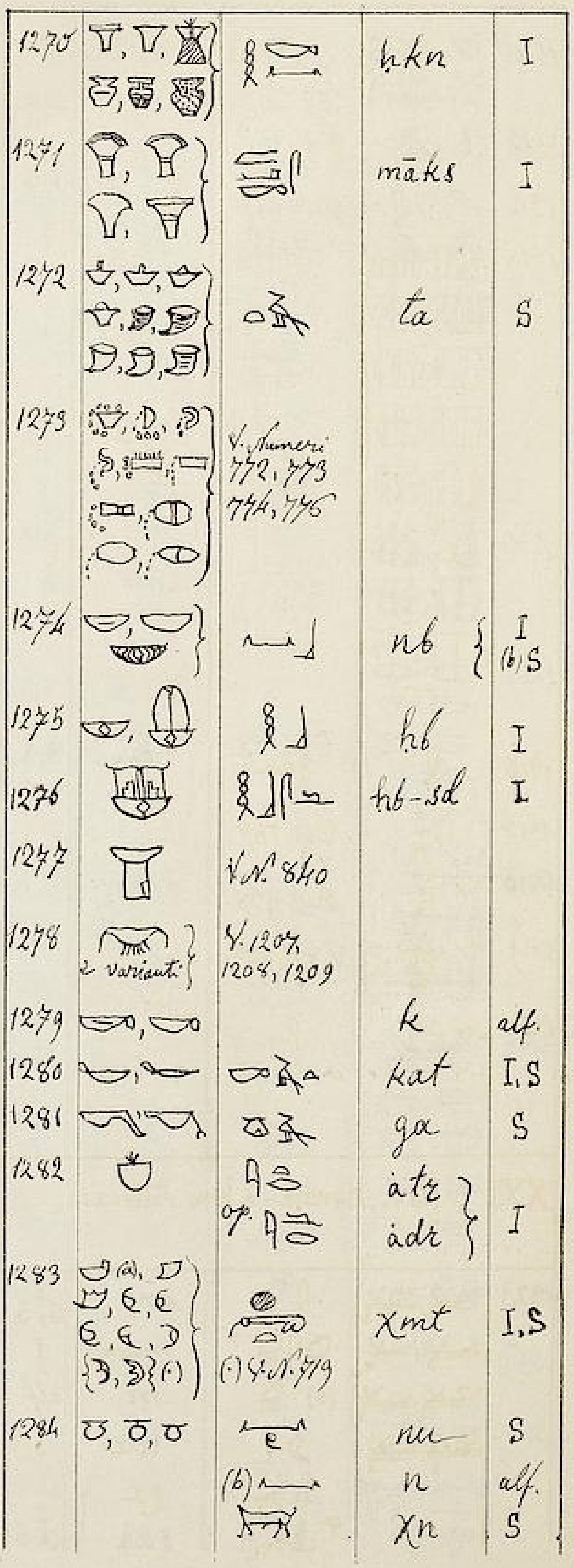
XX— Vasi, Canestri: Recipienti diversi.

1259			ā	I (b) alf.
		(b) 	āb	S
			usx	S, I
			ḥn	S, I
		(raro) 	hun	S
1260	(b) 	 op.	àt àtf	I

CXVIII

1261		 (b) 	ba b	S alf.
1262			ub	I (b) S
		op. 	ubt	I
		 e 	ps psf	I
		 ?	sntr	I
			ta	I
1263			nm	S
1264			māz	S, I
1265		 op. 	tbḥ dbḥ	I
1266			str	S
1267			xnf	I
1268			àtr	I
1269			bs	I
			ḥkn	I
			mz	I

CXIX



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1272			ta	S
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1274			nb	I (b) S
1275			ḥb	I
1276			ḥb-sd	I
1277		V. N. 840		
1278	2 varianti	V. 1207, 1208, 1209		
1279			k	alf.
1280			kat	I, S
1281			ga	S
1282		 op.	àtr àdr	I
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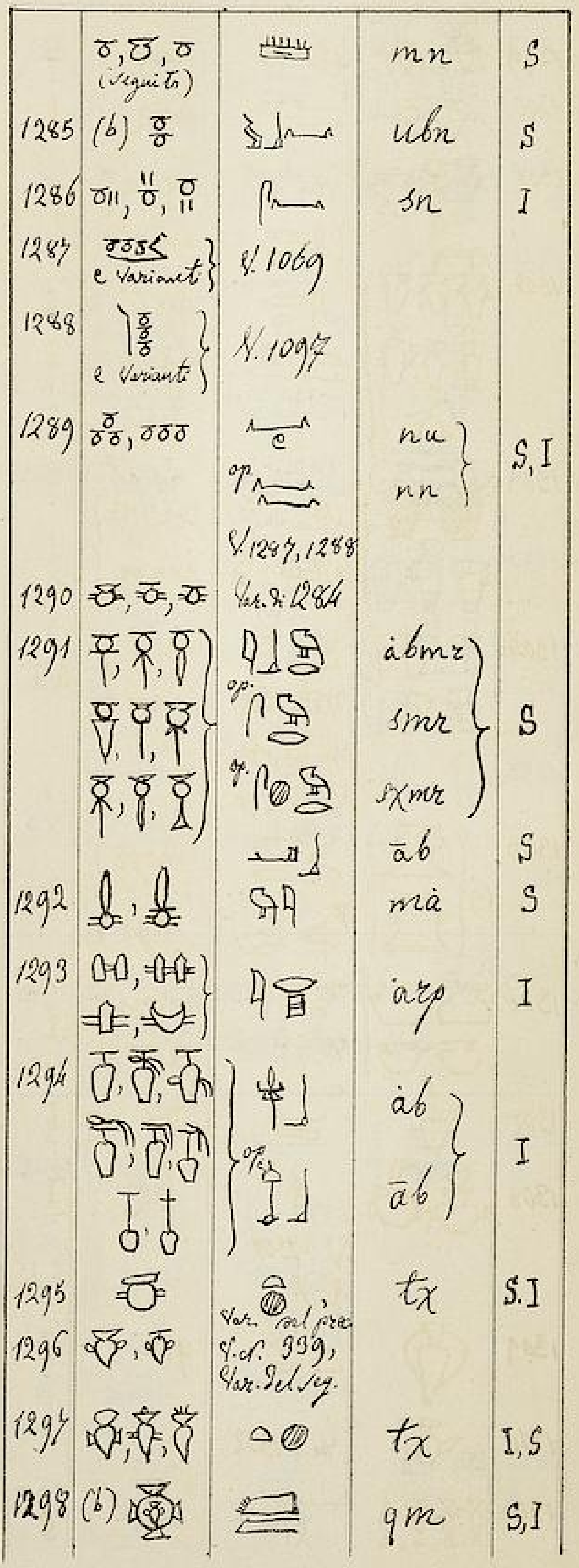
		(b)	n	alf.
			χn	S

CXX



	(seguito)		mn	S
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1288	e varianti	V. 1097		
1289		 op. V. 1287, 1288	nu nn	S, I
1290		Var. di 1284		
1291		 op. op.	àbmr smr sχmr	S
			āb	S
1292			mà	S
1293			àrp	I
1294		 op.	àb āb	I
1295		Var. nel prec.	tχ	S. I
1296		V. N. 999, Var. del seg.		
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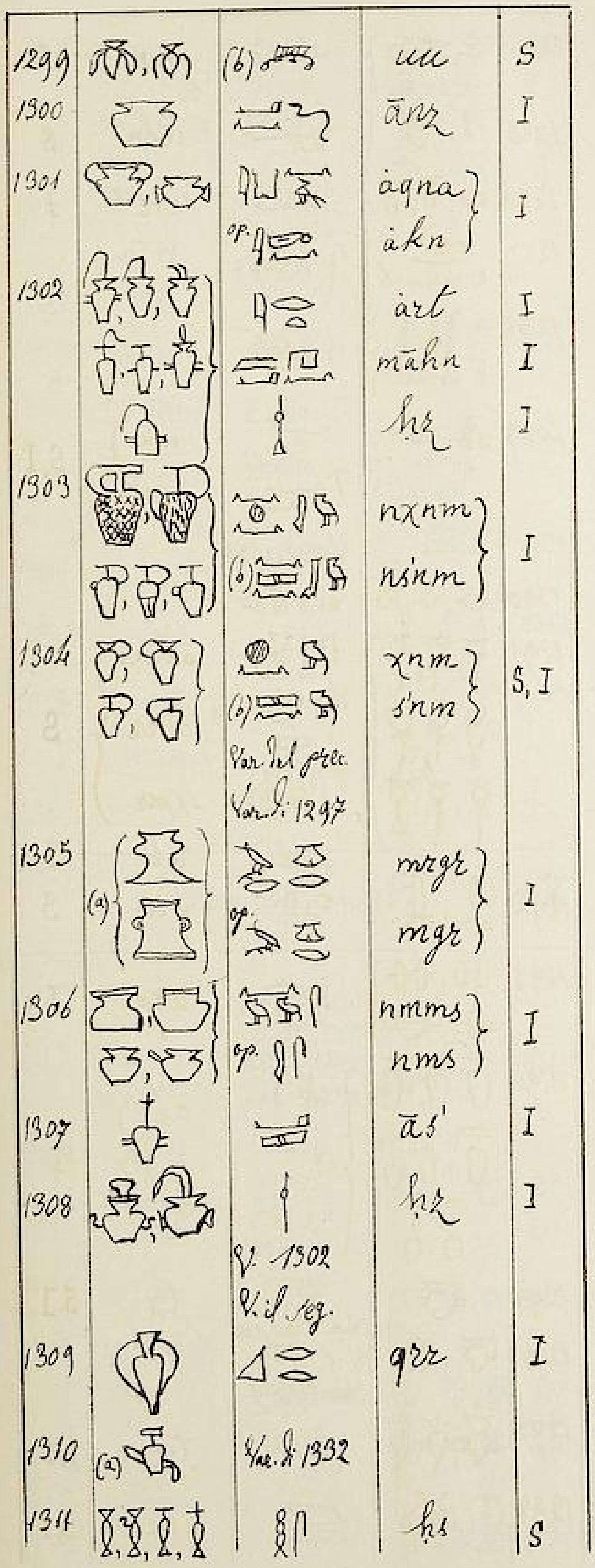
1298	(b)		qm	S, I

CXXI



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			māhn	I
			ḥr	I
1303		 (b)	nχnm nśnm	I
1304		 (b) Var. del prec. Var. di 1297	χnm śnm	S, I
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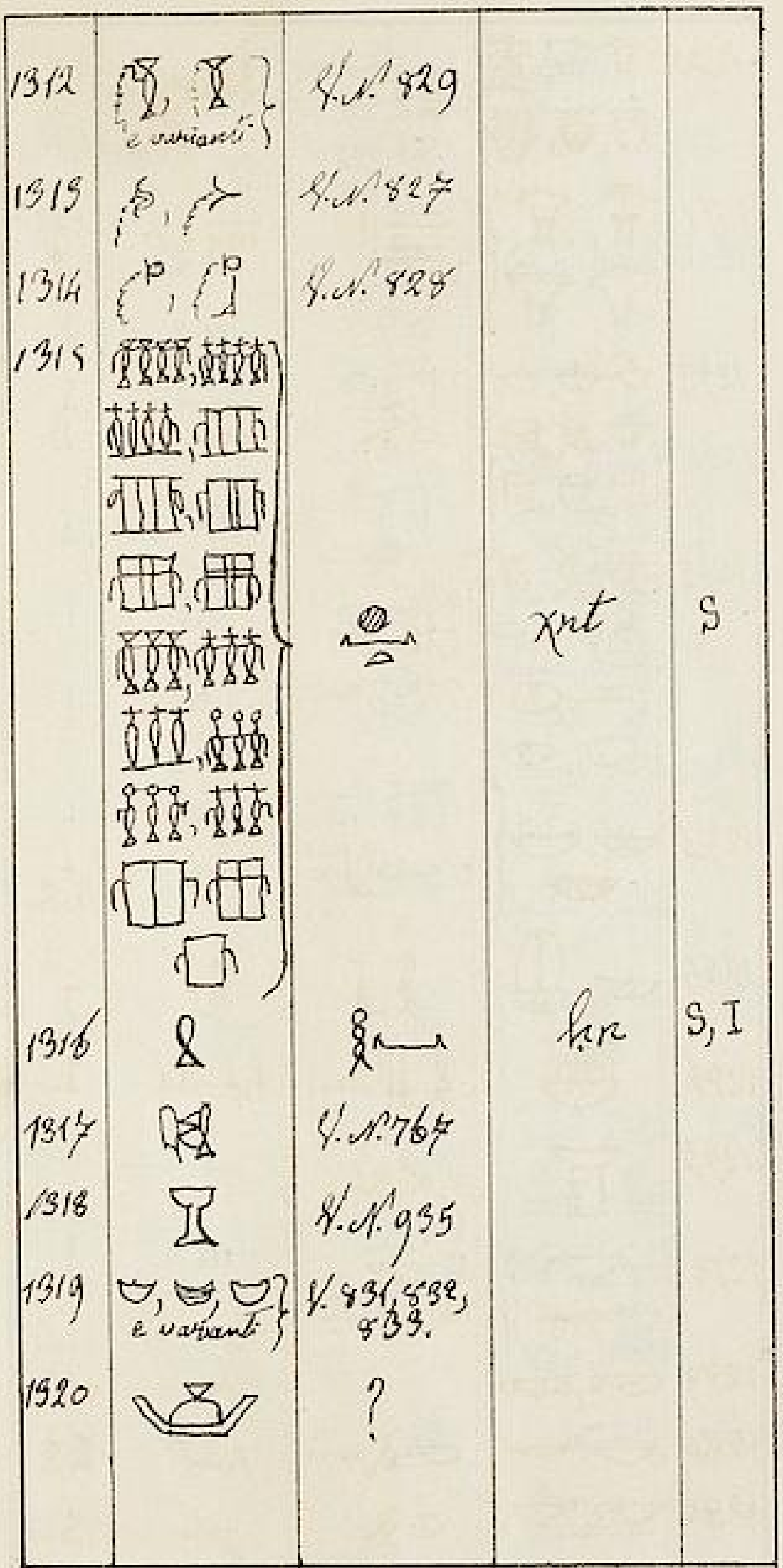
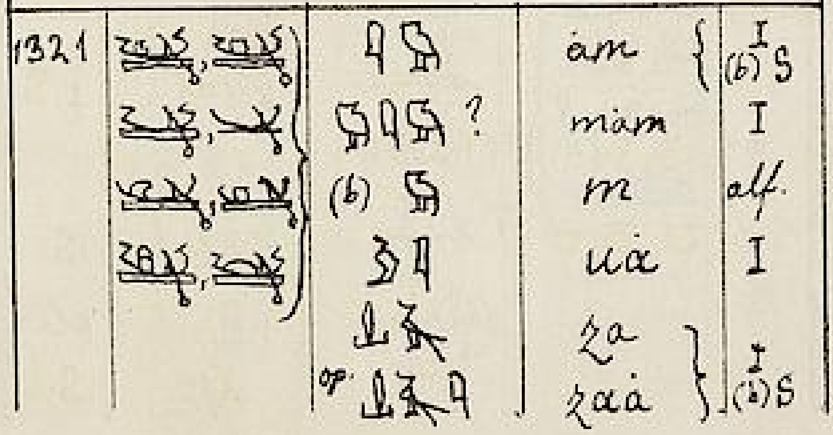
1306		 op.	nmms nms	I
1307			āś'	I
1308		 V. 1302 V. il seg.	ḥr	I
1309			qrr	I
1310	(a)	Var. di 1332		
1311			ḥs	S

CXXII



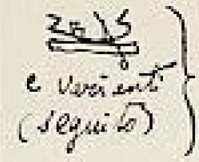
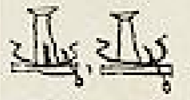
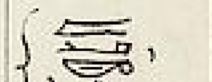
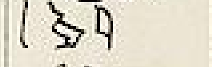
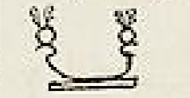
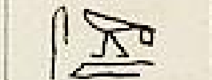
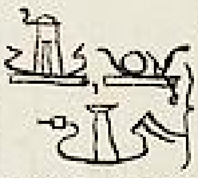
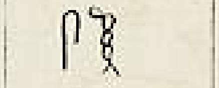
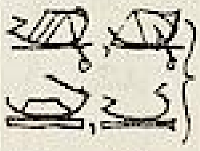
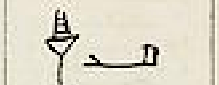
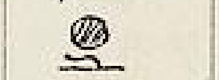
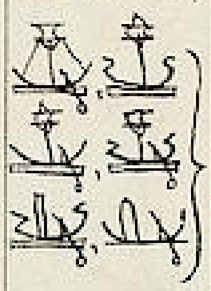
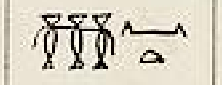
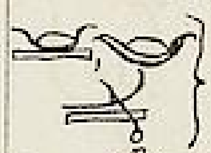
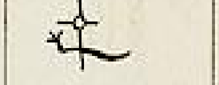
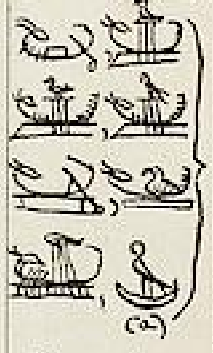
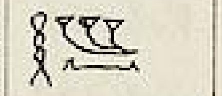
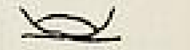
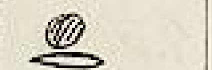
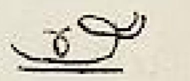
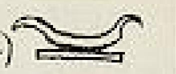
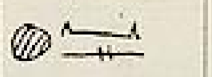
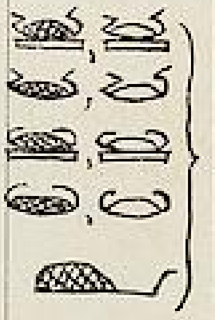
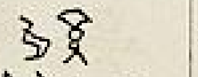
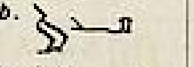
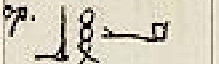
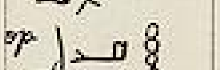
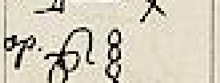
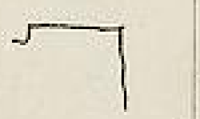
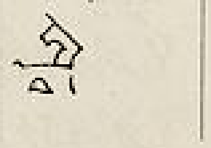
1312	e varianti	V. N. 829		
1313		V. N. 827		
1314		V. N. 828		
1315			χnt	S
1316			ḥr	S, I
1317		V. N. 767		
1318		V. N. 935		
1319	e varianti	V. 831, 832, 833.		
1320		?		

XXI — Navi, Barche — e loro Attrezzi.

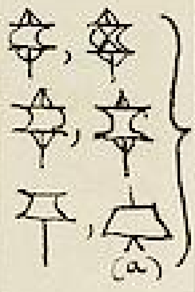
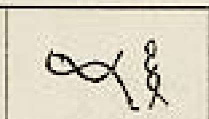
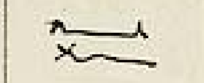
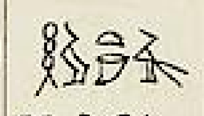
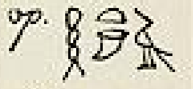
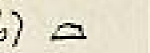
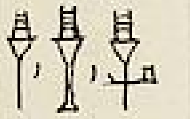
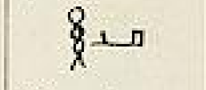
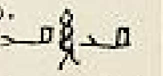
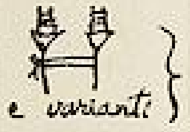
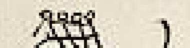
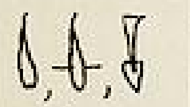
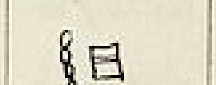
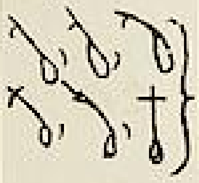
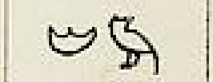
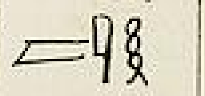


1321			àm	I (b) S
		?	màm	I
		(b)	m	alf.
			uà	I
		 op.	za zaà	I (b) S

CXXIII

	 e varianti (seguito)	Var. dei segg. 1322, 1323 1324, 1325 1326, 1327		
1322			māk	I
			uà	I
1323			sm	I
1324			sk	I
1325			ḥā	I
			xd	I
1326		 V. N. 1332	xnt	I
1327			$x^s f$	I
1328	 (a)		hun	I
1329			x^r	I
1330		?		
1331	(a) 		xns	I
1332		 op.  op.  op.  op. 	uūaḥ uā bḥā bāḥ ūaḥ	S
1333			ḥā	I

CXXIV

1334	 (a)		mk	S, I
			nf	I
		 op. 	huta ḥta	I
		(b) 	t	alf.
1335		 op. 	ḥā āḥā	S
1336	 e varianti	V. N. 962		
1337	 e varianti	V. N. 1204		
1338			ḥp	I, S
1339			ḥm	I
			māḥ	I

XXII — Figure geometriche.

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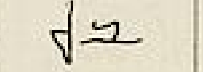
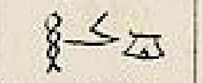
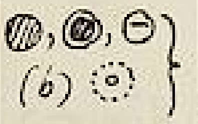
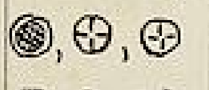
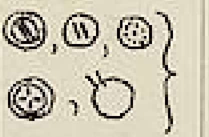
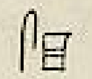
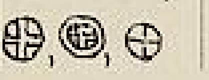
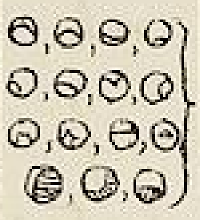
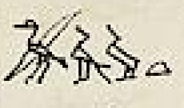
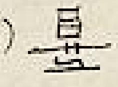
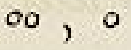
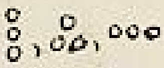
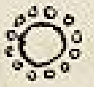
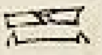
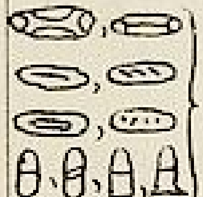
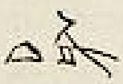
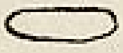
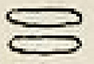
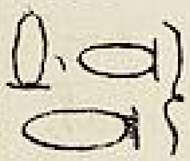
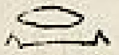
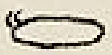
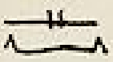
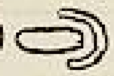
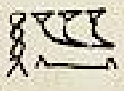
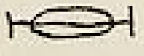
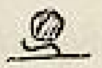
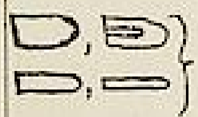
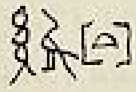
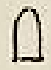
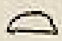
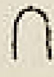
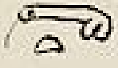
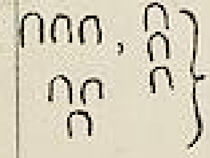
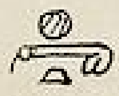
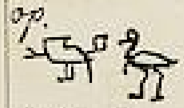
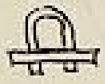
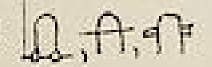
			qd	I
1341	◎, ⊙	 V. 1006, 1342, 1344	ḥmg	I
1342	 (b)		x	alf.
1343		V. N. 1006		
1344			sp	S
1345		V. 810		

CXXV

1346		 (b) 	paut psd	I I,S
1347		V. 227, 350, 779)		
1348		V. N. 778		
1349			śn	I
1350			ta	I,S
1351		V. N. 823. Var. del prec.		
1352		V. N. 624		
1353			zn	I
1354			sn	S
1355	(b) 	 op.	hun op. ḥn	I,S
1356			xd	I,S
1357			ha[t]	I
1358		V. 668, 1138.		
1359			t	alf.
1360			mt	S,I
1361		 op. 	xmt māb	I (b) S
1362		V. 1030		
1363		V. 1033		

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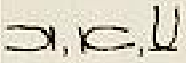
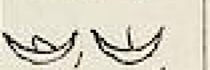
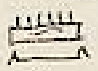
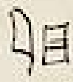
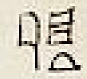
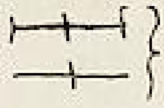
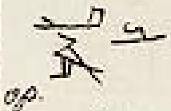
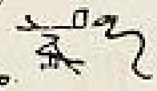
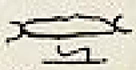
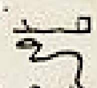
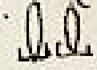
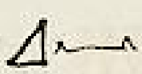
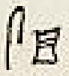
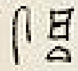
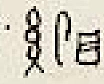
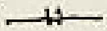
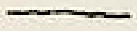
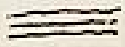
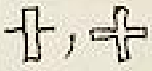
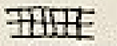
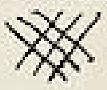
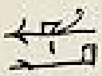
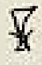
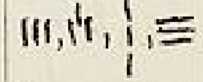
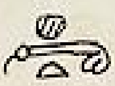
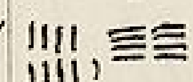
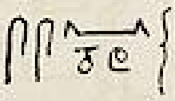
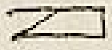
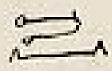
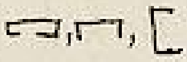
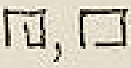
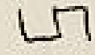
1364		V. N. 1034		
1365			mn	S
1366		 op. 	àp àpt	I,S
1367		 op.  op.  op.  op. 	āad āaz ād āz zaza	S
			qn	S
		 op.  op. 	śp śpt ḥsp	S,I
		(b) 	s	alf.
1368		V. N. 820		
1369		V. N. 821		
1370		V. N. 949		
1371	 e varianti	V. N. 811		
1372		V. N. 812		
1373			uā	I
1374			sn	I
1375			xmt	I
1376			ssnnu op. xmnnu	I
1377			tn	I
1378		V. N. 894		
1379		V. N. 896		
1380		V. N. 937		

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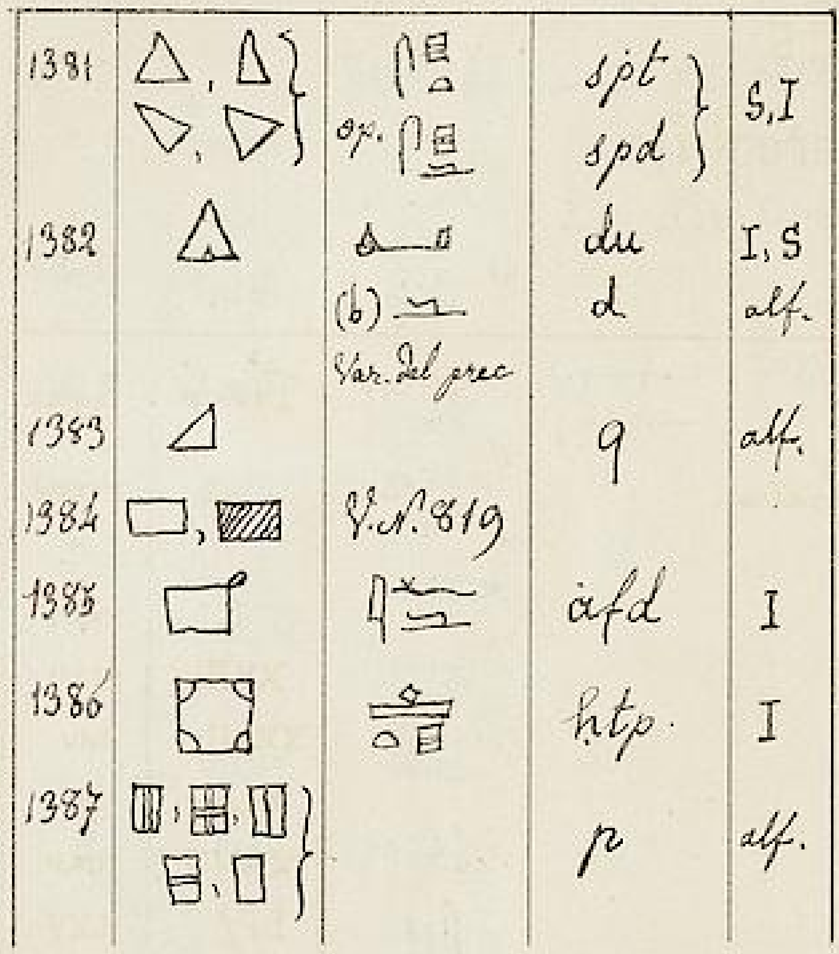

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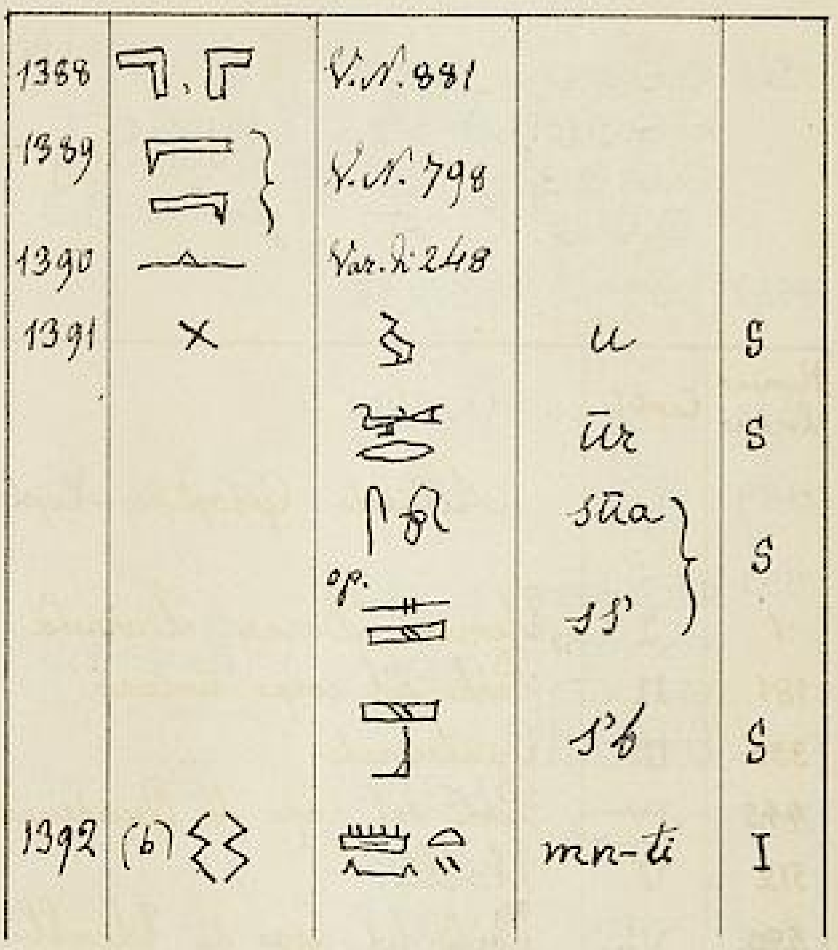

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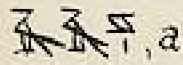
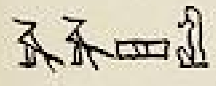
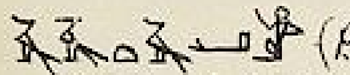
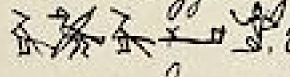
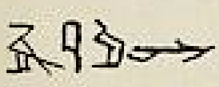
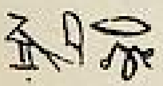
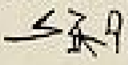
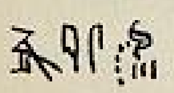
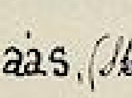
, aa, (Beni-Hassan). È un ἅπαξ λεγόμενον, che Brugsch traduce: Platz: luogo? posto? piazza?

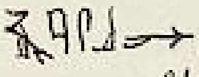
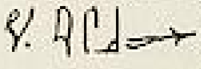
 (Rit. 95,2), aas', nome di un dio.

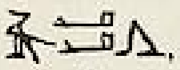
 (P. Harris, I, 14, b, 3 – trascritto pure dal Birch dal Rituale Nebseni, f. 32), aataā. Brugsch traduce: fabbricante di letti. Naville legge il gruppo ieratico del Rituale: , apa, e traduce: un prêtre ou un homme s'occupant de l'office divin.

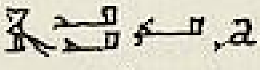
 (P. Koenig), aȧu, equiv. a , hti.

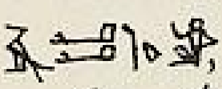
 (Golen., Z. 1876, 108), aȧr. V.  maȧr.

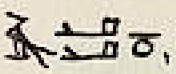
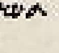
 (E.) aȧs, (Stern) fel. – V. , as.

, aȧseb (Rein. Miramar, pl. 278), V.  ȧsb.

, aāā (Nav. Lit. p. 37), marcher, aller. Secondo Brugsch, il significato di questo verbo pare sia uno più speciale che camminare, sebbene indubbiamente verbo di moto.

, aāā (Harris I, 59, 9–60, 2) verbo raro che deve designare un'azione che si riferisca alla fondazione di nuovi fabbricati: coprire di stucco. – Onde il seg.:

, aāā (Ermann, Z. 1879, 152, Nota 1), stuccatore (V. il prec.).

, aāā (Har. I, 12, b, 1 – 15, a – 32, b. – P. Med. Berl. 11, 1 – etc.) g. f., vaso in genere, che serviva a conservar vino, olio, graſso, butirro, ecc. Pare la più antica forma del più recente , āā.
– Serviva anche di misura, ed era una specie di boccale.

. āāāu, plur. di . āāā, nel senso participiale.

. āāāu (Chab. Voy. 303):
V. , āāā.

, āāā-ui (Chab. Voy, 303)
. āāāuità (Sall. III, 1, 8)
Chabas trad.: maladroit, inhabile; stupido; malaccorto.

, āāāutu, forma plurale di , āāā.

, āāābu (forse ?), (Harr. I, 36, a, 11. — P. 55 Berl., Cap. 3), designa un vaso, misura di capacità (per es. di profumi sacri, l.c.). — Secondo Von Lemm (Ritualbuch, 20), è il vaseto in cui si poneva l'incenso a bruciare (Nel P. di Berlino il determinativo è), ed è precisamente il vasetto che si vede all'estremità del cucchiaio shotepi .

. āāān (Karn., Pilone Nord)
, āāāna (P. Harr. I, 26, 11)
. āāāni (Denkm. VI, 116, 45)
V. . āānī.

. , āāā-t (P. Med. 11, 1). V. . āāā.

, aāb
. aāb-t
contrarietà, opposizione, difficoltà. ⲟⲩⲃⲉ, contra, ⲉⲧⲟⲩⲃⲉ adversarius, ϯⲟⲩⲃⲉ adversari, resistere, contradicere, contendere, pugnare; opposito. — אֵיב odiare, inimicarsi, essere nemico: אֵיבָה odio, inimicizia.
. s-xeper aāb (Stela etiop. di Bulaq, I, 11), cagionare contrarietà.

. aān. Brugsch dice che forse è una trascrizione erronea invece di . āāā.

, aānu (Chab., P. Mag.)
V. , aānī.

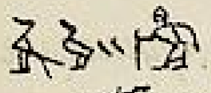
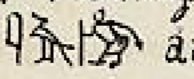
, aānbu. V. . āāābu.

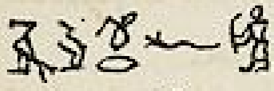
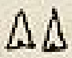
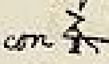
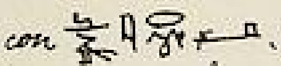
, aānnu (Gran P. Harr., XII, a, 11), giarre.

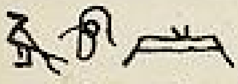
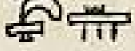
, aān-t (Gran P. Harr. XV, a, 10), cosmetico.

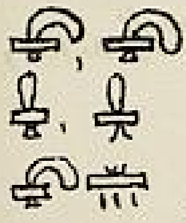
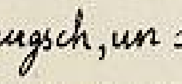
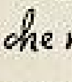
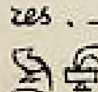
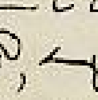
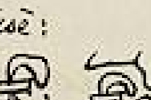
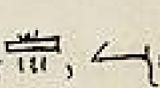
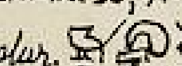
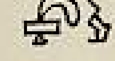
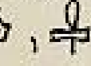
. aās (Berl., Sarc. Antef), giavelotto. חֵץ saetta, strale, freccia, giavelotto.

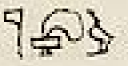
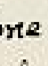
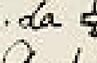
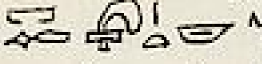
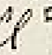
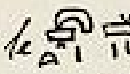
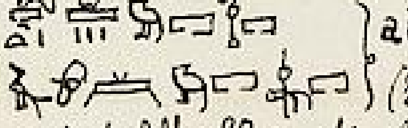
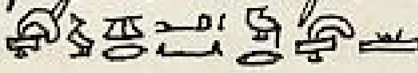
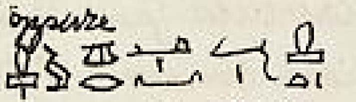
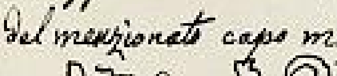
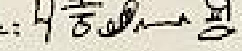
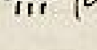
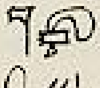
ai, fare, farsi, accadere, avvenire, esser fatto (Edfu, Testo del Mito di Horo). ⲁ, ⲁⲓ, facere, actio faciendi, esse, existere. היה, הוה, essere, avvenire.

 aui, eſsere o divenir vecchio, eſser attempato. – Vecchiezza. – Il vecchio.
V.  āa e varr.

. au[ūa?]ref (Bul. Stela 78; XIIª dinastia), preceduto da  dudu, dare, fare, ed affine con , ⲁⲗⲟⲟⲣⲉ, laqueus, restis, βροχος, e con , daàr: – signif.: legare, fasciare, annodare, bendare, tener legato, tener stretto, tener in freno.
ⲟⲣⲃ, ⲟⲣϥ, ⲱⲣⲃ, ⲱⲣϥ, constrictum tenere, includere, reclusio, arctus.
Confr. ארב insidiare, tramare insidie; עלף involgersi, invilupparsi.

, aūa (Dict. géogr. p. 544), secondo Brugsch, identico al seg. .


frequentiſsimo ideogramma, nei testi di tutte le epoche, da quella delle piramidi fino alla greca ed alla romana, si presenta nella scrittura di un determinato titolo come segno principale di un composto, cioè del gruppo  e varianti, in cui  ha, secondo Brugsch, un suono diverso che nella serie di altri gruppi, nei quali questo segno ha il suono aūa, come prototipo del posteriore copto ⲟⲩⲱ, nunciare, alloqui, nuncium, responsum, notitia, visitatio; e di ⲟⲩⲱ, ⲡ, quod attinet ad res. — E cioè:
, , , , mer-aūa (Denkm. II, 114-132-137, a e seg.);
[plur.  (Mar. Mon. div. 9)];
, , aūau (Denkm. II l.c., f e g);

 ntr-aūau (l.c., 137, a – 144, g).
Secondo Brugsch, nella maggior parte degli esempi, gli impieghi così designati sembrano posti in relazione col  pe-ḥez, ufficio di finanza del palazzo, di un tempio o di altra amministrazione. La , aūa-t, è una dignità del pe-ḥez. In Denkm. 149, e trovasi l'espreſsione:
, per-āa aūat neb ent pe-ḥez, che Brugsch traduce: tutti gli impiegati dell'ufficio di finanza del Faraone.
Nel  si trovavano le , ⲟⲩⲱ, res, cioè i tesori, phylacteria — onde l'espreſsione:

aūa em pe-ḥez (Dict. géog. p. 544), i tesori dell'ufficio di finanza, il quale stava sotto la direzione di un mer-aūa (V. sopra) mastro del tesoro, cui stava sottoposto un impiegato chiamato perciò:

oppure

aūau χer-dod en mer-aūa (Denkm. II, 137, f. g), impiegato del tesoro (corriere del tesoro) e aiutante (confr. ϩⲁⲧⲟⲧ, sub, sub disciplina alicuius) del gran mastro del tesoro.
Il viceregente sostituito (arab. wakil) amministratore del menzionato capo mastro portava la designazione:  ȧdn en mer-aūa-t
oppure:  (Bul. Stela Rā-s.ḥtp-ȧb), sostituito del capomastro tesoriere.
Anche i templi avevano i loro tesori  (Mar. Mon. div. 55, XXª dinastia).
Non raro nelle antiche iscrizioni il titolo:
 neter-aūa, un regio impiegato del tesoro dell'ufficio di finanza, al quale il Faraone comunemente affidava l'organizzazione e la direzione di spedizioni di pacifica natura (Denkm. II, 137, a, c,

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g-144, c). — Anche sulla flotta e sulle regie navi-corrieri si trovava uno di simili impiegati , neter-āūa em uà (Denkm. II, 63).

— Secondo Maspero (Atti del IV Congresso degli Orientalisti, p. 39), il segno designa un impiego che pare rispondere al δοῦλος dei greci (confr. עֶבֶד servo, domestico) onde Maspero traduce:

, domestique royal, schiavo al servizio reale;

chef de domestiques; capo o sovrintendente degli schiavi;

, comandant des chefs de domestiques;

, il ἱερόδουλος dei Greci; schiavo al servizio degli dèi.

— Pierret (Inscr. du Louv. I, 5) mantiene la traduzione chancelier, già proposta da De Rougé; il quale cancelliere era sotto la dipendenza di un (Denkm. l. c.) (Louvre C, 2), mer-āūa. Il titolo , con numerose varianti, fra cui E. de Rougé annovera (Louvre C, 26), è da esso tradotto (Catal., p. 86) fonctionnaire du sceau, e da Deveria: decoré de l'abeille, vedendo certamente una specie di collana nel segno . Pierret però mette in dubbio queste interpretazioni, e si limita a confessare che questo titolo è difficile ad interpretare.

Difficile è anche il senso di (Louv. E, 3109). E. de Rougé traduce noble il segno nell'espressione , pyramidion noble et précieux (Sur les six premières dynast., p. 136).

Gli , (Stel. C, 19 – C. 3, Louv.), e delle var.: , , il Pierret non dà la traduzione. Questi gruppi, letti āūa-xer-dod, signif. lett.: tesoriere (o cancelliere) sotto-mano, cioè: tesoriere (o cancelliere) subordinato, vicecancelliere (Z. 1874, 114).

— Il Revillout legge sāḥ (V.), condanna le traduzioni di De Rougé e di Brugsch, e traduce intendant, ministre (Z. 1880, 72). Secondo Revillout rappresenta una toppa (fermeture), composta di una corda, le cui estremità passavano in un cavetto (gorge) di metallo, ove esse erano senza dubbio serrate per mezzo di una specie di vite. — Onde questo geroglifico ha il senso di sigillare, cosa sigillata, otre o vaso sigillato; — sigillatore. — Quanto al gruppo e varianti, che Maspero traduce ciambellano, Revillout traduce: regio ministro, come il frequente gruppo significa ministro divino, e designava colui che dirigeva tutti i riti della sepoltura ed aveva i xer-heb sotto i suoi ordini. Onde nella Revue égypt. I, 124 Revillout traduce ἀρχενταφιαστής. Secondo De Rougé però (Recherch., 333), questo stesso gruppo designa un ufficiale subalterno, giacchè lo si ritrova spesso fra le persone della famiglia e della casa nelle tombe dei grandi personaggi. A questo riguardo per conseguenza sarebbe più probabile la traduzione datane nella colonna precedente di Maspero. — Analogamente , signif. secondo Revillout, sovrintendente.

(Stela Ranchi)
(Louvr. C, 2)
(Denkm. II, 137)
} āūa, Varianti del prec.

, āūa (Br. 3 Festkal. von Edf., III, col. 20), del tutto in connessione con ⲟⲩⲱ, finire, cessare, absolvere; ϯⲟⲩⲱ solvere, solvi, disjungi, separari. Nel l. c. si trova il sost. āūa-ut, taglio, tagliamento, spezzamento.

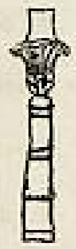
, aūa (Düm. Dend. 35, 4) designazione di una particolare offerta, in forma di *focaccia* o *pasticcio*.

, aūa-īt (Pergam. Berlino), antica forma (XII din.) invece di ūaūa-t.

, aūa-īt (Z. 1874, 90). Lo Stern traduce *fundamentum*, e lo fa equiv. a ūaūa.

(Z. 1874, 114), aūau (sāhu op. sxtu).
V. aūa.

, ab-t (Leps. Todt. Text, 98), nome dello stromento di questa forma simile ad uno scettro, e che avea probabilmente un impiego musicale. Forse *crotalo* o bacchetta da segnare le battute.
Confr. āb-t.



apa: V. aataā.

. apūatanīdes (Decreto di Canopo), trascrizione egizia del nome greco *Apollonide*.

, apligenus, trascrizione egizia del nome Romano *Africanus*.

, aplunīs, *Apollonio*.

. apet, **uccello**. ⲁⲡⲱⲓ, avis, עוף; derivato dal seguente.
Plur. apetu (Harr. I, 16, a).

, apet (D. Temp. Insc. 48, 4, a), volare come un uccello, andar quà e là al volo. עוף volare, onde: מְעוֹפֵף volante, עוף volatile, uccello. — V. il prec.

. aped (Rit. 134, 10) equ. ad , apet. — Plur. , apedu.

(Tomba Ramesse IX) } aped, l'Uccello (V. il prec.), nome di una costellazione nel cielo egizio, della quale erano specialmente citati: tep, il capo o la parte anteriore, e keftu (di cui trovasi la variante ābn), la parte posteriore.

. af (D. Z. T. 38, 1 e p) Var. di
afuu.

. af, corona o diadema particolare delle divinità (specialmente di Osiride) e delle persone reali egizie.

(Levi, P. del Museo Brera, p)
(D. Z. T. 48, 14) } afaf. Non si è trovato che in questi due luoghi, dei quali il primo in pessima scrittura ed il secondo alquanto mutilato.
Il determinativo del secondo gruppo richiama alle

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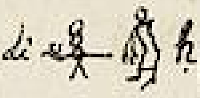
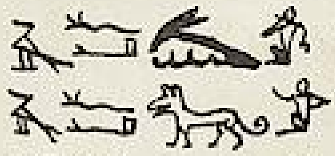
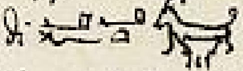
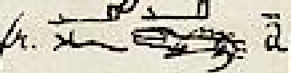
idee: lodare, esaltare, applaudire, gloriare, glorificare, vantare, approvare; — ed i sostantivi corrisp.

Probabilmente è una forma di  ḥf (V.).

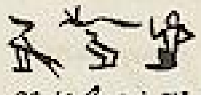
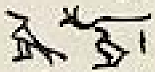

(P. Prisse I, 9–IV, 8)

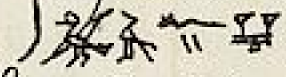
} āfā (Il 1º gruppo è l'esatta lezione invece di , āfāt (Ossiut, tomba di Tef-àb).

Ghiottone, gulosus, avido, ingordo, vorace: l'uomo ingordo. —

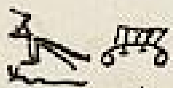
Confr.  āfā.

— (Chab.) una persona sazia.


(Rit. Parigi, III, 98)

(Pap. Geslin)

} afu (Corrisp. al Rit. di Torino, 78, 3). Secondo Naville (Z. 1882. 186), è una forma antichissima del pronome  pafi e varr., e significa quello. — Questa forma, dice il Naville, cadde poi completamente in disuso.

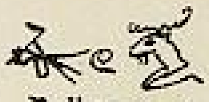
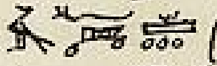
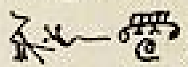
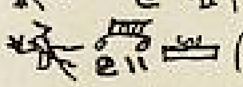
— Però egli dà questa interpretazione come congetturale, mancando altri esempi.

, afuu (D. K. T., pl. 98), forse nel suo significato fondamentale designa tutto ciò che si brama, si desidera (confr. āfā), ciò cui si aspira.

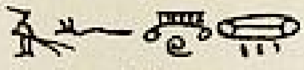
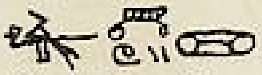
אהב amare, desiderare אוה desiderare, bramare; אַו, אָו, אַוָּה desiderio, concupiscenza.

— Signif. anche: vistoso, considerabile, riguardevole, grande, grandioso — e perciò: infondere venerazione e rispetto, — per lo più usato come sostantivo.

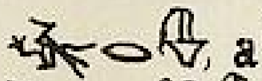
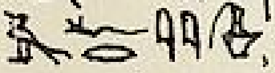
— Comunemente però è preso nel senso di diadema.

 (D. K. T., 103) afu
 (Z. 1866, 98)
 (Rit. 78, 6) } afuu
 (D. K. T., 93) afuui

} varianti del prec. nel senso di diadema. Il Brugsch nel Supplemento al suo Dizionario ha trascritto i gruppi precedenti come i seguenti.

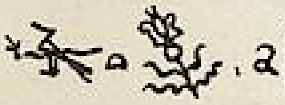

(Mar. Dend. III, 41, c)

(D. K. T. 93)

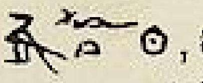
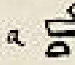
} afuu, afuui, ciò che uno desidera, relativ. a vitto, nutrimento, o simile.

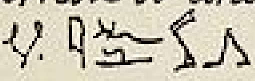
, afer
, aferī

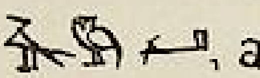
} (E. vaporem, nidorem edere), bruciare, ardere, cuocere, scottare.

אפה cuocere.

, af-t, V. af.

, aft, tramontare, coricarsi (di un astro). Equiv. a  ḥtp.

, afd (Pap. Med. 10,10) vocabolo raro la gamba od una parte della gamba.
V. , afd.
Confr. אַפְסַיִם, i talloni.

, am (Rit. 42, 11), afferrare, impugnare.

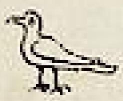
(Rec. IV, 46) } am, equiv. al prec.
(Dendera) } 2) – il pugno, V. , àm.
אַמָּה ulna, cubito, braccio, avambraccio;
ass. ammat, cubito.

, am o ām? Noi abbiamo messo sotto ām tutti i vocaboli che cominciano con questo segno.

, am (Rit. 17, 96), fuoco, fiamma – consumare, annientare (detto del fuoco). È forma semplice di amm.
V. anche mm.

, amàia } (P. Med. Berl. 10, 12),
, amàiu } mescolare, mischiare.

, amā (Wilkinson I, 233), designazione di un piccolo uccello di questa forma



(E. puls), } amāt, minestra, zuppa, pappa.

, amu (o āamu?).
V. , ām.

(Rec. V, 30)
(Rec. de trav. III, 62) } amem, forma derivata da , am, cogli stessi significati.

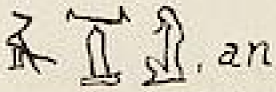
(Rec. IV, 30) } amem, forma intensiva di e , am, con egual significati: afferrare, impugnare; padroneggiare. – il pugno.

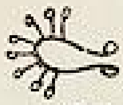
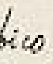
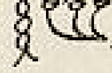
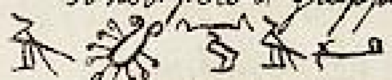
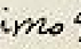
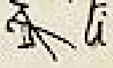
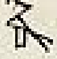
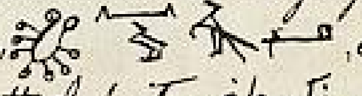
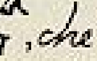
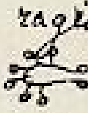
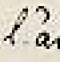
, amem-t (Oud. Stel. Totmes III), derivato dal prec.; il pugno.

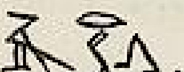
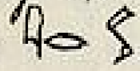
(Rit. 145, 24)
(ib. 145, 7 e 8)
(ib., 145, 4)
(P. T. d. L. I, 4)
(Schiap. L. d. F.)
(freq.) } ames, bastone, mazza, canna, clava; – in generale, tutto ciò che si usa portare in mano od in pugno, – e quindi anche: scettro, flagello (flagrum), frusta.
Si noti la frase , ames-àb (Dict. géog. 1886, III, 3), var. di , ames-àb (V. il seg.).

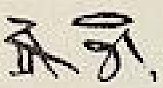
(Abyd. testo di Ramses)
(P. T. d. L. II, 61) } ames, voltare, voltarsi, volgersi. V. , àms.
Nel l. c. di Abido si trova la frase: ames , voltare, volgersi il cuore, aver la mente agitata, l'animo agitato, aver il cuor commosso, agitato.
V. il suddetto àms.

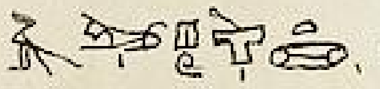
, ames-t (D. K. T., 103), il pugno, la poignée.

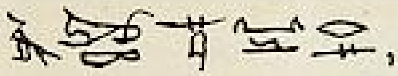
, an, *maestà*.
Confr. עזז, eſser potente, forte; עוז, robustezza, forza.

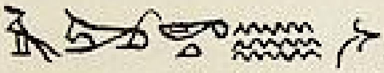
 e varianti, da molti Egittologi letto an, anu, e dal Brugsch e da altri ora letto àḥ. Noi l'abbiamo meſso sotto quest'ultimo fonetico, perchè si trova in molti casi il complemento sillabico  àḥ. — Maspero legge , ḥun. Si noti però il gruppo
 (Tomba ad El-Kab), che ha il significato certo di: *fare il lavoro dei campi, lavorare il campo.* — Il Maspero (Z. 1879, 61) dice però non eſser questo un verbo anua, ma doversi anzitutto separare il primo , quindi sostituire  ti al secondo ; si ricaverebbe così sul gruppo, verbo e sostantivo, , che noi abbiamo meſso sotto il fonetico àḥuti e che Maspero legge ḥunti. Rimane però sempre a spiegare l'esistenza della sillaba , che darebbe ragione a coloro che leggono anu il segno . Ma non eſsendosi trovato altrove questo complemento fonetico, mentre frequente è l'altro , noi conserviamo la lettura àḥ a questo segno.

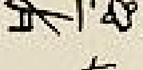
, ar (Géogr. I, 356, b, Brugsch) forma debole del verbo , àr.

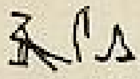
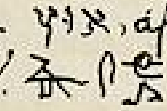
, ar (Bul. Stela Antefa, 2, 5) (Il 1° segno è però dubbio). Birch (Trans. 1879, 129) traduce: *to strangle, to suffocate*, e confr. con ⲁⲗⲟⲟⲧⲉ, laqueus, restis, βρόχος; a noose to strangle with.
Confr. על, עול, giogo.
V. anche però , aurf.

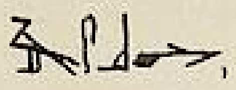
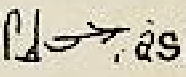
, alpusat (An. IV, 14, 2), designa una specie particolare di focaccia o vivanda soda.
È sicuramente un vocabolo d'origine straniera (aramaica?).

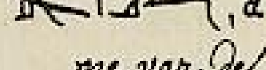
, alksàndres, *Aleſsandro*.

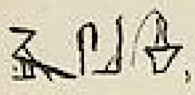
, alket (Rec. I, 16, col. 18), un verbo affine all'idea di ⲁⲗⲓⲍⲓ, spuma: forse *spumeggiare?*

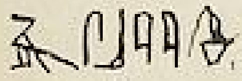
, as (Pap. Med. di Berl. 19, 2), parte o sostanza del corpo animale. Nel l. c. si parla dell'as di un bue. — Stern traduce *fel*.

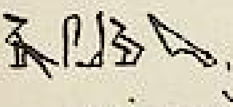
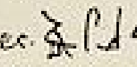
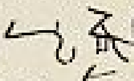
, as, ⲓⲱⲥ, *presto, pronto; affrettarsi* (Chab.). — אוץ, affrettarsi.
V.  ast.

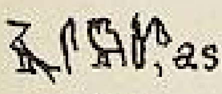
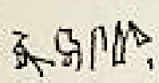
, aseb, Var. di , àsb.

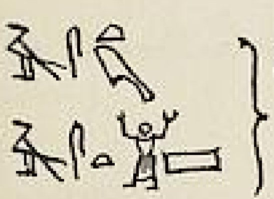
, aseb, Birch (Z. 1867, 64) lo dà come var. del seg. nel senso di *consumare*.
אסף, ספה, consumare, distruggere.

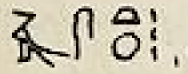
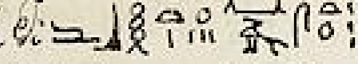
, aseb (Rit. 17,41), fuoco, fiamma. שָׁבִיב fiamma.
2) In Rit. 69,1 è nome di un dio.

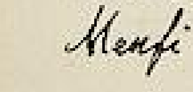
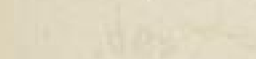
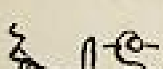
, asbī (Rit. 146, b), equiv. al prec. all. 1.

, asbu (Rit. 144, b), significato analogo ai prec. , , asb; consumare, distruggere, troncare.

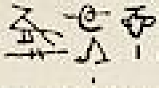
, asm (Pir. Unas) Var. ant. di , ams.

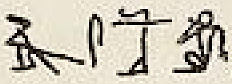
 ast, (E.) creta figularis.

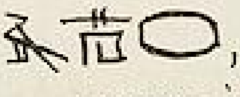
, ast (Bologna, P. 1094, 2, 2e3) identico al prec. Nel l.c. si parla di , debḥ n ast, che Chab. traduce piuttosto in senso generale: les utensiles sacrés. — Dal contesto risulta a Brugsch che queste parole designano oggetti che erano fabbricati o lavorati o messi in opera nei reali laboratorii di Menfi.

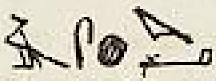
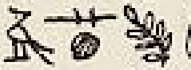
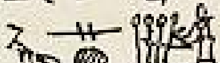
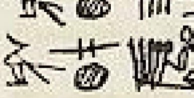
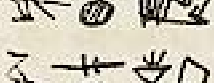
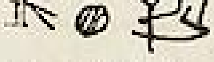
 (P. Prisse IV, 11)

 (Denkm. II, 10, a)

ast, andar presto, affrettarsi; — presto, pronto, rapido; — velocità, celerità. — Avv.: vite, presto, prestamente, prontamente.

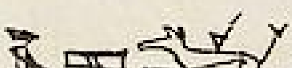
Confr. אוץ, affrettarsi, אזז (cald.) andare, uscire; percorrere, affrettare; ⲓⲏⲥ, ⲓⲱⲥ, festinare, contendere; celer, velox; festinatio, celeritas.
, ast-àb, accelerare il cuore, concupiscere.

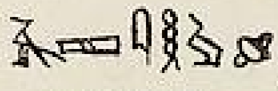
, asdeb, (E.) vorare, edere.

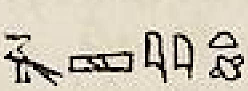
, ash (Nav., Mythe d'Horus, I), suonare il timballo, il tamburello. — timballo, tamburello, timpano.

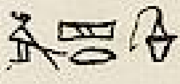
 (Rit. 149, 9)
 (Rosell. Mon. Civ. II, 33)
 (Tomb. di Ti, Abusir)
 (Z. 1881, tav. III, VI Cin.)
 (Pir. Teta, 289)
 (Dend.)

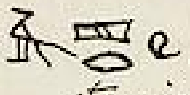
asex, tagliare (il frumento) colla falce, mietere. — la messe. ⲱⲥϩ, ⲟⲥϩ, ⲟϩⲥ, metere, messis. — L'ultimo gruppo designa nel l.c. la falce da mietere.

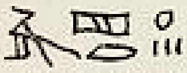
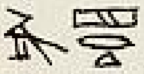
, aś (Dict. géo. 1385, XVII, 3), cane, cerbero (Tifone), schakal.
Detto anche degli schakal che tirano la barca del sole (Chab. Mél. 1873, p. 255).

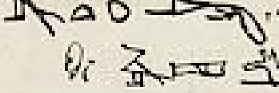
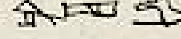
, aśàḥu (Rit. 42, 21), confr. ϣⲟⲣϩⲉ, paralyticus.

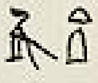
, aś-īt, (E) morbus leprosus?

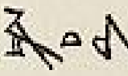
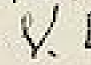
, as'er, צלה, arrostire, friggere.

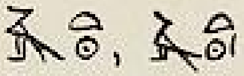
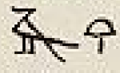
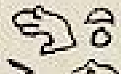
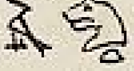
, as'er (Sesd.), deriv. dal prec.: l'arrosto; vivanda arrostita, fritta.
צָלִי arrosto.

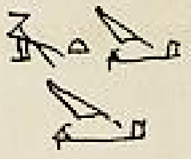
, as'er (Rit. 134,10)
, as'er-t (D.M.T. 36, col. 25, A)
Il 2° gruppo trovasi in una lista di parti del corpo di animali per olocausti. A quel che sembra designa un pezzo del toro (Brugs). Dal Rit. 140,15, ci pare piuttosto che questi gruppi designino una misura speciale, una fetta o simile.
— V. anche il prec.

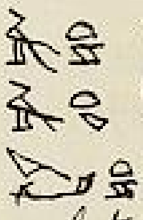
, as'-t (Dict. géo. 1391) forma femm. di , as', collo stesso significato.

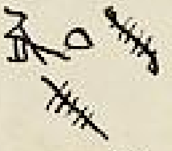
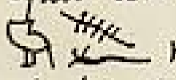
, at. (Leps. Ausw. 16), folla, moltitudine, mucchio; — essere numerosi.
Confr. עד cumulo, mucchio.

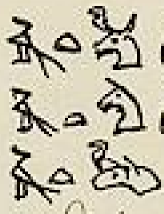
, at, smalto.
— V. , àt.

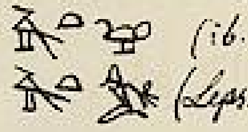
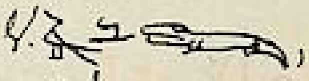



 (Rit. 144, a)
at, ϩⲟⲧⲉ, ϩⲱⲧⲓ, ϩⲟϯ, hora, tempus opportunum; subito, repente, confestim, statim. Ora, tempo, istante, momento.
עַתָּה avv. ora, già; עֵת, עֵת, tempo.

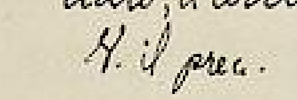

at, vocaboli dati dal Brugsch, che traduce: separare, togliere, dedurre, enlever; — separazione, deduzione.
ⲉⲧ separare; ⲟⲩⲉⲧ, ⲟⲩⲟⲧ, ⲟⲩⲱⲧ, ⲟⲩⲱϯ, separare, distinguere, segregare; separatio, divisio.
— Il Chabas però nega l'esistenza di questi vocaboli.
— Quanto al 2° v. anche sotto uu.


at. Brugsch avea dapprima tradotto: statio; poi, con Goodwin (Mél. 3, p. 282), dice che molto probabilmente significa: lato, parte.


at (Stel. Metter.; — Pleyte, Ét. p. 40), schiena, dosso, spina dorsale; equiv. all'ebr. עָצֶה.
 m-at-f (Levi, Libro del Duca, III, 1), dietro di lui.

 (Pir. Unas) (ib. 436) (Pir. Teta 249)
at, Masp. (Rec. de trav., 4, 2 e 5) traduce: furore? violenza? e quindi li dà come probab. varr. del seg.

 (Dict. géo. 1339, VI) (ib. XIII) (Leps. Ausw. 1239)
at, V. , ad.

, at (Stela C. 26, Louvre), l'infuriato, il corrucciato, furioso, smanioso.
V. il prec.

, at (Edfu), letto, letto di riposo, divano. Confr. . letto nuziale.

(Dict. géo. 761) ata
(Mar. Dend. I, 16, 3) ati
(Dend.) ati
V. . at.

, ati op. ad-ti (Rifas IV, 2) antica var. di àti, principe (Z. 1882, 190; 1881, 14).

, ati (Chab. P. Mag.). V. . at.

, ati (Rit. 112, 2), Brugsch lo fa identico ad , at.

, at-īt (Mar. Abyd. I, 25), balia, nutrice, allattatrice.
V. att e . tat.

. at-īt (Stel. Pianchi)
V. at.

, ateb (Rit. 149, 48). V. , àtb.

, atep, Var. del verbo . apt (V.).

(D'Orb. 4, 2) atep
atep
, atepī (B. Df. 52, X; 20, X)
(Prisse XII, 6), atepu

ⲱⲧⲡ, ⲟⲧⲡ, ferre; portare: – caricare, caricarsi.
2) sost. g. f., carico, fardello, peso, soma (D'Orb.; De Roug.; Prisse; locis citatis).
ⲧⲫⲱⲟⲧⲓ, sarcinae, onera.
— Equiv. a fai.

. atf, specie di albero.

. atf (Rit. 128, 2). V. . af.

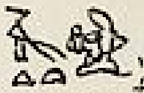
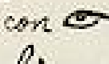
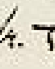
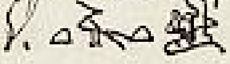
, atef (Rit. 125, 42), identico al prec.? nel gruppo che fiom. trad.: signor dell'atef, come avea già tradotto Birch Lord of the crown.

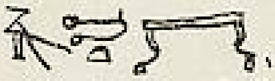
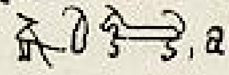
, atef (Géog. I, N. 1377) uno strumento, che sembra servisse come arma.
— V. e , tef.

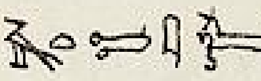
atef, sudore; – trasudato.
(Edfu)
V. adf e tf.
2) – Incenso.
, atef nu pun-t, l'incenso arabico.

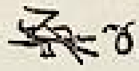
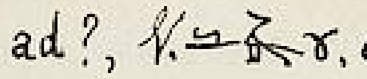
, at-t (Rit. 163, 13). V. at.

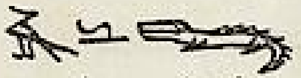
, att (Z. 1881, 51), ⲁⲧ.
Var. di , antt, , anti.

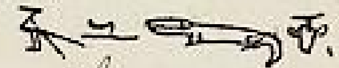
, atet (Dend.), allattare, dare il latte, nutrire (un bimbo).
Spesso legato con , àr, fare (Rec. I, 76, 4); e quindi sost.: balia, nutrice, allattatrice.
Confr.  mammella, poppa.
V.  tat.

, at-t (Tomba di Ti)
V. , at.

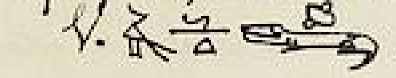
, attà, Var. del prec. at.

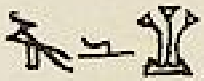
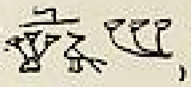
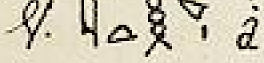
, ad?, V. , da.

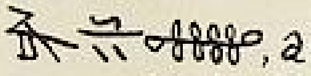
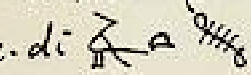
, ad (P. Riff. 6, 1; Denkm. IV, 136, h, 8 e 9) il prototipo del copto ⲟⲟⲧ, fremere.
Signif. primitivo: esser ingordo, vorace, furioso, rabbioso, e tutto ciò che segue da ingordigia, voracità, furore, rabbia, smania, stizza, ira; cioè: danno, pregiudizio, male, piaga, affanno, doglia, dolore, pena.
אֵיד peso, miseria, calamità, disgrazia; דְּאָבָה pena, dolore.

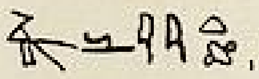
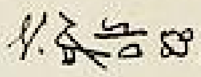
— Ferire, ledere, offendere, nuocere, far male, render malato.
, ad-àb, offendere, ledere il cuore, far male al cuore, significa: affliggere, contristare, accorare, addolorare (Confr. il prec. דְּאָבָה).

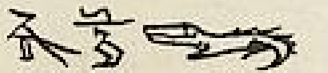
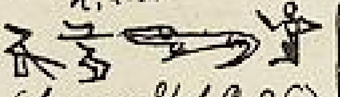
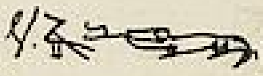
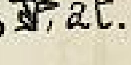
— Il vorace, il rabbioso per eccellenza, come designazione del coccodrillo, in senso cattivo, malefico: l'animale cattivo, l'essere malvagio.

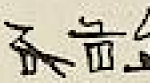
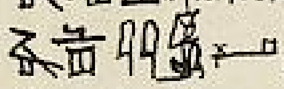
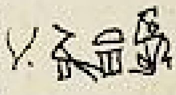
— Infuriare, corrucciarsi (Riff. l. c.).
— V.  adt.

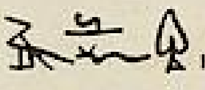
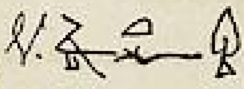
, ad (Stel. Metter.), palude, maremma.
— (Liste dei Nômi) forma di , dḥa.
— V.  àtḥ.

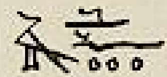
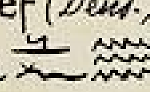
, adi (Stel. etiop. Bulaq), Var. di , at.

, ad-it, V. , ad-t.

 (Denkm. IV, 136 h, 1-4)
 (Louvre, Stel. C. 26)
adu, V. , ad.
Il 2º gruppo specialmente col senso di: vorace, ingordo, furioso, infuriato, furibondo, rabbioso: V. , at.

 (R. t. 64, 21), adep
, adept (An. III, 5)
V. , atp.

, adef, V. , atf.

, adef (Dend.), propr.: il trasudato. Dalla radice , df, trasudare, sgrondare, sgocciolare; signif. il sudore.
ⲑⲁϥ sputum, ⲑⲓϥⲓ ulcus, sanies, ⲑⲟϥⲧⲉϥ stillare.

Detto poi in particolare del balsamo ed incenso che trasuda dagli alberi durante il calor del sole.

adt (Rit. 163, 15), V. at.

adt (E.) morbus quidam oculorum.
ad-ti (Rit. 64, 21) V. ad.

adh, V. àth e àdh.

az (Pr. Pepi I, 193). Masp. (Rec. de trav. V, 195) trad.: uroeus. — Io lo crederei piuttosto una variante di at (V.).

aza (D. Orb. 18, 4), scheggia di legno.

aza-īt, bugia, menzogna, fallacia, frode, inganno, ingiustizia, iniquità.
ⲟϫⲓ, injustus, iniquus, deceptor; fallere.
הסית, ingannare, sedurre, dare consigli cattivi e ruinosi.

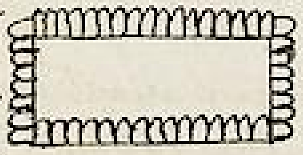
(Dend.) (E) ah
(Rit. 147, 14 e 17), aha
affine con àh, cogli stessi significati: nocumento, danno, pregiudizio; sofferenza, dolore; — soffrire, esser triste; — tristezza, chagrin.

aha-t (Rit. 162, 4 e 8), la vacca sacra.
aha-ti
— Vacca in genere.

ahatu (Rit. 144, a, sopra).
V. aha.

ahī (Stel. Pakemsi, Berl.), esser in gioia, in allegria, ecc.; forma di àhī.

ahī (D. H. T. V, col. 52), g. m.
Designa anzitutto il campo, l'accampamento dei soldati in guerra, figurato come qui accanto sulla porta del pilone di Lugsor. In questa figura si vede disegnato il contorno degli scudi dei guerrieri.



2) — Var. di àhaī.

ahī (D. H. T. VI, col. 68), andare innanzi, procedere, avanzare.

ahu (Rifse. 7, 6), Var. di ah.

(D. Rec. IV, 86, col. 10 e sg.)
(Edf.)
ahem, una delle 11 specie sacre di balsami, profumi od incensi (ānt), conosciuto

ai tempi dei Tolomei, ed una delle più eccellenti dell'ânt raccolto in Punt. — Esso era estratto dall'albero chiamato xe-n-ahem ed era di color rosso-chiaro.

La forma più antica di questo vocabolo è:
od , ahm.

, ahed (C.H.T. 77, 29), diventar debole, fiacco, snervato.

, ahed, (E.) suspirare? ingemiscere? הידד mandar fuori un suono grave; הדד lieta esclamazione, grido di gioia: gran grido: eco.

, (Z. 1872, 120) (D.Z.T. 78, 23) (b.a. Edfu) } ah, g.f. ..ⲟϩⲉ, ⲱϩⲉ in ⲥⲧⲟϩⲉ, ⲥⲧⲱϩⲉ, arvum, arura. Campo, terreno; — area, superficie piana.
, ah-tu pā-t (Denkm. III, 229, c), verosimilm.: i termini, i confini dei campi.
} ah-t set } ah set , seti-aht } campo, acre di terra, una grande misura agraria, iugero (V. il copto prec.) — Forse: corda agrimensoria?
, ànti-ah-t (Sall. I; 9, 2 e 4), letter.: non-terre. Secondo Chab. (Ant. hist., 433) designa terreni che non si aravano. Erano praterie speciali destinate al pascolo dei cavalli del Faraone.

} ah, (E.) puls quædam, una certa minestra o zuppa.
— Il 1° designa forse una specie di medicamento.

(Pap. Eb. 2, 3) , (Z. 1874, 148) (Donom. sarcof. B, B) } ah-t, V. , ah.

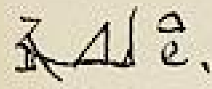
, ah-t (P. Med. Berl., 12, 2 e 3), una specie di medicamento ignoto; probabilmente identico con , ah.

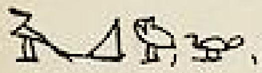
, ah-ti (Z. 1874, 90). Stern traduce: le fauci, la gola, nella frase , pert ah-ti, uscir dalle fauci, per: uscir colla parola, aprir la bocca per parlare.

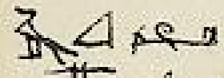
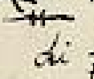
, aq (Abido, Stel. Nimrod; — Rifse, I, 4), andar perduto, scemare, scemarsi, diminuirsi, smarrirsi, indebolirsi, infiacchire, snervarsi; diventar debole, fiacco, stanco, lasso, spossato, languido.
נכה debole, abbattuto, afflitto; יגע stanco, affaticato.
, pehti her aq (Rifse l.c.), la forza scema.
V. , àq, e confr. , axt.

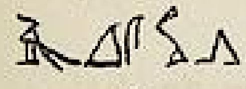
} aqaq (Z. 1874, 60). Forse si deve leggere qaqa. V. sotto questo fonetico e , qaa.

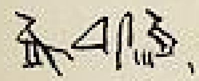
} aqu. V. , aq e , àq.

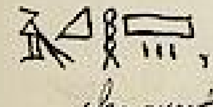
, aqeb-t (Rec. Z. 1873, 90) il ginocchio. Gensler (ib. p. 6) legge qab e traduce gomito. Confr. עָקֵב calcagno.

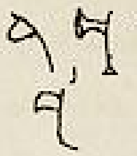
, aqem (Z. 1873, 49), ⲟⲕⲉⲙ, tristis esse; אָגֵם triste, mesto, addolorato; עָגַם essere addolorato od affannato, addolorarsi.

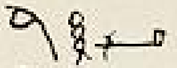
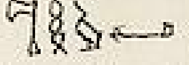
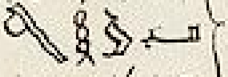
, aqes (Sarc. di Seti), forma aumentata di  qes, cogli stessi significati, cioè: fasciare, bendare, legare, annodare, incatenare, attaccare; attaccare o legare forzatamente. — Legaccio, catena, legame, vincolo; cintura.
Spesso affine con עכס, عكس, revinxit; עֶכֶס compes, catena, περισφύριον mulierum elegantarum; calzare squamato o campanello, ornamento delle pianelle (V. ⲁⲕⲉⲥ sotto , aqsu).
Confr. anche אחד attaccare, אחד, id., congiungere; יקש incapestrare, allacciare; עקד legare.
— Chabas legge qasu e rifiuta il senso incatenare.

, aqes (D. H. T. II, 40, 25) pare in connessione col precedente.

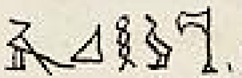
, aqesu (Sarc. di Seti), in conness. col preced. aqs, signif.: le catene.
ⲁⲕⲉⲥ, ⲁⲕⲏⲥ, περιζώματα, cincturae, feminalia.
V. עֶכֶס sotto il predetto aqs.

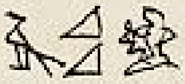
, aqḥ, (E.) argilla. — A Brugsch pare che questa traduzione debba esser corretta.

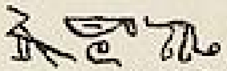
 aqḥ (P. I. K. II, 40; De Roug. Chrest. 15), ascia, accetta, scure, strumento sia di guerra che di lavoro. — 2) V. il seg.
V. àqku e sqḥ.

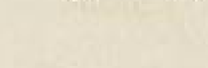
 aqḥ
(Stela Bekenchons, Monaco)

(Z. 1873, 153)
 aqḥu
(Mar. Abyd. I, pl. 8, col. 85)

digrossare, sgrossare, dibruscare con una scure od accetta (V. il prec.); — fendere, tagliare, scolpire; חקה incidere, scolpire, intagliare.
— Fabbricare, costruire in legno (per es. una nave).
V. , sqḥ, come alcuni leggono il segno e varr.
— Equiv. al prec.

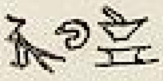
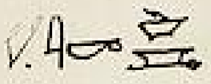
, aqḥu (Leps. Ausw. pl. 15, b).
V. aqḥ

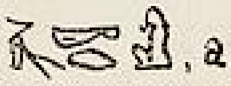
, aqeq (Dict.) nutrire.
— Chab. traduce anche: garder (un petit enfant).

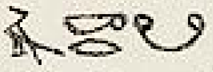
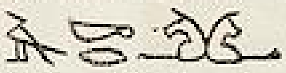
, aku (Prisse, 8, 10), esser affannato, afflitto, travagliato — In affin. col seg.
Confr. דְּאָגָה agitazione d'animo; יָגָה attristarsi, esser afflitto; עָקָה angustia, oppressione.

, aqu-t, (E.) ⲁϫⲟ, scabies.

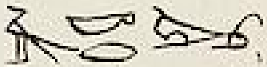
, akeb (Rit. 129, 2), V. , àqb.

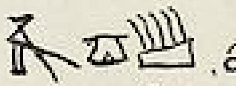
, **akeb**. V.  **àkb**.

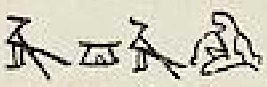
, **aker** (Rit. 39, 6 e 9) nome di un dio che rappresenta il concetto astronomico del vocabolo seguente, e perciò chiamato: il dio σκοταῖος, tenebricosus.

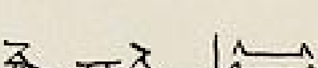
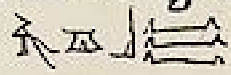

(Pir. Unas, 461)

(Mar. Abyd I, 52)

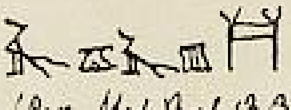
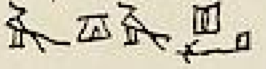
aker, designazione di una funzione astronomica stabilita in connessione collo spuntar del giorno. (Masp. (Rec. de trav. V, 165) traduce: il firmamento, il doppio orizzonte.
— Lepage Renouf (Trans. VIII) trad.: l'imbrunire, il crepuscolo del mattino o della sera; oscurità, tenebre (V. Rit. 108, 9 – 111, 4 – 149, 17).
— Si trova anche citato come il prec. e come il seg..

, **aker** (Brug. Dict. géo. p. 1022), il leone Aker.
— V. il prec.

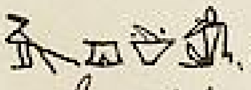
, **ag** (op. **aga**) (Pir. Unas, 639), Masp. (Rec. de trav. IV, 77) traduce: pianta.

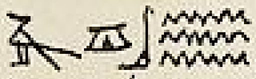
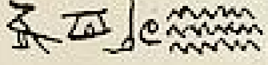
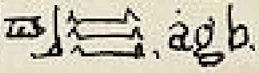
, **aga** (Rit. 78, 35), sedersi, riposarsi, riposare; eſser tranquillo.

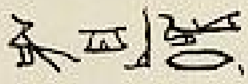
, **agab** (Rit. 147, 19), V.  **agb**.

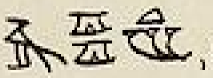

(Pap. Med. Berl. 13, 3)


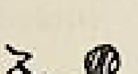
adap, ⲟⲩⲱϭⲡ, ⲟⲩⲉϭⲡ, ⲟϫⲡ, ⲟⲩⲟϫⲡ, ⲟⲩⲱϫⲡ, destruere, evertere, subvertere, confringere, conterere; destructio, eversio, ruina, maceries.
Confr. אכף sforzare, piegare, torcere; קֶטֶב eccidio, esterminio, distruzione; הפך rovesciare, distruggere, sovvertire.

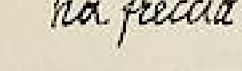
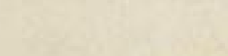
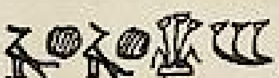
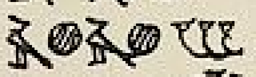
, **agb**, chiamare, gridare; appello, grido.

, **ageb**
, **agebu**
(Rit. 4, 2 – 61, 1), V. , **àgb**.

, **ageb-ūr** (Pierr. Ét. I, 146), derivato dal prec.: (Br.) la grande inondazione, il grande trabocco delle acque.
— Pierr. trad.: la très-humide, dénomination du corps rénové.

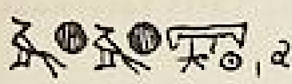
, **ageg-t**, (E.) herba? flos?

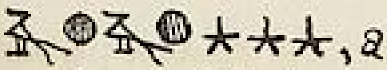
, **ax** (Z. 1866, 100), Birch trad.: trarre una freccia dalla faretra, dal turcaſso.

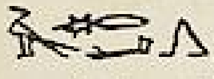
 (Journ. As. 1883, 14)
,
 (An. III, 2, 1)
 (VI Din.)
(Z. 1881, Tav. IV, a, 13)

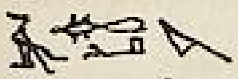
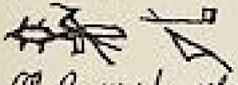
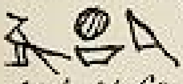
axax, eſser verde, fiorito; verdeggiare, fiorire, eſser in fiore, rinverdire.
— La verzura; pianta

fiorita, fiorente (Harr. I, 7, 12).
ⲁⲭⲓ, juncus, calamus; ⲁϧⲓ pratum, virens herba, juncus, calamus; ⲁⲕⲉ, ⲟⲕⲉ, ⲟⲉⲓⲕ, juncus, arundo, calamus — אחו, qualunque erbaggio che nasce nella palude; giunco; — prato.

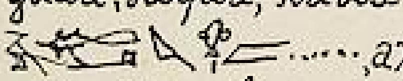
, aχaχ (Dend.), la sera, la soirée.

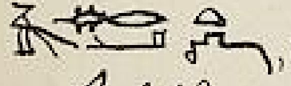
, aχaχ (Leid. Sarc. N.3), la stella o costellazione che si leva al crepuscolo, verso la 12ª ora del giorno; le stelle del crepuscolo. (V. il prec.). — V. però anche àχàχ.

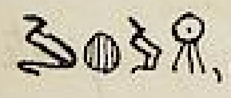
, aχā, costrutto con ḳer, attraversare, passare per.

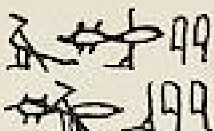

(D.H.T. 60)

(D. Baurk., pl. 7)

(D.H.T. 63, 2, 3)

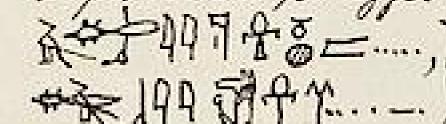
aχā, grattare, raschiare, raspare, stracciare, sgraffiare, lacerare, scalfire, intaccare (D.H.T. l.c.).
2) — Incidere, intagliare, scavare, incavare, scolpire, inscrivere. חקה, חקק, incidere, intagliare, scolpire, scrivere.

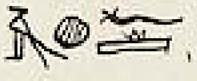
....., aχā ḥer m...., incavare, incidere la superficie con.....

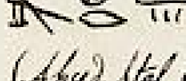
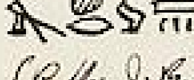
, aχā-t, (E., morbus vulvae).
Probab. designa lo strumento con cui si fa l'azione del verbo prec.

, aχu, forma di χu od àχu.

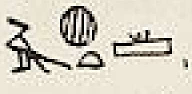

aχebī. Nel nome proprio di una divinità di vendetta, sul Pilone o del Tempio di Dend.) si legge:

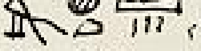
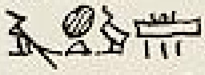

aχebī ānχ m....., il dio Akebi che vive (si nutre) di......

, aχef (Rosse, 1, 8), ?

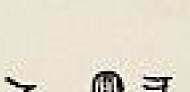
, aχer (Abyd. Stel. Rams. IV)
, aχeru (P. Mor. di Bulaq, 5, 4 e 5)

in connessione con àχr e χr, signif.: ciò che tocca ad uno ed è sua proprietà, onde appunto tanto quanto: possesso, possessione, proprietà.

, aχet (Sall. II, 7, 1), forma piena della semplice χet, res, negotium, fortuna, cosa, beni; — opera, lavoro.

, aχet-u
, aχetu

plur. del prec.: cose, oggetti, beni, possessioni.
— Ogni cosa, tutto, omnia.

, aχeχ (D.H.T. XIV, 1), giuntura, — e forse anche: le ossa.

𓇋

𓇋, 𓇋 (a) à, pronome suffisso della 1ª persona sing. uren-à mà uā àm ten, io sono come uno di voi.
Intorno alla lettera 𓇋 come variante ortografica di " , vegasi Masp., Mel. d'Arch., 1877, 139.

à, equivalente al preced., secondochè la persona che parla è un uomo, una donna, un re o principe, oppure un dio.

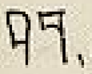
(a), à, var. dei prec. 𓇋 ed . — Si noti il gruppo equivalente oppure , io (Leps. Abt. Denk., pl. 7, 49 e pl. 11, 16).

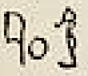
, à (Stel. di Firenze, 2549), var. enigmatica dei precedenti.

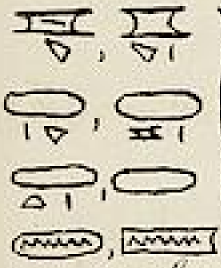
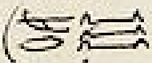
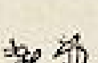
, à. 1) interiezione vocativa, o!, oh! ah!, equival. al copto ω, ebr. הָ, הַ.
2) — Innanzi ad una radice verbale senz'alcun ausiliare esprime l'ottativo:
à meh-n-à àm set, oh! fossi io pieno di lei! (Pap. Orb.).
3) — Rappresenta anche l'imperativo:
à semi à un pa- māqerà-t, va, apri il magazzino (Pap. Orb. 3, 1 e 2).
Anche nella forma , à-duī:
à-duā-n-k dudu-f n-k, fa che esso ti sia reso.
4) — Secondo Eisenlohr (Zeitschr. 1872, 364) anche preformativo del preterito: àu-à-àr-u, essi fecero (Gr. P. Harris, 75, 5).
5) — affinchè, che, ut (P. di Bul. IV).
6) — questo che, ciò che; colui che, chi: à àru su pa neter r s-āāu ran-f, chi fa questo, dio farà grande il suo nome.
à nennu àr(gama)-tu-k, ciò che il tuo occhio ha veduto.
7) anche il semplice pronome relativo che, ε, qui, quae, quod; ebr. pref.: ה, הַ, הָ, הֶ, idem.
, ta sā s'eta-u àru à qem suten xer-heb, il libro dei misteri delle cerimonie, che ha trovato il regio Xer-heb (Rossi, Gramm.)
8) — ciò, questo: הוּא quello, הִיא quella:
, à àr-f, ciò egli fece (formola comunissima, con cui si terminava una frase narrativa. Al pronome può essersi sostituito qualunque altro affisso pronominale).
9) — Nelle epoche tolomaiche si scambia colle preposizioni e àu (V. Stel. Bentrest).

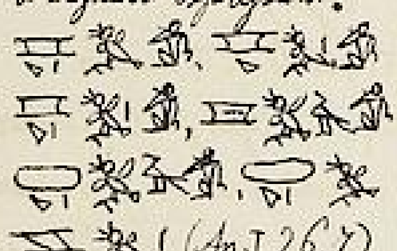
(Pir. Pepi I) , (Levi, Q. del Museo di Brera, 8) , à, interiezione vocativa, equiv. alla prec., al 1:
à neter-u àmu pe-t, oh dèi, che siete nel cielo!
à p-àft āāni-u àpu, oh! [voi,] queste quattro scimie!
2) — Adorare, adorazione (Levi, l. c.).

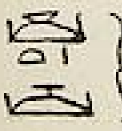
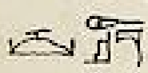
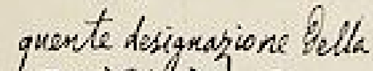
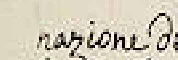
(Pir. Pepi I, 68) (Pir. Unas, 483) à (od àā?), rugiada. V. , iā.

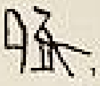
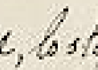
, à (B.M.I.pl.57), recentissima scrittura, presa d'imprestito dalla scrittura ieratica del dio Thot.

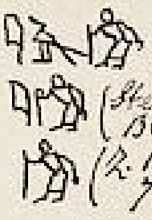
, à (?), forma (Lep. Ben., Trans. VIII, 206).

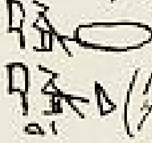
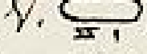
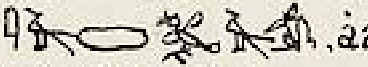
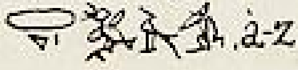
 à, g.m., un bacino scavato artificialmente, un lago (specialm. anche di un tempio), (Harr. I, 4, 3; Dict. géo. 891); – stagno. V. anche sotto mr ().
2) – isola, אי, ⲉⲓ; costa, sponda, riva, ecc.
3) – paese abitato, regione, dimora, sede, abitazione.
4) – (Z. 1874, 144) prefisso a  za e varr. forma le seguenti espressioni:

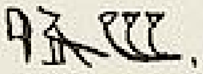
 (An. I, 26, 7) à-za (An. I, 4, 5 – 18, 8; V, 20, 4) espressione grammaticale interrogativa: dove?, verso qual parte?, verso qual direzione?, da qual parte?, da qual lato?, dov'è? – Rappresenta però anche in forma e significato l'ebr. אי־זה chi?, quale? (An. I, ll. cc.).

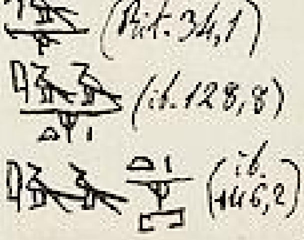
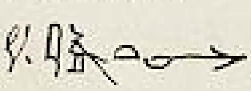
 à, g.f. (Géogr. I, 273, 629) equiv. al prec., all. 3.
. à àsàr, la dimora di Osiride, frequente designazione della città chiamata Busiris.
. à sexau (Louvre, C. 60), denominazione della necropoli.
. à dad-ui (Dend., tempio d'Osiride), letter: dimora della doppia stabilità, designa parimenti la tomba o la necropoli.

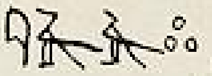
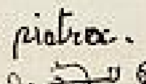
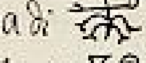
, àa, essere, fare, lo stesso che  ai (V.).
– Esprime il risultato di un'addizione aritmetica, e corrisponde a somma, totale (Z. 1883, 131).

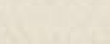
 (Stel. 65 Bul.) (Z. 1876, 73) àa, vecchio, signore, senior; – magnate; – esser vecchio, divenir vecchio; – vecchiezza.
ⲁⲗⲁⲓ, senex, senescere.
– (Chabas (Voy. 173) avea tradotto il 3°: berger, e Maspero (Du genre épist.) goujat.)
2) – Veterano, soldato anziano (di servizio); truppa scelta, d'élite.

 (Br. S. 79, 3) àa, V. , à. , àa-za, V. ib. , à-za.

, àa (Rit. 34, 1), pianta, probab. identica al copto ⲓⲁⲣ, ⲛⲓⲁⲣ, linum.
– (E) herba.

 (Rit. 34, 1) (ib. 128, 8) (ib. 146, 2) àa, āaa, V. , àa-t.

, āaa (Edfu), nome di una specie particolare di pietra. Ve n'erano di due sorta; l'una di  qemā-t, ossia dell'Alto Egitto; l'altra di  ūaz, ossia del Basso Egitto.

(Rit. 98, 6) (Pleyt. Ét. pl. 4, 1, 1) àaa, àaa-t, V. , àa.

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(Denkm. VI, 115, 12) (Trans. 1880, p. 591) }àaa-t, V. àa-t. Lushington (Trans. l.c.) dice che probabilmente il 2º signif. lancia.

, àaà-u, le giovenche, gli armenti, gli animali domestici. V. àau.

, àaài, Var. di ,t.

}àaàr (T. Orb. 13, 8), Var. di , àrr e di , àru. — Onde anche equival. a ⲈⲢⲒ, fructus, cibus, alimentum; frutto, baccello. — g. f.

, àaàru (T. Orb. 13, 8), V. il prec.

, àaàru, azione, proprietà, virtualità, attitudine, efficacia.
Equiv. a , àru, e molto affine a xeperu, stato d'essere, forma. — E diffatti nelle b. e. i due vocaboli si sono confusi insieme nel demotico hereb.
Confr. עֲלִילִיָּה azione, opera, fatto.

, àaā (Denkm. II, 4) Var. di , āua.
Nel l.c. è designazione di un servo o dell'azione da farsi da lui, nella quale faceva una parte speciale un panno (asciugamano?).

, àaāf (Denkm. II, 126), Masp. (Mél. d'Arch. 1877, 78) trad.: tordre (les brins de filasse), fabriquer la corde par torsion.
— (Brugsch) torcere lavando o per lavare.
— V. àāf.

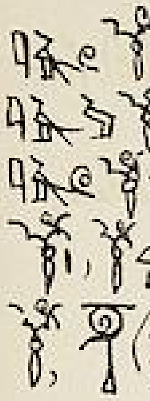
, àaāzdàu (P. d. Bul. IV). var. capricciosa invece di āz.

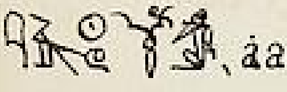
, àaīu (Bul. I, 3, 4) }
, àaī-t }Var. di at, piccolo spazio di tempo, come: un minuto, un secondo, un momento.

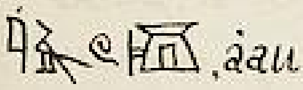
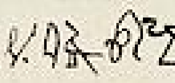
, àair. Erman (Z. 1876, 41) dice che questo vocabolo è una trascrizione (della XIX dinastia) del nome di Dio, אֵל.

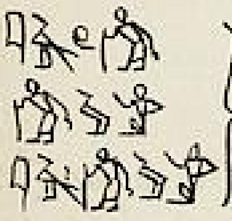
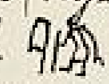
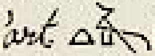
, àau (Dict. géog. 1062, 23), Var. di , àa-t.

(T. Orb. 8, ult.) (T. Orb. 1, 2) }àau, bestia, animale, armento, bestiame, troupeau; le giovenche, gli armenti, gli animali domestici, ma specialmente le bestie cornute.
2) — La selvaggina.
, àau n set (Chab. P. Mag.), gli animali di montagna, selvatici; la selvaggina di montagna.
3) — quadrupede, quadrupedi in generale.
Confr. ⲈⲈⲦ, jumenta.

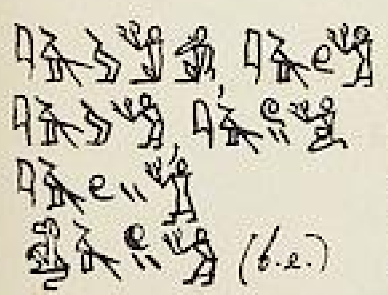
 (Pr. d'Av., 336, a) àau, g. f., funzione, ufficio, professione, mestiere, occupazione, impiego, bisogna, lavoro; – grado, stato; – dignità, onore. – Ogni funzione, dalla più volgare alla più elevata, la dignità reale.

, àau (Chab.), Var. del prec.

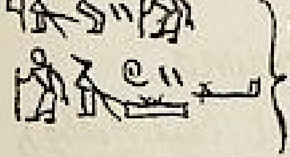
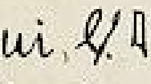
, àau (Dend.), V. , àaūa.

 àau (Prisse, 4,2-2,5; Rit. 80,5-85,6), V.  àa. – Coll'art.  ta, la vecchiaia, la decrepitezza (Prisse, l. c.)

2) – Nel 2° e 3° V. anche àaku. Ma più verosimilmente equiv. al sud. àa, all. 2.

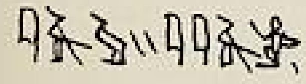
 (b. e.) àau, àaui, adorare, glorificare; onorare; – gloria, adorazione; – salutare; saluto.

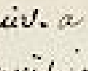
ⲉⲁⲟⲩ, ⲉⲟⲟⲩ, ⲉⲁⲩ, ⲉⲱⲩ, gloria; ⲱⲟⲩ glorificari.

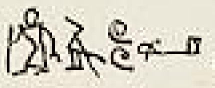
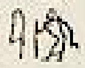
 àaui, V.  àau, specialmente come sost. ed agg.; vecchio, attempato, ecc.

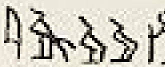
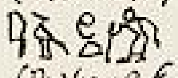
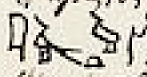
– ingrandito, onorato.

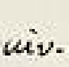
– Nel 2° V. anche àaku (?).

, àauiīa (sp. ti?) (Pentaur),

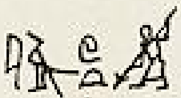
equiv. a  àa, all. 2, i soldati anziani di servizio, i veterani; truppe scelte.

, àauu, senescere, invecchiare, divenir vecchio. V.  àa.

, àauu (Rit. 63,1)
 (Prisse, 16, 6)
 (Stel. 46, Torino)
àau-t

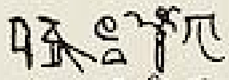
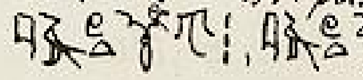
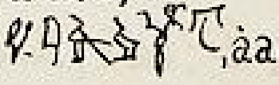
equiv. al , àa, in tutti i suoi significati, ma più comunemente come verbo (V. il prec.) e come nome astratto: vecchiaia, vecchiezza.

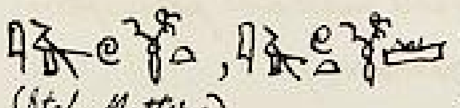
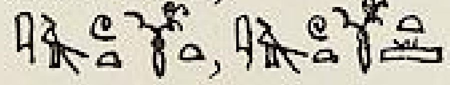
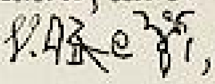
Nel P. di Bologna 1094, XII (ediz. Linke) equiv. al suddetto àa, all. 2.

, àaut (D. E. T. 48, A) Dal Determinativo devesi considerare come significante quanto: pungere, puntare, forare, trafiggere; uccidere, atterrare, abbattere, di un colpo di spada; pugnalare. – Onde:

2) – il trafiggitore, l'uccisore: frequente titolo d'onore del dio Horo di Apollinopolis Magna, come annientatore di Tifone e del suo partito.

3) – Respingere, trarre addietro; – spingere, urtare.

 (T. de Boug.; T. H. pl. 158, 19)
 àau-t, V. , àau.

 (Stel. Mettern.)
 àaut, àaut-t, V. , àau.

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, àaudt (P. Med. Berl. 11, 9), Var. di , àadt.

, àauq (Denkm. II, 99, b, 8), V. , àaq.

, àaūa (Mar. Abyd. I, 37, b), dove è in connessione con , āūa, toro. — Ma il suo signif. è ignoto. — Brugsch ipoteticamente traduce: portare, rendere. Confr. , far, da, redde, e il seg.

(Denk.) àaūa, propr.: il civiere, cioè una cappella portatile, un armadio portatile.

2) — Armadio, stipo, cofano, forziere, ove si conservavano i gioielli.

, àab-tà, Masp. (Z. 1882, 131) traduce: oriental.

, àam (Denkm. II, 128), legare, attaccare con una corda.

, àam, V. , àm.

àam, àamu, uccidere (vittime, olocausti), immolare, sacrificare, scannare (V. Schiaparelli, Libro dei Fun. 4, 13-56, a, A).

, àànuro, V. àar.

àar, V. , àr.

, àar. L'Haigh (Z. 1875, 53) lo identifica con padiglione, tenda, tabernacolo. Confr. a&#8203;sir. alu, tenda. — Abitazione, dimora, stanza.

, àaro

(Z. 1881, 2. II, col. 9)

(P.r. Teta, 43)

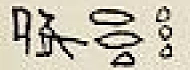
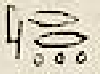
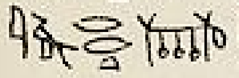
(P.r. Unas)

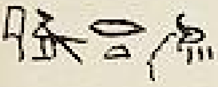
àaru — Aaru, l'Eliso egizio, campagna celeste, ove al defunto era dato del terreno da lavorare e da seminare, onde raccogliervi il grano che gli serviva d'alimento. Questa campagna è figurata nel quadro del Cap. 110 del Rit. dei Morti, il quale ne fa menzione in più luoghi. V. ibidem: 1, 24; 13, 22; 17, 20; 62, 3; 72, 10; 46, 7; 99, 32-34; 109, 4; 149, 4-8; 145; 156, 4; 164, 15; 146, titolo.

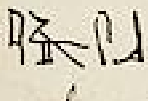
, àaru, V. , àr.

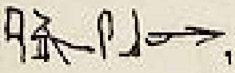
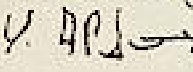
, àarer (Rit. 146, p), Birch traduce: eye-form; Maspero: apple. — Dal contesto pare significhi: sopraciglia.

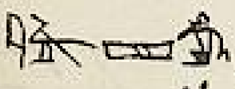
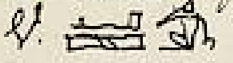
, àarrī (Z. 1869, 134), corruzione, sozzura.

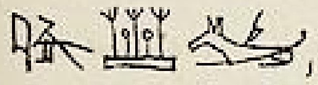
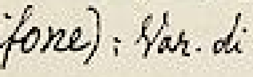
 } àarer-t, V.  àrr.


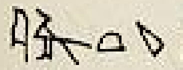
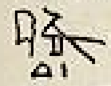
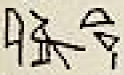
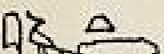
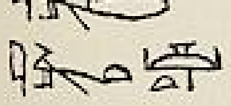
, àar-t, (E.) fetura piscium.

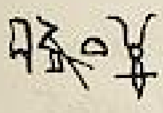
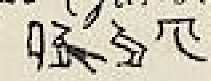
, áaseb, (Brugs.) nome di un giuoco simile a quello degli scacchi o delle dame.

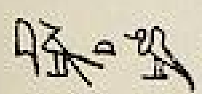
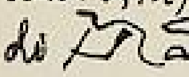
, aaseb (Rein. Miram. 225),
V.  àsb.

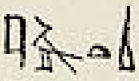
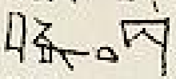
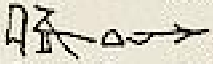
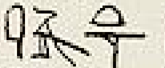
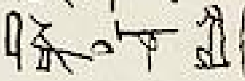
, àas' (Prisse 8, – Stel. C. 12, Louvre).
V.  ās'.

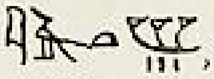
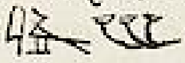
, àas' (Mar. Dend. IV, 80), cerbero (Tifone): Var. di , as'.

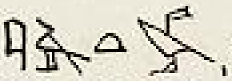
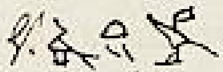
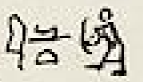
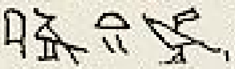
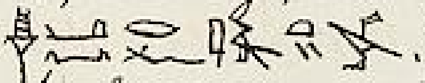
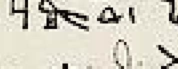
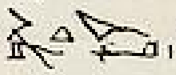
 (D. H. T. ½) } àa-t, sede, abitazione,
 (Rit. 79, 3) dimora; regione, paese,
 (El Medineh Teb.) abitato.
 (ΤΟΙ, sedes, habitationes).
 (Sebayr. I, N. 143) 2) – rovina (?), עי.

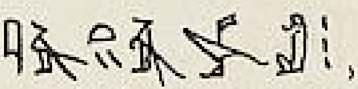
, àat (Gr. P. Harr. XX, a, 17).
V. , àau.

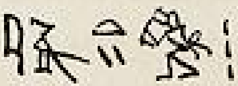
, àat (?) (Pir. Tetà, 76). Masp. (Rec. de trav. V, 12) trad.: burro, e lo fa var. equiv. di , zsrt.

 (Pir. Unas, 425) } àa-t, propr. la spalla, il
 (Pir. Tetà, 244) dosso del ponte; la stanga
 (Abyd.) di un palco o tavolato, sopra
 (Rit. 128, 8) cui erano immagini di divini-
 (Mar. Abyd. I, 50, 63) tà e simboli sacri; la pertica, il pavese o sostegno, su cui queste immagini e questi simboli erano fermati e portati attorno nelle processioni.
— Sostegno in generale.
2) – Ponte, impalcato, tavolato.
3) – Sede, dimora, abitazione.
4) – Dignità, onore.

, àa-t-u, (E.) herbae:
plur di  àa.

, àat } V.  ati e 
, àati } àdt. Stern (E.) traduce:
(Rit. 101, 1; – 105) pungere; Goodw. (Z. 1876, 105) wanting; Chab.: pestilenza.
, hān r-f àati, quando fuvvi una pestilenza.
— Brugsch traduce: separare, togliere, ecc. Ma Chabas confuta questa traduzione, e fa il vocabolo equiv. a , àad, mentre Brugsch lo dà come var. di , at.

, àati-u (Rit. 90, 2), tormentatori o carnefici infernali? – Birch trad.: punisher.

, àati (Rit. 125, 43) in connes. col prec.; tortura?, annichilazione?.

, àati (P. Mag. Harr. 2, 4), V. , àat.

, àati (Rit. 63, 2). Birch trad.: feeble. — Forse equiv. al seg. come sost. astratto.

} àatu. V. , àa.

, àatu, V. àau.

} àatu, V. , àau.

, àatu, V. , àau.

, àatu (P. di Bul. IV), Chab. trad.: azione, maniera d'essere o di operare; — condotta.

, àatu, V. , àat.

, àatu-t. V. , àau.

, àatet, V. , àat.

, àatti (Pap. Mag.) V. , àau.

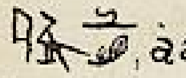
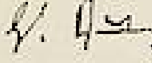
, àad (L. 1879, 13), V. , àdḥ.

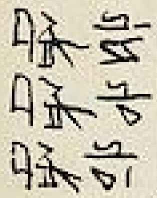
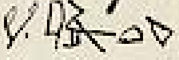
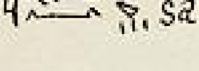
} , àad, Brugsch attribuisce a questo vocabolo diversi significati, cioè: 1) infermità, sofferenza; 2) esser piccolo, esser fanciullo; 3) vincere, battere.
— Chabas contesta tutti questi significati e traduce: flagello, peste, contagio, pestilenza, calamità, אֵיד.
— V. tuttavia , àd, di cui i prec. gruppi sono molto probab. variant.
— In Denkm. IV, 115, 22, si trova la forma causativa , s-àad, che Brugsch trad.: diminuire, scemare, indebolire, debilitare, snervare, fiaccare; — rompere, spezzare (per es. le forze).
— V. anche , àd e , àdi.

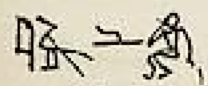
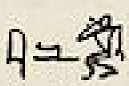
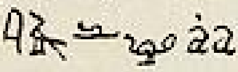
(De Brug. Chrest. 70)
(Hol. antic. di Bulaq)
} àad, V. , àd. — Il 1° trovasi nel P. 55 di Berl., 7, come var. di , àad, terra, malta, loto, ecc., nella frase: , sd àad, equival. a sd sàn, V. sotto sàn.

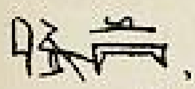
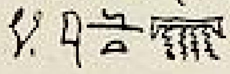
, àad (Pleyt. Ét. 47), V. , àat.

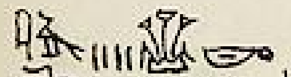
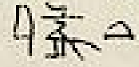
, àad, Var. di , at.

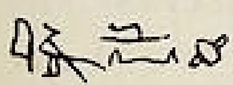
, ààd (Bit. 134, 5; -154, 13), Birch trad. sordo; privo, privato, deficiente destituto dell'udito.
— Brugsch al contrario: dare aurem, prêter l'oreille, ascoltare, intendere.
— Chabas confuta queste interpretazioni di Brugsch.
— V. . àd.

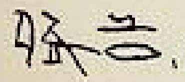
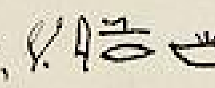
 ààd (Dend. Mar.), luogo abitato, residenza, logis. V. , ààt.
2) — (Br.) terra, fango, loto, melma, malta, equiv. a , sàn (V. Mar. Abyd., I, p. 35).

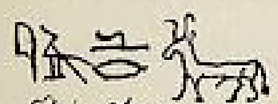
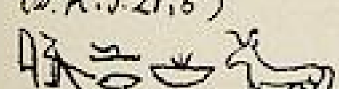
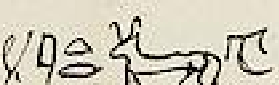
, ààd, Var. di . àd.
V. anche  ààd (Brugsch, all. 2).

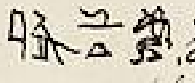
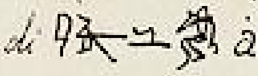
, ààd (Sharpe Insc. 35),
V.  àd-t.

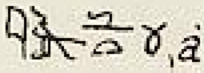
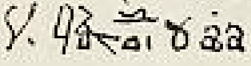
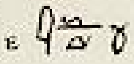
, ààd, Var. capricciosa di
 àda-t.

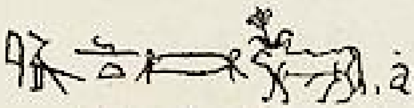
. ààden (An. VI, 4, 3), ?

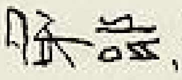
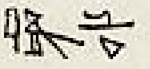
. ààder, V. . àdr.

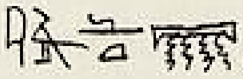
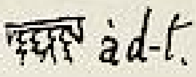

(A. K. T. 21, 5)

(Leida, P. I, 344, 9, 2)
ààder, V. , àtr; — l'antilope?; una coppia d'antilopi?

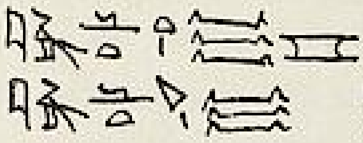
, ààd-t (Rev. arch. 1873, 303),
Var. di  ààd.

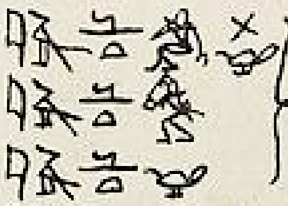
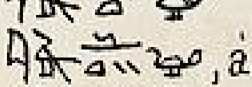
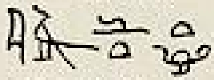
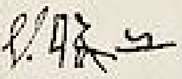
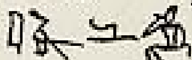
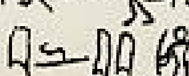
, ààd-t (Bit. 153, 2; - Sall. II, 8, 7).
V.  ààd e  àd-t.

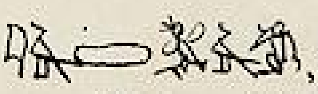
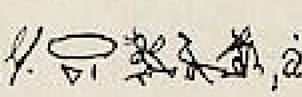
. ààdt (Stela d'intronizzazione etiopica). Maspero (Rev. Arch. 1873, 303) traduce giovane toro, torello.
— Brugsch ne fa due parole costituenti la frase: durch Netze und Tücher fangen ein Thier. prender un animale col laccio.

, ààd-t (E.), V.  ààd.

, ààd-t (E.), V.  àd-t.

 ààdt (P. Med. Berl, 14, 11; -20, 7), ?

 ààd-t
, ààd-ti
(Bit. 162, 3)
, ààd-tt
(D. H. T., 4)
V. , ààd,
. ààd,
e . àdi.

, àa-za. V. , à-za,
sotto la voce . à.

, àah, V. àh.

, àah[-st?] (V. Rec. IV, 86 e seg.), una delle specie di balsami ānt non adoperate nei templi. - Era di colore affatto scuro.

, àaḥ (Edfu), V. àḥ-t.

, àaḥq o àaq (Pir. Unas, 211), secondo Maspero (Rec. de trav. III, 202), Var. di āq, entrare.

, àaqu, V. àqu.

, àaqu (An. IV, 14, ult.), Stern (E.) confr. con ⲁⲕⲉ calamus officinarum (giunco, pianta palustre).
Vocabolo antiquato; designa una pianta che appartiene al numero delle cose offerte negli olocausti.

, àaqer (Sall. II, 6, 7), (Masp.) plante potagère.

 } àaq-t, V. ,
 (S. H. T. 27) } àaqu.

, àak (Rit. 28, 1), vecchio?.

, àaka (Leide, I, 348, 10) } Var. di àq e di
, àakī (Denkm. III, 220) } àk.
Designa una classe speciale di lapidarii o tagliapietre.

 } àaku. Il Brugsch legge solamente così il 3°, che egli dà come var. del plurale del prec. (V. Denkm. II, 149, e).
— Forse si debbono leggere tutti tre àau e forse var. di e (V.)

 (Bonom. 2, D) } àakb
, àakebī (Rit. 146, g)
, àakeb-īt (Denkm. III, 255, f)
} V. , àkb.

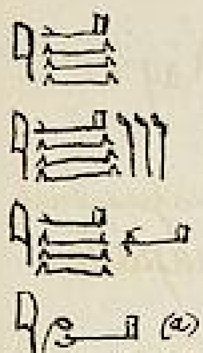
, àagut (E.), lo stesso che àgu?

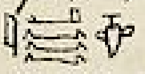
 } àaxu, V. àxu,
 } e xu.

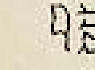
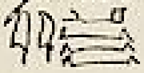
, àaxex (Bon. 10, B), V. àxx.

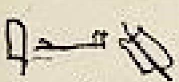
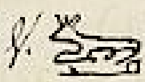
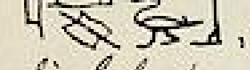
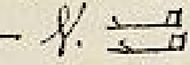
, àȧbrek, q. f., un oggetto di argento. - Confr. ⲃⲁⲗⲕⲟⲩ urceus, hydria.

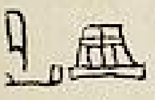
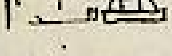
, àā (Bul. Stel. 56), rara var. di , āa.

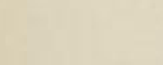
 (a) (Pir. Pepi I, 66) ȧā, ⲉⲓⲱ, ⲉⲓⲁ, ⲓⲁ, lavare, mundare, lotio, purificare, pulire. — eluvies (E.).
È impiegato ordinariamente per designare la lavatura dell'oro. — Ma è usato anche in senso figurato, come:

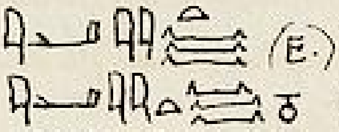
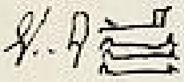
 ȧā ȧb, lavare il cuore, (Brug.) soddisfare, compiacere, fare a sua posta (di una persona o di una cosa); — (Pierr. Z. 1869, 139, nota) vendicare.

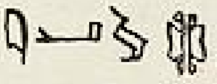
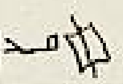
, ȧā ḥer (P. Sucha, l. 55), lavare la faccia, secondo Maspero (Mél. d'Arch. II, 79) corrisponde al nostro figurato lavar il capo, ma in senso più energico: castigare, punire.
— V.  iā.

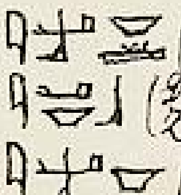
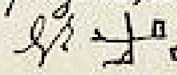
, ȧā (D. H. T. 41, d), V.  uuā, la carne. — Secondo Brugsch, è una certa parte della carne che circonda l'osso di un animale.
2) — Il discendente, l'erede di qualcuno; — eredità.
, ȧā seb, erede o discendente di Seb, denominazione di Osiride.
— V.  ȧā.

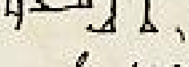
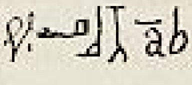
, ȧā (Z. 1881, Tav. II, col. 5), vocabolo delle prime dinastie faraoniche, da Brugsch (l. c. p. 9) tradotto: esser preparato, apparecchiato.
— Maspero invece (Rec. de trav. IV, 67) traduce: aprire (Pir. Unas, 562); onde il causativo  (ib. 565), fare entrare, introdurre, immagazzinare.

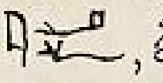
, ȧā (Birch, Z. 1868, 38) catinella, bacino, lavatoio, lavacro.
— V. il seg.

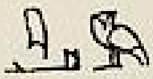
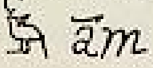
 (E.) (P. Med. Berl. 13, 5) ȧā-it. Horr. (E.) traduce eluvies, (Brug.) lavatura, lotio.
V.  ȧā — e il prec.

, ȧāu (Denkm. II, 147), V.  ȧā.

 (P. Nestuàmen) (D. H. T. 31, 10, Z. 1868, 85) (Rit. 152, 3) ȧāb, donare, offrire, presentare, dare, porgere; portare incontro o davanti. — Ed i passivi (D. H. T. 31, 10).
יהב porgere, dare, presentare, consegnare.
V. , āb.

, ȧāb (Tomba di Ti), V.  āb. la scopa; —
— Spazzare, nettare, radunare spazzando colla scopa (il frumento trebbiato).

, ȧāf (Denkm. II, 126), spogliare o privare con forte torsione stoffe umide della loro umidità interna; spremerle.

, ȧām (Pir. Unas, 303), Var. di  ām, mangiare.

, àānnu (Rit. 102, 4),
V. ānnu.

, àār (Leps. Chron., p. 69), Ἐρώ della lista dei decani (costellazioni) di Hephaestion; nome del 31.° dei 36 decani dell'anno, secondo quella lista.
V. ār-t.

, àārār
, àārāt (Rit. 124, 5)
, àār-tu (Denk. T. d. L. II, 137)
l'uraeus, serpente mitologico.
V. ārā-t.

, àāru o àālu (Géogr. I, N. 1562)
apo, cyperus, cipresso.

, àāt, V. àā.

. àāzet (Rev. Arch. 1873, 303),
Var. di àd.

(Z. 1873, Lev. I, 12)
(D. T. I. 85, 3)
(Rit. 27, 2)
,
(Z. 1872, 14)
àāḥ, oog (M.) luna, plenilunium; la luna; la luna piena
— 2) — Nome del 15.° giorno del mese (Z. 1872, 14), e perciò equiv. ad , àāḥ
— V. sotto àḥā.

, àāḥ (Z. 1872, 14), festa della luna (V. il prec.), nome del 15.° giorno del mese.

, àāḥ, il dio Lunus (V. i due prec.).

(Pir. Unas 214) e varianti
àāḥ, V. sotto àḥ.
Il 1.°, secondo Masp. (Rec. de trav. III, 204), è probab. equiv. a , àḥ (V.).

, àāḥ (Pir. Pepi I, 203), Var. antiquata di àāḥ (V.).

, àāḥ-mes, lett.: generato dalla Luna o dal dio Lunus, nome del fondatore della XVIII dinastia dei Faraoni.

àī (Pir. Unas, Rec. de trav. III, 204), Naville (Z. 1882, 190) dice averlo trovato in parallelismo con àr, e significa occhio o pupilla; — vedere, guardare, gettare uno sguardo.

, ài, interiez. equiv. a , à; confr. ᾽A.
— V. il seg.

(Chab. Mél. III, 188) àī
(D. T. L. 159, 22), àīa
, àīau
, àīu
affine con , , īa, īu (V.), esclamazione fortemente affermativa, approvativa, molto affine al

ted. ja! ja wohl! ed all'ingl. yes, ay; sì, sicuramente!, senza dubbio!, certamente!
אִי, אִין, ecco!.

, àiu. V. , aau.

, e, àiromāu, V. , àromā.

, àirotiairo (An. IV, 1, 6), Masp. (Du genre épist. 20), dietro l'opinione di De Rougé, trad.: excepté, eccetto, tranne.
V. sotto il fonetico àsbi.

} àu, 1) – verbo sostantivo essere, ⲱ, ⲱⲓ, ⲟ, ⲟⲓ, הָיָה, הָוָה.

Prende i suffissi pronominali; si unisce in generale col suo predicato sostantivo per mezzo della particella , m:
àu-k m sefi, tu sei un fanciullo.

2) – Colla desinenza tu, nella forma àu-tu, ha il senso di vi è, vi fu (V. all 8, g).

3) – Verbo ausiliare, equiv. al copto ⲉ:
, àu-rex-à, io so.

4) – Segna il soggiuntivo ed equivale ad ut, che, perchè, affinchè [È delle b. e. e sostituisce la particella r ed anche à (V. stela Bentres' e Stela del satrapo di Tolomeo I)].

5) – Seguito da àn signif.: acciocchè non, affinchè non, senza che .... :
àu-àn sotem-k ro-à her zed, senza che tu abbi ascoltato la bocca mia a parlare (cioè le mie parole) (Rossi, Gram.).

6) – Congiunzione: ⲁⲩⲱ et, atque, etiam, e, ma, anche, di più, oltre a ciò. – Separa due membri di una frase, e la s'incontra frequentemente in capo del secondo membro, annunziando la conseguenza, la conclusione del primo. – Propriamente significa e, ma ammette anche i valori: enim, sic, ita, tum, sed, ecc.

7) – Preposizione (delle b. e.) equivalente ad , ⲉ, al di sopra, più che.

8) – Si osservino ancora i seguenti gruppi:
a) àu-uu, in tutta l'estensione, intiero, tutto; – longus (V. sotto uu). – Rende gli affissi pronominali.
b) àu-bu, davanti ad un verbo attributivo signif. non:
àu-bu rex-k pa-mātennu, tu non conosci il cammino.
c) àu-bu, àu-bu-àr, àu-b-àr } avanti ad un verbo ed in una proposizione dipendente, signif.: prima di, prima che, avanti che, même avant de, avant que (Masp. Journ. As. 1883, 15; Rossi Gram. Gerogl.; Brugs., Gramm. Demot. 193):
àu-bu-àr-f za r-àb, prima che egli si recasse in Oriente.
d) – àu-ben, abesse, remotum esse, mancare, essere assente; confr. ⲉⲙⲟⲛ, ⲉⲙⲛ non existere. – Equiv. od affine al preced. àu-bu (all. b) e c)).
e) – àu-mo, V. sotto mo.
f) àu-men equiv. a r-mn, V. sotto mn.

g) àu-tu, segno del paſsivo.
àu-tu r-uāfu-k redu, tu sarai punito severamente.
àu-tu-f dut-n-f àr-f, gli fu reso il suo occhio.
àu-tu her-r-du-t āmam hon-f, si fece sapere a Sua Maestà.
— V. sopra, all. 2.

h) àu-qem-zeta (D. E. T., II, 17, 4) equiv. a r-qem-zeta.

i) àu-meter, equiv. a r-meter.

, àu, V. à.

, àu, V. àau.

, àu (Rit. 110, Vignetta, 2ª scomp.), plur. di àa ?

àu, render gloria, glorificare, adorare; glorificazione, adorazione.
V. àau.

, auaui (D. H. T. II, 55, c. 5) Var. di àaūa.

, àui (b. e.) V. àau.

, àu-it (Z. 1875, 47), secondo Eisenlohr pare significhi misura di frutta in generale, e soprattutto di grano, biade e simili.

, àuit (B. H. T. 71), V. , àaut.

, àuui, (Chab.) allungare; in P. di Bul. IV, 21, è scritto capricciosamente , àuui-dod, quasi: allungare la mano (?).

, àuumer (Denkm. IV, 71, b), pare significhi: glorificare, lodare.
Confr. אמר, امر, dicere, laudare, prædicare, onde אֹמֶר carmen, hymnus.

, àubir, אָבֵל, prateria, onde:

, àubir, אָבֵל, Abyla.
V. , àbar.

, àub-t, V. àbt.

àuf (P. An. III, 5), dato da Brugsch, che lo confr. con ⲱϥ, ⲟϥ, ⲱϥⲓ, ⲱⲃⲧ, ⲱⲃⲉ, domare, castigare, premere; subactio, castigatio; — e traduce sottomettere.

, àuf, V. , àf.

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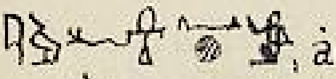
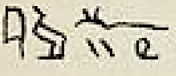
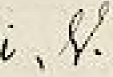
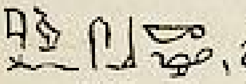
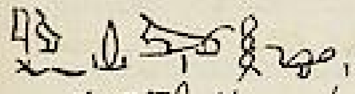
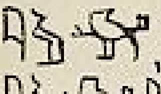
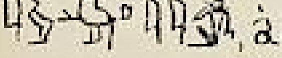
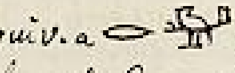
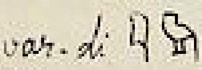
, àu-f-ānx, letter.: colui che vive. È il nome dell'individuo per cui fu scritto il grande papiraceo Rituale dei Morti, geroglifico, esistente nel Museo egizio di Torino. Questo Rituale, copiato e pubblicato in fac-simile litografato da Lepsius col titolo di Todtenbuch, è il più completo che si conosca, ed ha sinora servito di tipo di confronto di tutti gli altri esemplari completi o frammentarii che si conoscono.

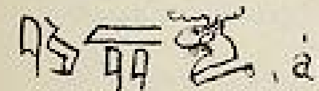
, àufi, V.  àf.

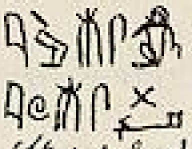
, àu-f-sebek (Z. 1878, 48), tratto dalla favola demotica: il leone ed il topo. Brugsch assimila al copto ⲉϥⲥⲃⲟⲕ, ⲉϥⲥⲟⲃⲕ, exiguus, deficiens, e traduce piccolo.

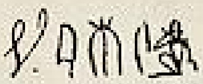
, àu-f-zareh (Z. l.c. prec.), tratto dalla medesima favola, Brugsch lo fa equival. al copto ⲉϥϭⲣⲱϩ, deficiens, pauper, e traduce winzig, piccoletto, piccino.

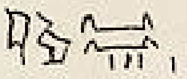
, àumā
, àumāī

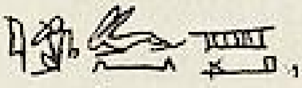
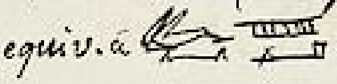
Equiv. a  r-mā. — Secondo Erman (Z. 1883, 58) var. di  àmmā.
Questi gruppi si trovano nella Stela Bentreš, 20, 25.

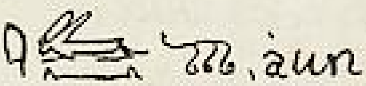
, àumī (D. T. T. 31, 2), stima, considerazione, venerazione, rispetto.

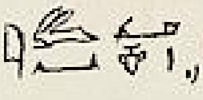
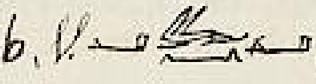

(Storia di Sanehe, l. 37)

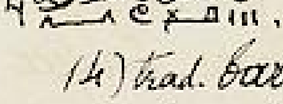
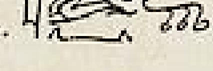
àumes, V.  àms.

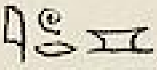
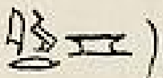
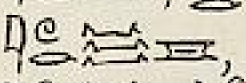
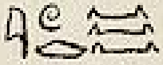
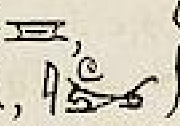
, Brugsch legge àunen e traduce noi. אֲנַחְנוּ, אֲנוּ. Maspero traduce parimenti noi, ma lo legge àu-n-nu.

, àun (Schiap. L. d. F. VII, 1), forma equiv. a  un, aprire, ecc.

, àun (Rit. 154, 13) colore, colore della pelle, (Masp.) color variegato; — pelle.
ⲁⲩⲁⲛ, ⲁⲩⲁⲁⲛ, ⲁⲩⲟⲛ, ⲁⲟⲩⲱⲛ, color. color cutis, cutis, χρως; עור pelle, cute.

, àun-àb, V. , āun.

, àunnu, Masp. (Journ. As. 1883, 14) trad. bariolé, variegato, facendolo perciò affine al prec.  àun.

, 
,
, 

àur, g. m., il fiume, soprattutto il Nilo, יאור, יְאֹר. 2) — Designazione del braccio del Nilo del Basso Egitto (Stela di Alessandro, Bulaq).
3) — Ruscello, rio; fiume o corso d'acqua qualunque; — ed anche canale.

ειερο, ειοορ, ιερρο, ιαρο, ιερο, ιορ, *fluvius, flumen, Nilus, διῶρυξ, fossa, rivus.*
È la forma semplice di , àtur, con egual significato.

, àusex. V. , àsχ.

(Harr. I, 20, a) } àu-t, V. ,
} àau, quadrupedi, specialmente corniferi, bestia cornuta.

, àut (Edfu), V. , àaut.

, àutarāa, secondo Mariette è l'אֲדוֹרַיִם della tribù di Giuda.

, àu-ti, la vacca.

, àud-ti (Rit. 98, 3), Var. di , àaut.

, àuḥ } (Rit. 145, 28; 63, 1).
, àuḥui } V. sotto àḥu.

, V. sotto , àu, al. 8, h.

, àuq-tu, V. ; àaqu.

, àukebu, Var. di àkb e di kabī.

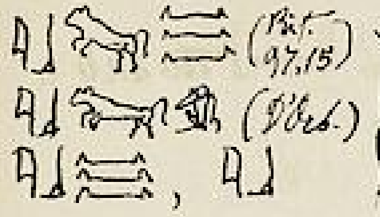
, àuχer (Stela 155, Brit. Museum), Var. di àqr.

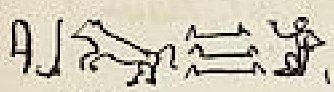
} àūa, toro; bue qualunque,
} giovenco maschio
, } — Il maschio di altre specie di quadrupedi, come per es. il maschio dell'Orix leucoris (Harr. I, 20, a).
, ntrt-àūa (Brugs. Gräberwelt, 94), Erman (Z. 1881, 55) trad.: uccidere, scannare buoi.

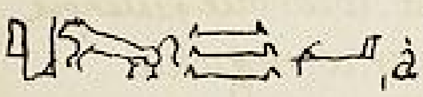
, àūa-it (Rit. 64, 4) nell'espressione set àūa-it, che Pier. trad.: la dimora della violenza, e Birch: the space (above).

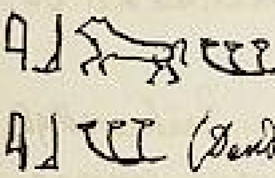
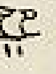
, àūaī (Dict. géog. p. 107) denominazione di una certa specie di albero che era consacrato ad Osiride e figurava nelle feste dei misteri in Philae.

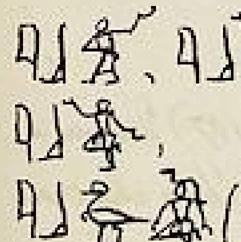
(An. 14, 15, 5) } àb, vitello; — il giovane animale in genere,
(B. 4. T. 1, 7) } — agnello, capriolo (Z. 1869, 115).
(Chab. Voy. 84) } 2) — i due ultimi anche equiv. al seg. (Bul. Stela
, } di Alabastro, N. 138).
3) — Il 2° nel l. c. designa uno speciale impiego od ufficio.


(Pat. 97,15)
(Dend.)
àb, ⲉⲓⲃⲉ (?), ⲁⲃⲉ, ⲓⲃⲓ, (M.), sitis, sitire; aver sete; la sete; assetato.

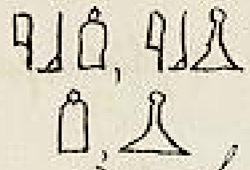

àb, assetato, l'uomo assetato.

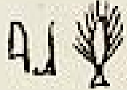

àb, (E.) permisceri.

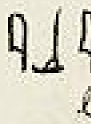
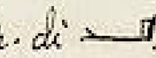

(Dend.)
àb, nome di una determinata parte delle piante: foglia? fiore? — Nel l.c. si parla di un usex (ghirlanda) di àb della pianta tex (vite?).
Conf. עֲבוֹת ramo folto, frondoso, da עָב folto bosco; אֵב verdura, erba verde, (cald.) frutto; אָבִיב spica; אֵבֶה papiro, canna.
— V. anche  àbu.

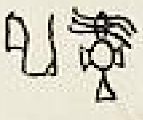

(Denkm. II, 125, d, col. 155)
àb, danzare, ballare; saltare, far giuochi, giuocare; — esser in gioia, giubilare di allegria.
— danza, ballo, giuoco, divertimento; piacere, gioia, allegrezza, allegria, festa.
— 2) — ballerino.

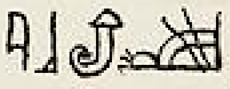
àb (D. H. T. II, 46 b — 48, 1)
Var. del prec.

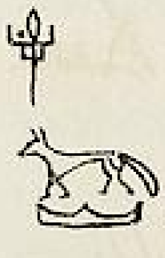
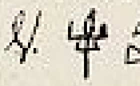

àb, giocare, giuoco; far festa, festa.
2) — La pedina del giuoco degli scacchi o delle dame.

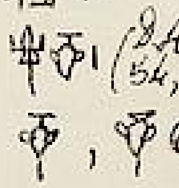
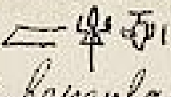
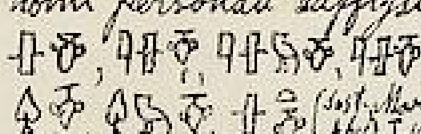
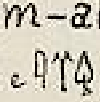

àb (VI din., Z. 1881, Tav. IV 13), ?

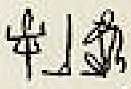

àb (Pit. 53, 4),
Var. di  āb.

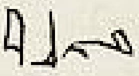
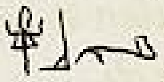
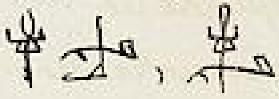

àb, uno dei nomi del sistro dell'antico Egitto. Questo strumento si suonava durante il servizio delle divinità e le altre funzioni e cerimonie sacre nei templi.

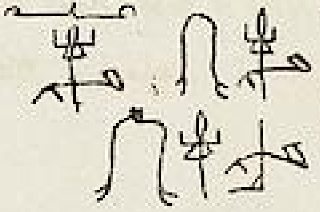

àb. ⲁⲃⲱ, ⲁⲃⲟⲧ, retis, sagena, fovea, rete, la rete per la caccia degli uccelli.
— 2): tirare o tender la rete.

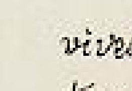
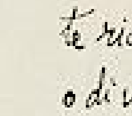
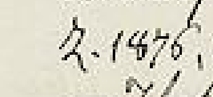

(b. e.)
àb, l'Oriente, l'Est.
— Orientale.
V.  àb-tt.

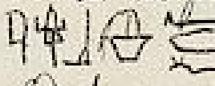
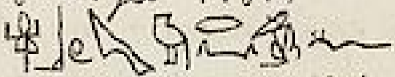

(D. H. T. II, 54, 6 e 4)
àb (V. sotto ht), il cuore spec. in senso anatomico, come viscere; ma anche in senso fig.
, m-àb, a piacere, a capriccio, a beneplacito. — Prende i pronomi personali suffissi.

(Sost. Mon. Abyd. I, 92)
àm-àb, V. sotto e , àm.

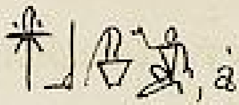
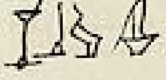
, àb, desiderare vivamente, agognare, volere, bramare, desiderare, amare, amar con paſsione; — e di sost. corrisp.: desiderio, amore, brama, paſsione.
אבה volere; אוה, יאב, desiderare; אהב e חבב amare; אהב amante; או, אבה, תאוה e אוה desiderio.

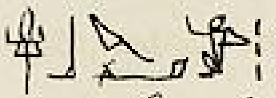
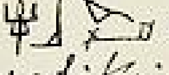
 (Nav., Myth. d'Hor. XI, 7)
 (Rit. 1, 7; 165, 13)

} àb, il lato sinistro, la sinistra; ⲃⲟⲩⲣ, ϩⲃⲟⲩⲣ; a sinistra. 2) — come il latino sinister relativamente ad un cattivo augurio. 3) — analogo al lat. desiderare, cioè: mancare, penuriare; onde

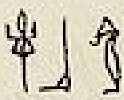
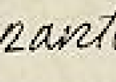
 } àn-àb, senza fallo, senza colpo in fallo.

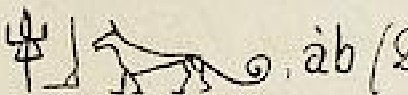
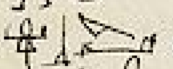
 (Dict. géo. 1381)
 (Z. 1876, 38)
 (Rit. 52, 5)
} àb, col bruciare o col tagliare, con un ferro rovente o con un coltello, segnare, (particolarmente, in buono ed in cattivo senso): marcare, marchiare, bollare (un oggetto od un eſsere vivente, uomo od animale), rendendolo esteriormente riconoscibile come la proprietà di una divinità o di una persona (P. Leyd. I, 344, IX, e Brug., Z. 1876, 35 e seg.).
— Il bollo o marchio medesimo.
— Si noti la frase:

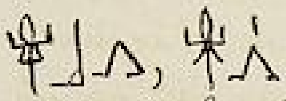
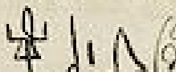
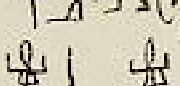
, àb n-ran-f (Dict. géo. 1381)

àbu m-ran-f (P. Leyd. I, c.)
} bollare al suo nome, col marchio del suo nome.

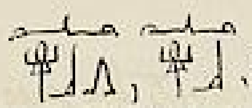
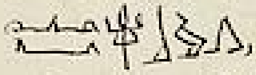
, àb (Z. 1876, 36), derivato dal prec., marchiatore, bollatore.
— Chab. trad. diversamente. V.  ābu.

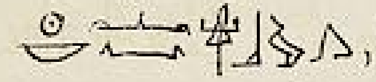
, àb (coll'art. na) (Rit. 52, 5), parim. deriv. da  àb, le marche o macchie ereditarie.
— 2) V. il seg., all. 1 e 3 (Br.)
— 3) — plur. del prec.,
(Pierr.) les marbriers — (Birch) Work people or cutters

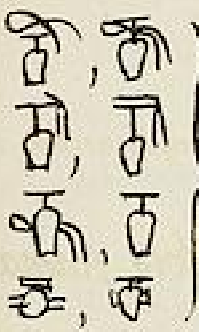
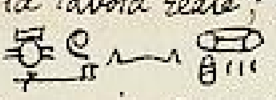
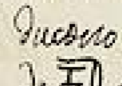
, àb, figura, forma, simbolo, forma simbolica.
— figura o simbolo di scrittura o di pittura.
2) — (Brugsch) segno di marca; il disegno, il segno, la marca; e l'azione di disegnare, segnare, marcare.
3) — (idem) l'eſsere (uomo o bestia) marcato, distinto con segni proprii. — Secondo i sacri scritti gli animali erano marcati, distinti e riconosciuti, alcuni come animali sacri ed altri come vittime od olocausti.
— Per gli all. 2 e 3 confr.  àb.

, àb (Denkm. III, 5), derivato dal prec.  àb, signif. propr. l'animale fornito di segni o macchie, macchiato, cioè: il leopardo o la pantera.

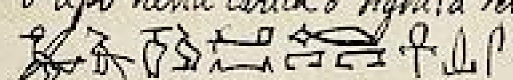
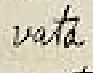

 (Levi, P. del Museo di Brera)

} àb, andarsene, partire, separarsi da; — interrompere, lasciare, quitter; ceſsare, finire.

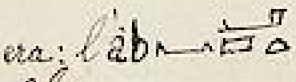
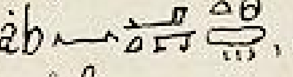
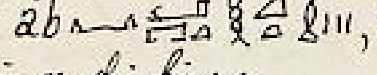
 àn-àb } ⲁⲧ-ⲟⲩⲱ, inceſſans,
 àn-àbu } perpetuus.

, hru (op. rā) neb àn-àbu, inceſſantemente, perpetuamente, continuamente; letter.: ogni giorno senza ceſſare.

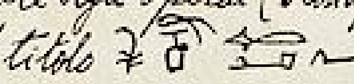
 } àb (Chabas legge āb). Chab. traduce: ispettore, verificatore, controllore, specialmente degli oggetti destinati alla tavola reale; ed il Chab. identifica  àbu n ta-u, l'ispettore dei pani col שַׂר הָאֹפִים della Bibbia (Gen. 40, 1). — Deveria e Pierret parimenti traducono controleur, préposé, onde  suten àb (Pierr.) royal préposé, controleur royal.

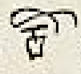
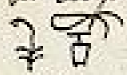
(V. Chab. Mél. III, 169, 1re part.; 195, 2me part.; Dever., Pap. Jud. de Turin, p. 167; Pierr. Inscr. du Louv. I, 46 e 66).

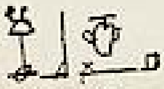
— Secondo Brugsch, questo àb designa una dignità o carica alla corte del Faraone, e la quale in molti esempi si riferisce a bevande (birra, vino) ed evidentemente sta in conneſſione coll'amministrazione di fabbriche, in cui quelle bevande erano prodotte. — E Brugsch oſſerva che il titolo di Giuseppe אָב לְפַרְעֹה trova il suo esatto simbolo o tipo nella carica o dignità dell'antico Egitto:  pa-àbu n-per-āa (An. V, 24). — Questa dignità si trova menzionata in una moltitudine di testi, speſſo, come abbiamo citato di sopra, anche coll'aggiunta di  suten, regio. Questa era molto più elevata che il semplice àb, che governava come ispettore o direttore di fabbriche.

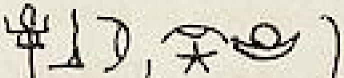
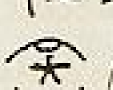
— Vi era: l'àb , ispettore del macello,
l'àb , ispettore della dispensa del pane,
l'àb , ispettore della fabbrica di birra.

— Anche nelle necropoli vi erano ispettori àbu, i quali erano incaricati di fare oſſervare il regolamento disciplinare del quartiere alle schiere degli operai (Schiap. Z. d. Z. 11).

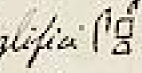
— Il titolo ......, suten àb āa n......, signif.: regio capo ispettore di...... (Brugsch, Verwaltung Aegyptens unter den Pharaonen).

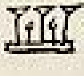
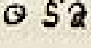
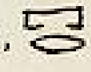
— Brugsch traduce  stempler, bollatore, sigillatore (di tesori, di archivii, ed anche di recipienti contenenti vino o birra), nel titolo  regio sphragista (Tempio di Karn., Anticorte).

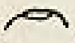
, da Chabas letto āb e fatto variante del prec.

,  (Inscr. a Dend.) } àb, il disco lunare, la mezzaluna.

} àb, g. m., il mese.
L'anno egizio era diviso in tre tetramenie o stagioni, ciascuna di quattro mesi, e ciascun mese constava di 30 giorni. Alla fine delle tre tetramenie si aggiungevano cinque giorni epagomeni o complementari, onde compiere il numero di 365 gior-

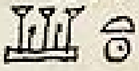
ni formante l'anno egizio civile, detto anche sothiaco, dal nome greco Σῶθις della stella Sirio, scritto in geroglifici  sepet, la quale stella compariva in coincidenza col ritorno annuale dell'inondazione del Nilo.

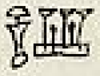
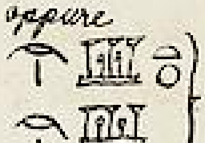
Le tre stagioni erano rispettivamente rappresentate dai gruppi  s'a,  per e  s'emu.

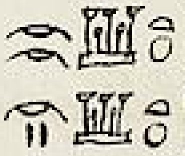
Il crescente di luna , posto innanzi al segno della tetramenia ne indicava i mesi, i cui nomi non sono altrimenti indicati in geroglifico, ma si furono conservati nel copto.

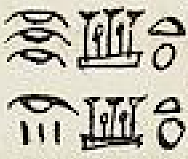
Ecco i gruppi che rappresentano i dodici mesi dell'anno, ed i loro nomi copti:

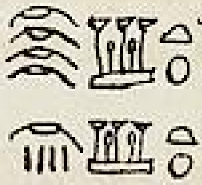
1ª Tetramenia

, s'a

, tep s'a
oppure
 àbI s'a
principio di s'a, 1° mese di s'a, il mese Thot, ⲑⲱⲟⲩⲧ, ⲑⲟⲟⲩⲧ, trascritto in greco Θῶυθ.

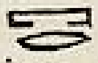
 il 2° mese di s'a, il mese Paophi, ⲫⲁⲱⲫⲓ, ⲡⲁⲁⲡⲉ, ⲡⲁⲟⲡⲓ, ⲡⲁⲟⲡⲉ, grec. φαωφί.

 il 3° mese di s'a, il mese Athir, ⲁⲑⲱⲣ, ϩⲁⲑⲱⲣ, grec. Ἀθύρ.

 il 4° mese di s'a, il mese Xoiak, ⲭⲟⲓⲁϩⲕ, ⲭⲟⲓⲁⲕ, gr. Χοίαχ.

Nello stesso modo sono designati i nomi dei mesi delle altre due tetramenie, ed abbiamo così:

2ª Tetramenia

, per

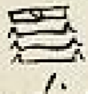
Il principio di per o il 1° mese di per, il mese Tobi, ⲧⲱⲃⲓ, ⲧⲱⲃⲉ, gr. Τυβί.

Il 2° mese di per, il mese Mexir, ⲙⲉⲭⲓⲣ, ⲙ̅ⲉϣⲓⲣ, gr. Μεχίρ.

il 3° mese di per, il mese Phamenoth, ⲫⲁⲙⲉⲛⲱⲑ, ⲡⲁⲣⲙϩⲁⲧ, greco φαμενώθ.

il 4° mese di per, il mese Pharmuti, ⲫⲁⲣⲙⲟⲩϯ, ⲡⲁⲣⲙⲟⲩⲧⲉ, greco φαρμουθί, φαρμουτί.

3ª Tetramenia

, s'emu

Il principio di s'emu o il 1° mese di s'emu, il mese Pachon, ⲡⲁϣⲱⲛⲥ, ⲡⲁϣ.

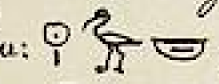
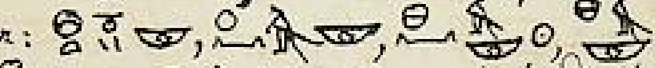
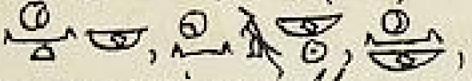
Il 2° mese di s'emu, il mese Paoni, ⲡⲁⲱⲛⲓ, ⲡⲁⲱⲛⲉ.

Il 3° mese di s'emu, il mese Epiphi, ⲉⲡⲏⲡⲓ, ⲉⲡⲏⲡ.

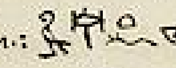
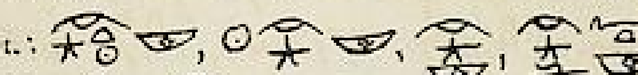
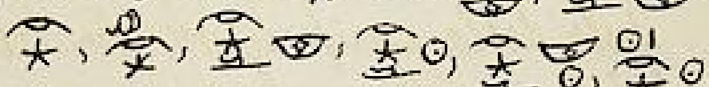
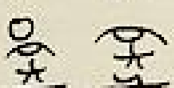
Il 4° mese di s'emu, il mese Mesori, ⲙⲉⲥⲱⲣⲏ.

— Ogni giorno del mese aveva il suo nome speciale e proprio ed un nome eponimo. I seguenti sono i nomi e le eponimie dei trenta giorni del mese lunare, trovati nelle liste di Edfu e di Dendera.

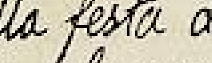
1° giorno

Nome: , giorno di Thot, festa:
Epon.: 
, festa della neomenia o della nuova luna.

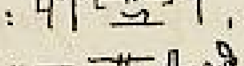
2° giorno

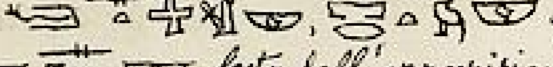
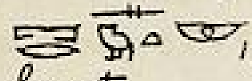
Nom.: , Horo, vendicatore di suo padre.
Epon.: 

, la festa del mese, il giorno della festa del mese, festa del 2° giorno del mese o della luna.

3° giorno

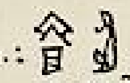
Nom.: , giorno di Osiride:
Epon.: , la festa del Mesper, il 1° Mesper.

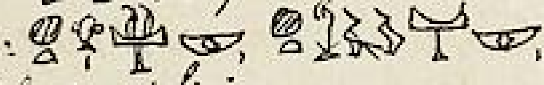
4° giorno

Nom.: , Am[se]d

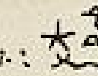
Epon.:  oppure , festa dell'apparizione di Smat.

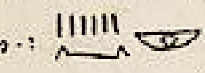
5° giorno

Nom.: , Hapu:

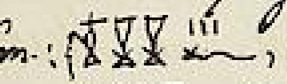
Epon.: , festa del sacrifizio.

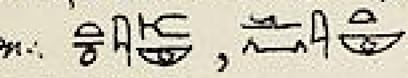
6° giorno

Nom.: , Duamutef:

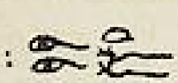
Epon.: , festa del sei.

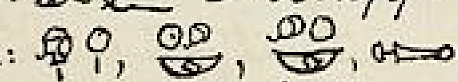
7° giorno

Nom.: , Qebhsenef:

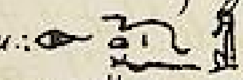
Epon.: , festa della separazione.

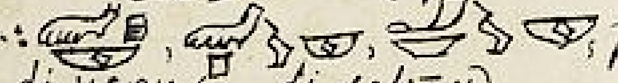
8° giorno

Nom.:  Artitefef.

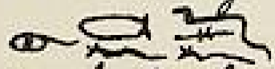
Epon.: , festa del cominciamento di Sop.

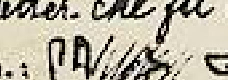
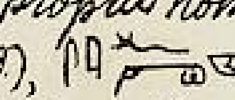
9° giorno

Nom.: , Ar-ze-f.

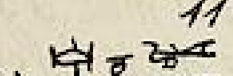
Epon.: , festa di KEPU (op. di sekāu).

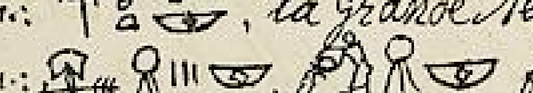
10° giorno

Nom.:  Ar-ran-f-zesef, letter. che fa il suo proprio nome.

Epon.: (Dend.), (Pt.), festa della purificazione (Br. della violazione?).

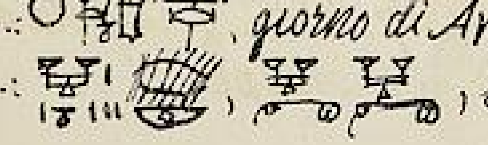
11° giorno

Nom.: , la Grande Nezt.

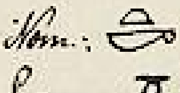
Epon.:  festa del versamento dei raggi solari.

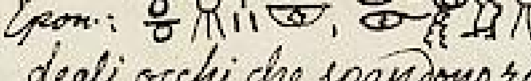
12° giorno

Nom.: , giorno di Ān-nez:

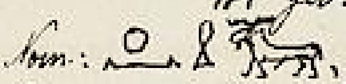
Epon.: , Herker?

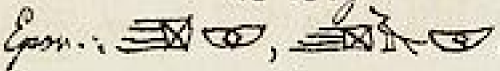
13° giorno

Nom.: , giorno Zeken:

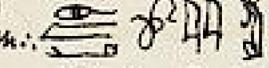
Epon.:  festa degli occhi che spandono raggi solari.

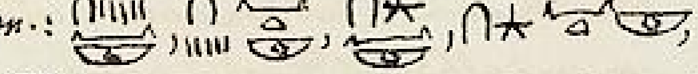
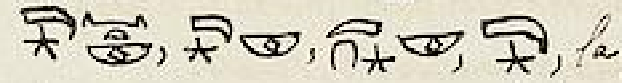
14° giorno

Nom.: , giorno di Hon-ba.

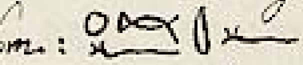
Epon.: , festa di Sa.

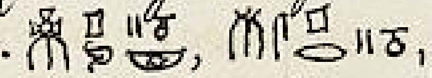
15° giorno

Nom.: . Armāuāt.

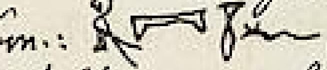
Epon.:  , la festa del 15 (esimo giorno del mese) o della metà della luna, la festa del dimezzamento o della metà del mese.

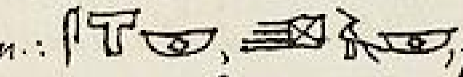
16° giorno

Nom.: , il giorno Meh-f zed-f (letter.: egli riempie la sua parola).

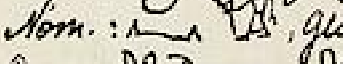
Epon. , festa del 2° Mesper, il 2° Mesper.

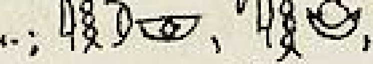
17° giorno

Nom.: , Horo al di sopra della sua colonna:

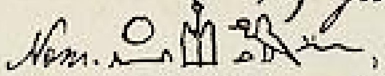
Epon.: , festa di Sa.

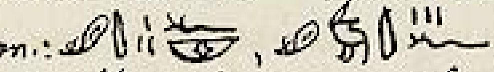
18° giorno

Nom.: , giorno dell'assistente (āhī).

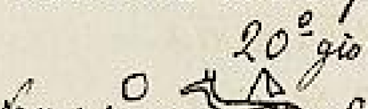
Epon.: , festa della luna.

19° giorno

Nom. , giorno di Ànmutef.

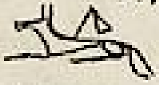
Epon.: , festa di ascoltare le sue parole

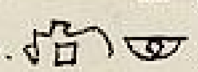
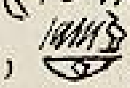
20° giorno

Nom.: , giorno di Anubi:

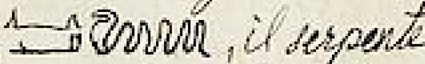
Epon.:

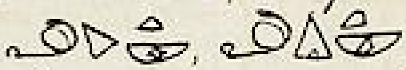
21° giorno

Nom.: , Anubi.

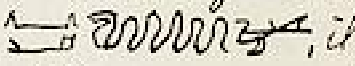
Epon. ,  (Phil.) festa della scelta (ànp op. stp).

22° giorno

Nom.: , il serpente Na:

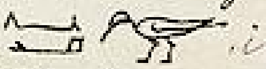
Epon.:  festa di Pehsopet.

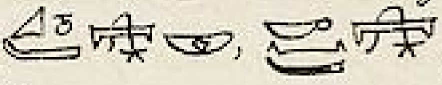
23° giorno

Nome: , il grande serpente Nā:

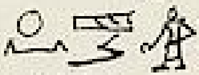
Epon.: (come quello del 7° giorno).

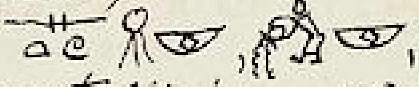
24° giorno

Nom.: , il Nā rosso.

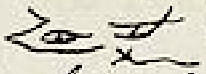
Epon.: , festa delle tenebre.

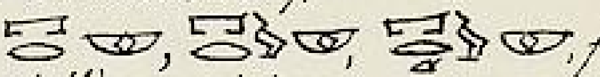
25° giorno

Nome: , giorno di Sema (sbigottimento):

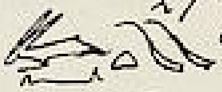
Epon.: , festa del versamento (V. il giorno 11°).

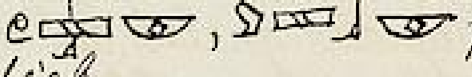
26° giorno

Nome. . Ma-mer-f (contempla il suo diletto):

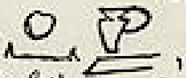
Epon.: , festa dell'apparizione.

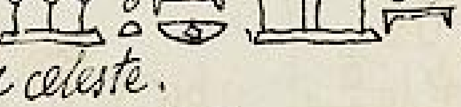
27° giorno

Nome: , Unt-āb-ui (apre le due corna).

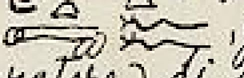
Epon.:  festa di Uséb.

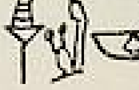
28° giorno

Nome , giorno di Xnum oppure dell'unione:

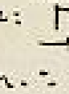
Epon.: , panegiria celeste.

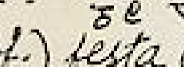
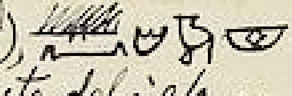
29° giorno

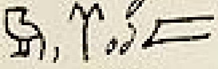
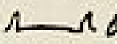
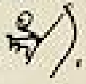
Nome , generazione (opp. generatore) di suo padre:

Epon.: , festa di Hā-sa.

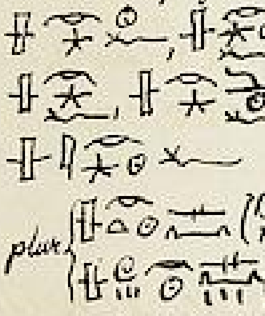
30° giorno

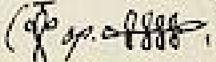
Nome: , Nehes (si leva, si desta):

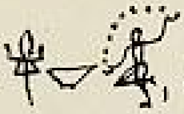
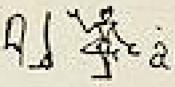
Epon.:  (Dud),  (Df.) festa delle feste del cielo, op.: festa delle locuste(?).

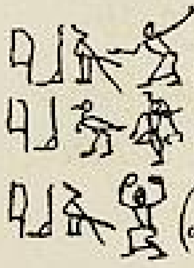
— Questi trenta nomi e le eponimie corrispondenti sostituiscono in moltissime iscrizioni il sistema delle cifre nella numerazione delle date; e in questi casi queste denominazioni sono precedute dalla particella  (e qualchevolta  op. ).

— Si noti l'espressione:

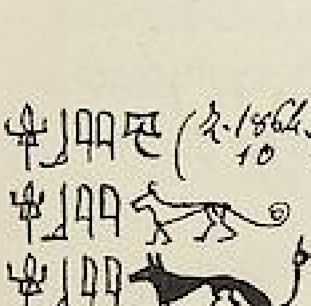

(B.H.T. IX, 6)
plur.
(Phil.)

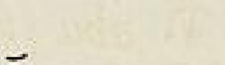
àm-àb-f, letter.: colui che appartiene al suo mese, cioè colui che in un determinato mese dell'anno, per lo più anche in una determinata classe (, sa) era addetto ad un santuario colle funzioni e cogli uffizî sacerdotali; — e quindi: sacerdote del mese (per es. di Ammone o del suo tempio, B. H. T. XI).

, àb[ā?], V.  àb.


(B.H.T. II, 46, b)
(Denkm. II, 125, d, 166)
(Champ. Mon., 414)

àba, equiv. al prec. Il 2° nel l. c. è detto della danza delle penne sul capo.


(Z. 1864, 10)
(P. Bul. N. 3, 13)

àbī. V.  àb

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, àbī, *bollo, marchio; ferro per bollare o marchiare* (Brugs. Z. 1876, 36). Confr. àb.

, àbi, V. , àb.

, àbạirī (An. IV, 17, 8), V. àbạrī.

, àbu (Stel. C, 26 Louvr.), *abitazione, dimora, domicilio, casa.*

, àbu (Z. 1869, 115), *agnello, capriolo; — vitello.* V. àb.

àbu, Stern (E.) identifica con ⲓⲱⲃ lactuca. — Brugsch però dice che questa traduz. è a provarsi. — V. àb.

(D. Flotte, 51) (Mél. d'Arch. 1877, 137) àbu, V. àb; i due ultimi specialm. come sost.: *festa, allegria, divertimento,* ecc.

àbu (Rit. 149, 56), V. àb.

àbu, V. àb.

(Z. 1876, 35) (Rit. 98, 5) (Harr. I, 77, 5) (Leps. I, 344, IX, 2e3) àbu, V. àb, ed ābu. — L'ultimo anche equiv. al seg.

(P. Harr.-500, verso, 8, 4) àbu, equiv. al prec., ma specialm. come sost. come àbī (V.). — Maspero (Journ. As. 1877, 257) traduce il 2°: *pique*; mentre Goodw. (Records of the Past, III, 60) trad.: *bath.*

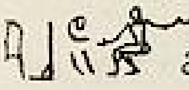
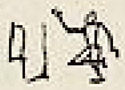
, àbu, V. àb.

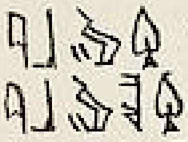
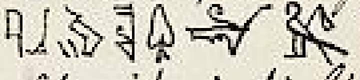
àbu, V. àb.

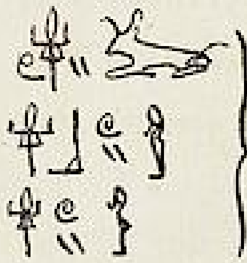
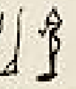
, àbu, (E.) *grana quaedam.*

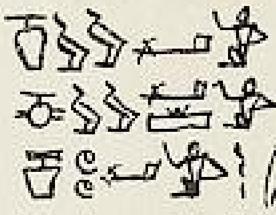
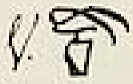
, àbu (Dend.), affine con àb (V.), *eſsere segnato, segnalato, distinto,* ecc. *pel suo vestire; eſser vestito da festa.*

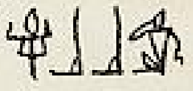
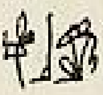
, , , , , (·) plur. (Schiap. L. d. F. 11) àbu, V. àb; (·) V. anche sotto ābu, come legge Chabas.

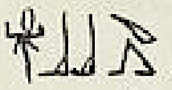
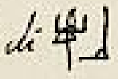
 àbui, V.  àb.

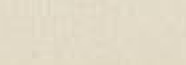
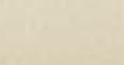
 } àbui (Dict. géo. 522 – D. E. T. I, 98, 8) nell'espreſsione:
 àbui n-ḥor. il (sacro) albero àbui di Horo.

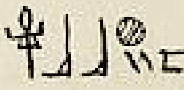
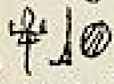
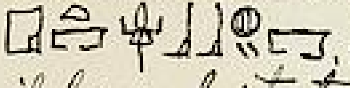
 àbui, V.  àb; – figura, forma, simbolo; i simboli o le figure in quanto che erano meſse in iscritto o dipinte.

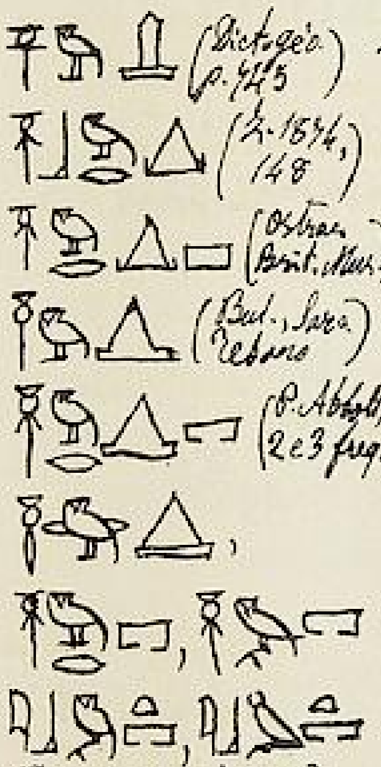
 (plur.) } àbuu, V.  àb.

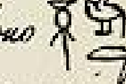
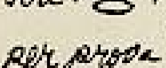
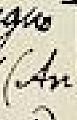
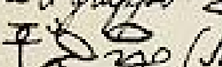
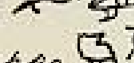
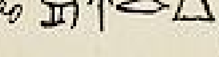
 àbeb (D. H. T. 16, 6), V.  àb, e confr. חבב, אוה, אַוָּה, חַוָּה.

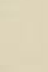
 àbb, forma aumentata di  àb, cogli steſsi significati.
– Brugsch la ritiene una variante capricciosa del prec.
– Chabas (Égyptologie, 4e année, 167) traduce: s'arrêter, s'interrompre, ceſser, faillir, manquer, desinere.
(V. De Horrack, Lament., p. 6; – Mar. P. di Bul. III, 7, 13).

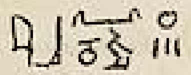
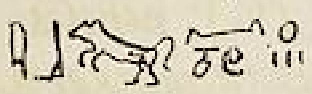
, àbeb (P. Med. Berl. 13, 3), affine al suo radicale  àb, signif.: la grande sete, la sete violenta.

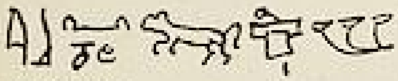
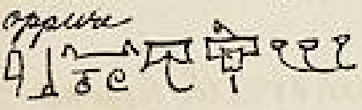
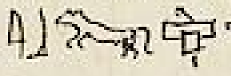
, àbebχi (Dict. géo. 535), forma aumentata di  àbχ (V.); penetrare in un luogo; toccare, raggiungere un luogo.
Nel l. c. si trova nell'espreſsione , ḥat àbbχi, che designa il luogo, il sito toccato, raggiunto da un Dio, quasi il suo asilo.

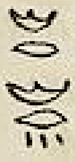

(Dict. géo. p. 445)
(Z. 1874, 148)
(Ostrac. Brit. Mus.)
(Bul., Sarc. Tebano)
(P. Abbott, 2 e 3 freq.)
(D. H. T. II, 95, c. 3, 6; 7, 1)

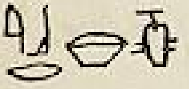
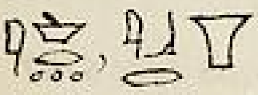
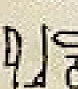
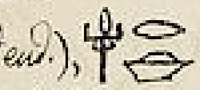
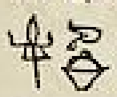
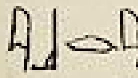
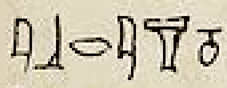
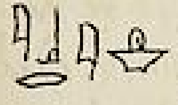
} àbmer (altri leggono semer o seχmer), g. m., piramide, monumento sepolcrale in forma di piramide; monumento sepolcrale in generale, tomba, mausoleo, camera della tomba; – sepolcro, cimitero, necropoli (Goodw., Z. 1872, 21).
– Goodw., che legge smr o sχmr i primi gruppi, li fa derivare dall'omofono  (V. sotto il fon. smr), e trad.: propr. il luogo del duolo, del lutto.
– Maspero (Du genre épist. pag. 58) afferma eſsere  mr il fonetico del segno , e ne dà per prova il gruppo  (An. VIII, 2, 1) identico a  (Sall. II, 7, 1), ed in Z. 1883, 63 il gruppo  (Tomba di Pepi II).

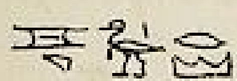
Per gli altri vocaboli comincianti col segno , V. sotto il fonetico smr, non parendoci finora abbastanza provata la lettura sχmr.

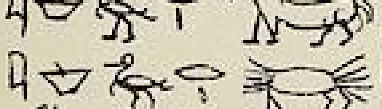
 (P. Med. 5, 3)
 (P. Harr. I, 64, c, 15)
} àbennu, nome di un ingrediente che mescolato con olio era impiegato in frizioni.
— Secondo Stern (E.) Ebriqaa un certo metallo.
— Confr. אֶבֶן pietra.


oppure

} àbennusa (P. Med. Berl. 9, 11) nome di una pianta medicinale.
— Confr. ⲁⲃⲥⲱⲛ mentha montana.
— Forse equiv. a  àbsa.

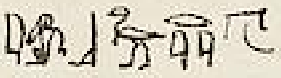
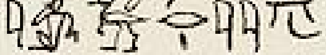
 } àb-ro, V. sotto āb-r.

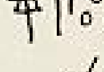
 (R. t. 145, 19)

 (Dend.), 
 (D. T. T. 52, 2 — 69, 4)
} àber
 (E)
 (P. Med. E, 10; 4, 3 e 4)
 (Abyd.)
} àbrà
} designazione di un sacro unguento o profumo della migliore qualità. Si usava pei capelli, per gli occhi e per la pelle.

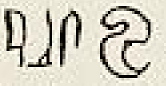
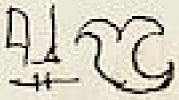
, àbạr o àber (Z. 1874, 144), אָבֵל, città di Manasse.

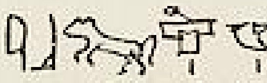

(Cav. stat.)
} àbar o p. àber, il cavallo portato dalla Siria in Egitto.

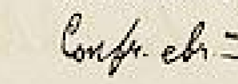
Confr. אַבִּיר forte, onde il plur. אַבִּירִים lett. forte, nel senso di tori, giovenchi, cavalli.

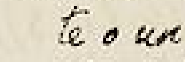

(Chab. Voy. p. 87)

(An. IV, 17, 9)
} àbạrī o aberī, secondo Chab. identico al prec. — Brugsch dà come preferibile il signif.: toro.
Confr. il prec. אַבִּירִים tori, giovenchi; פַּר e פָּר toro, giovenco, onde פָּרָה giovenca, vacca.

, àbes (Rec. IV, 80, 8, g ed h), un belletto che pare fosse chiamato il belletto degli occhi.

 (Rec. XX, b)
 (Calend. di Esneh)
} àbes, g. m., nome di una specie di berretto od acconciatura di capo.

, àbsa, (E.) herba quaedam officinalis.
Forse identico al copto ⲁⲃⲥⲱⲛ mentha montana.

 àbsī (dato da Champ.) il lupo o lo schakal.
Confr. eb. זְאֵב, ass. zibu, lupo.

 àbes-t (Rit. 99, 20), g. f., una parte o un pezzo di una nave dell'antico Egitto. Birch trad. rope; Pierr.: le toit de la cabine; forse il ponte?.

, àbs'a (Chab. Voy. 87) specie di gazzella.

, àbšek, la città Ibsambul in Nubia, celebre pel suo magnifico tempio.

àb-t, (E.) farina subacta.

, àb-t (Dend.), V. àb.

, àb-t (b.e.), Bergm. (Z. 1880, 50) traduce: Schlupfwinkel, nascondiglio.

, àbt, Var. di àbd, mese: onde , neomenia.

, àb-t, V. àb.

(Dend.)
(Dict. géo. p. 1390) } àb-t, l'occhio sinistro (V. il prec.), non rara designazione della luna, confr. àb.

, àbt (Stela Sharpe) ⲁⲃⲏⲧ, mansio; dimora, abitazione, ebr. בית, assir. bît.

, , àbt, ⲉⲓⲃⲧ, ⲉⲓⲉⲃⲧ; ⲓⲉⲃⲧ, ⲓⲉⲃⲉⲧ, ⲉⲓⲉϥⲧ; g. m., l'Oriente, l'Est, la regione dell'Est.
— Il vento d'Est.
— Aggett.: orientale.

, àb-ti (Mar. Dend. I, 13) V. àb.

} àb-ti, ballerino, V. àb.

, àb-ti (Rit. 109, 7), V. àb.

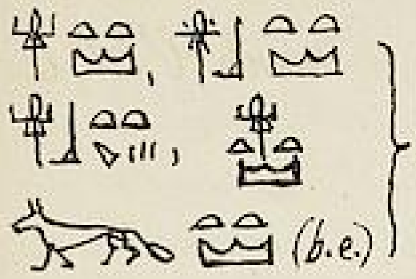
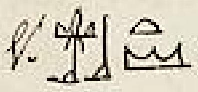
, àb-ti (Rit. 31, 10), g. f., il vento d'Est.

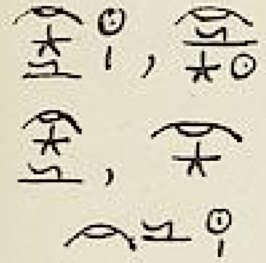
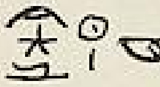
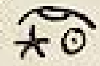
, àb-ti (Rit. 109, 7). V. àb.

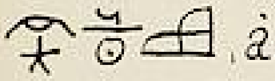
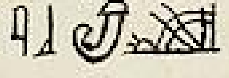
, àbtud (op. àbd-tu), Var. di àbd.

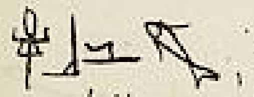
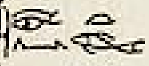
, àbtersu, (E.) animal quoddam.

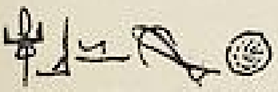
, àb-tt, (E.) Var. di àbti

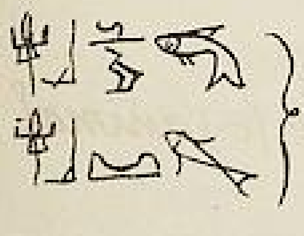
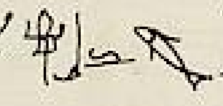
 àbt-t, V.  abt.

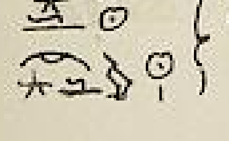
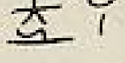
 àbd, ⲁⲃⲟⲧ, ⲉⲃⲁⲧ, ⲉⲃⲟⲧ, (ⲡⲓ), il mese.
, neomenia.
V.  àb.

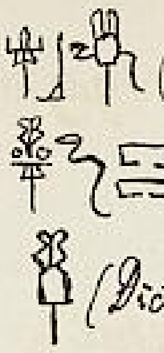
, àbd (Dict. géo. p. 1048), la rete per prender uccelli.
V.  àb.

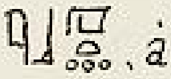
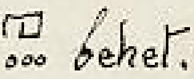
, àbd, pare sia una sorta di pesce, della cui vista, come di quella del pesce  ànt, si dilettavano i morti nel loro tragitto sulla barca del sole.
— Stern (E.) identifica con ⲉⲫⲱⲧ piscis loricatus.

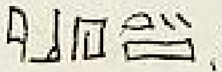
, àbd, ?
Chab. trad.: dimora, abitazione.

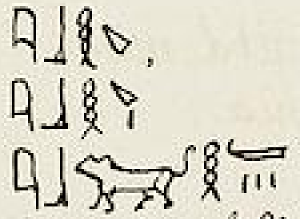
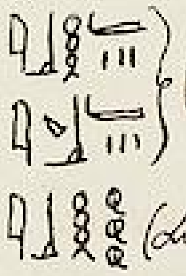
 àbdu, V.  àbd.

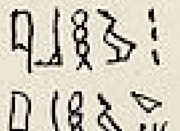
 àbdu, V.  àbd.

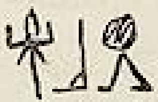
 (P. Vienn. 29, 17) (Z. 1878, 99) (Dict. géo. 1164) àboz, secondo le ricerche di Brugsch, designa la cavità sotterranea, il foro, la buca, in cui fu deposto in Abydos il capo di Osiride, una reliquia santissima.
— Quindi questi gruppi e le loro varianti designano il Nomo Thinitico posteriore, con Abydo centro del culto.

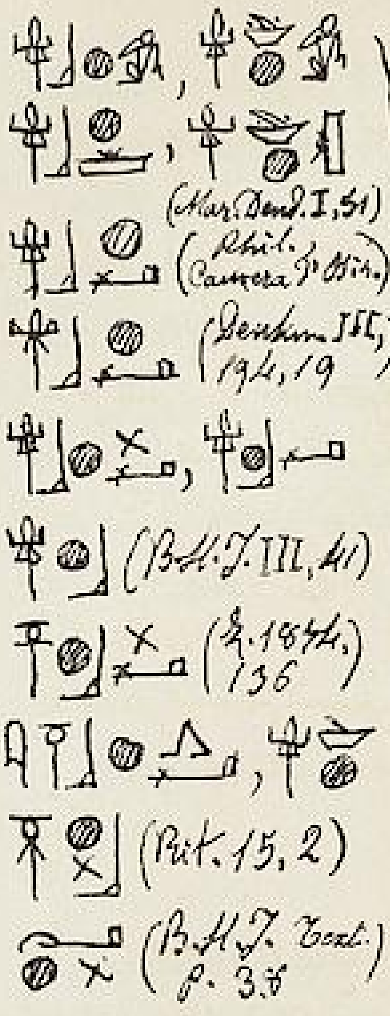
, àbehet (Dend.) V.  behet.

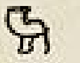
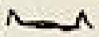
, àbeheti (Inv. Stat. di Karn.) equival. al prec.

 (Z. 1873, t. I, col. 16)
 (B. H. T. 42, col. 3) (Lieblein)
àbḥ, ⲟⲃϩⲉ, dentes; dente, denti.

 àbḥu (Rit. 42, 10 - 70, 2), plur. del prec.: i denti.

, àbex, (Chab.) estendersi, svilupparsi; (Brug.) posare, collocare.
Confr. אבך, elevare, levare in alto; (all'hithpaël) elevarsi, levarsi in alto.
— Prob. equiv. al seg.



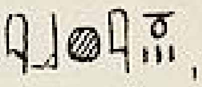
àbex, costrutto con  m, e più raramente con  n, signif., secondo Brugsch (Dict. e Z. 1874, 137): toccare per immediata prossimità, toccare (un luogo), penetrare in (un luogo), entrar dentro, giungere, arrivare a.

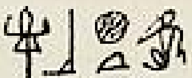
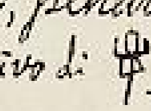
2)- penetrare, trafiggere; – ed i passivi.

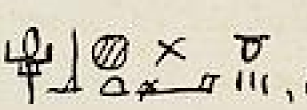
3)- accompagnarsi a, unirsi con, legare (B.H.T. l.c.). Comp. חבש legare, attaccare.

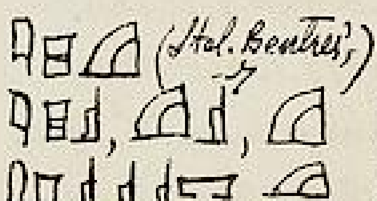
4)- essere empito (Denkm. l.c.).

5)- (Chab., Compt. rend., 4e sect., tom. I, p. 193 e seg.) spandersi.

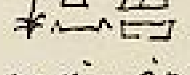
, àbexà, (E.) liquor quidam

, àbex-t (B.H.T. 8, 28; 6, 32), trafitto, penetrato, internato, participio passivo di  àbx (V.)

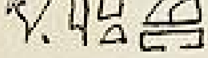
, àbex-t, (E.) mixtura.

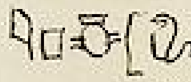


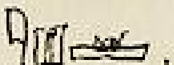
àp, ΗΠΙ, ϯ, domuncula, aedicula; casa, abitazione; cappella (Maspero, Mél. d'Arch. 1877, 129).

 suten àp (Schiap. L.d.F. 38), la regia àp, denominazione della parte del palazzo reale destinata al soggiorno delle favorite. – V. però suten àpa sotto àpa.

2)- Anche la città Apetu, oggi Karnak, presso Tebe. – Il Champollion (Gram. 153), e con lui la maggior parte degli egittologi, la identificano con Tebe stessa.

V.  àpt.

, àp (Denkm. V, 6, b, 9), specie di vaso metallico.

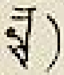
, àp, signif. fond.: contare, computare, calcolare, numerare, stimare, valutare, apprezzare, giudicare, pesare, ponderare, considerare, esaminare; – ed i sost. corrisp.: conto, calcolo, numero, ecc.

2)- numeratore, calcolatore, stimatore, computista, contabile (Stel. C, 26 Louvre).

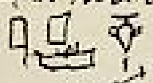
– ωπ, οπ, επ (pass. ηπ) existimare; computus, ratio.

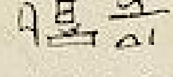
3)- deliberare.

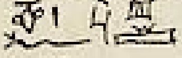
4)- (Chab.) giudizioso, abile, esperto, capace, esatto.

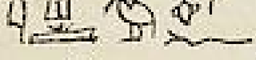
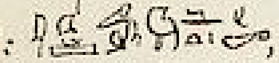
5)- raccogliere, radunare; – esser raccolto, messo insieme (Denkm. IV, 115, detto delle ossa ).

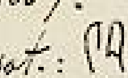
– Si notino le seguenti espressioni:

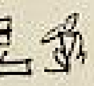
, àp-àb, (Brug.) aver raccolti gli spiriti (Mar. Dend. IV, 9); – (Piehl, Z. 1885, 13) attaccarsi (a qualcuno); – altri invece: abile di cuore, cioè: destro, accorto, abile, ingegnoso, intelligente, assennato, savio, prudente; atto, capace, ido-

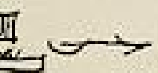
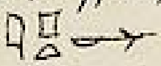
neo; in questi ultimi significati scritto anche , àp-dod, letter.: abile di mano, cioè: destro, idoneo ecc.

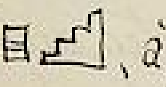
, àb-f àp (Abyd.), il suo cuore (o il suo animo) era calcolante (ponderante, esaminante, pensante, riflettente, intelligente, savio, aſsennato).

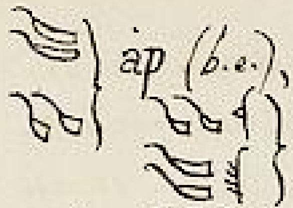
, àp m àb-f, esaminante nella sua mente (lett.: nel suo cuore), pensante, che pensa, che riflette; può eſsere a considerarsi dal suo cuore (P. Mor. di Bul., ove è anche scritto [p. 3]: , àp m-dod-k, lett.: calcolante nella tua mano).

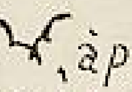
— Causat.: , s-àp (Z. 1876, 3) e varr., (Chab., Spol. p. 36) verificare, esaminare, ricercare; verificazione, esame, inquisizione, inchiesta, ricerca. — Apparecchiare, preparare, allestire, organizzare, porre in ordine, ordinare, disporre, regolare una cosa con una estimazione o valutazione, preparare come si conviene; — indirizzare, ristabilire come si conviene; — ed i paſſivi. — Organizzatore, preparatore, ecc. (Dict. géo. 657).

, àp. V. il prec.

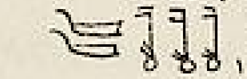
, àp (Rit. 149, 64) sorta di misura. Pertica? — V.  àpt.

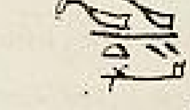
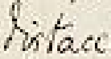
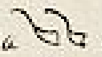
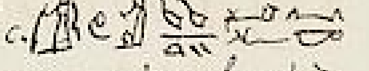
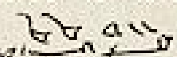
, àp. scala, corridoio.

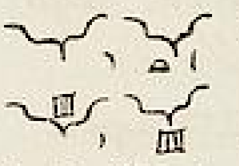


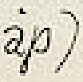
àp (b. e.), equiv. a , àp.

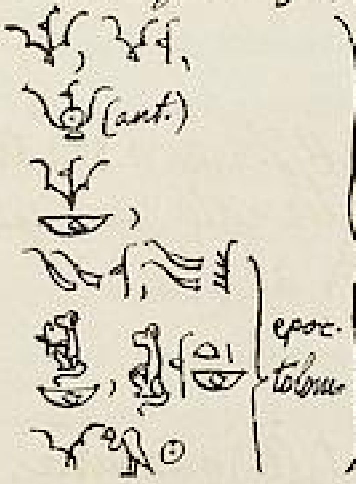
àp renpt, il principio dell'anno.

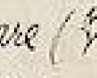
, àp-ter-u (B. M. 734) distinguere, differenziare le stagioni.

 (Rit. 35, 3), àp-rti...? (o più probabilm. hunti), le corna? — Pierr. (Le livre des Morts) distacca  da , e traduce l'espreſſione del l. c.  le grand à la double corne est enlacé à toi — Io ritengo il gruppo  doversi leggere hunti e tradurre lavare].

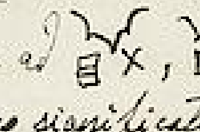


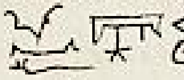
àp, 1) — ϥⲱⲡ, corno. 2) — testa; principio, cominciamento; vertice, sommità, punto culminante, la più alta posizione del sole nel punto culminante a mezzodì (Br. Z. 1876, 91), e parimenti il punto culminante dell'anno, l'apertura (V.  àp) o il principio dell'anno, nei seguenti gruppi:

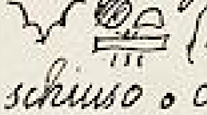


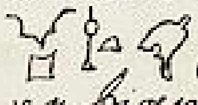
àp-renpe, il principio dell'anno, la festa del principio dell'anno, prima panegiria di Ammone che si solennizzava a Tebe il 1º del mese di Thot, cioè il 1º giorno dell'anno. — In certe località questa festa cominciava il primo giorno epagomeno (Brug. Rec. de mon. I, pl. XXII; — J. de Roug., Mél. d'Arch. 1873, 133). — Secondo de Rougé però (l. c.) l'ideogramma  significa propr.: distinguere, giudicare (V. l'alin. seg.), onde le medesime espreſſioni preced.

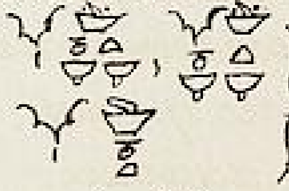
àp-renpi, il principio dell'anno, signif. propr.: il punto di divisione (partage) dell'anno. —

3)—Equiv. ad  è variant. àp, in tutti i loro significati; come:

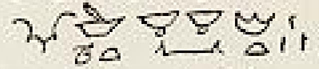
 (Leps. Elem. 191), àp-n-f gerh r-hru, egli separò la notte dal giorno.

 (B.d.T. I, VIII), àp-xet, che ha schiuso o che schiude la cosa.

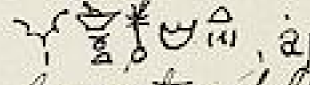
 (ib.) esser ornato della corona bianca.

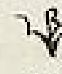
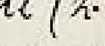
 àp-bent, lett.: mostrare le mammelle, la mostra delle mammelle; l'estrema punta del capezzolo.

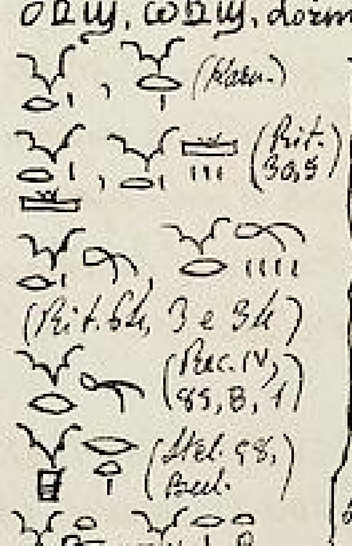
Nel Calendario di Edfu, alla festa della dea Hathor, il 30 del mese Athir, si legge:

, àp-bent n hem-t-u, la mostra delle mammelle delle donne.

Ed alla festa di Hathor del 1° Choiak si legge:

, àp-bent nefer hem-t-u, la mostra delle belle mammelle delle donne.

. àp-mā (op. àp-šu). Colla prima lettura, Piehl (Z. 1883, 130) traduce: forse colui che discerne (V.  àp) il vero, e Chabas: rivelatore. — Colla seconda lettura Brug. trad.: sonno, sogno, identificandolo col copto ⲟⲃϣ, ⲥⲱⲃϣ, dormire, sopor, somnus.



(Karn.)

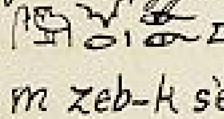
(Rit. 30,5)

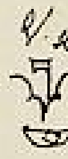
(Rit. 64, 3 e 34)

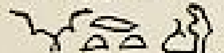
(Rec. IV, 85, B, 1)

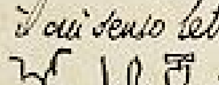
(Mel. 98, Brugsch)

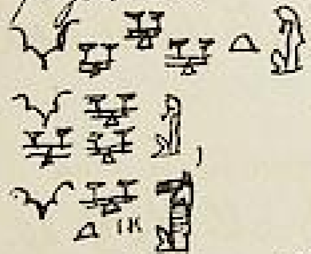
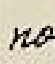
(D. Z. T. — Mel. d'Arch. I. 6)

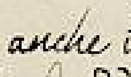
àp-ro, lett.: apertura della bocca. Cerimonia funeraria che si praticava nell'atto dell'inumazione, e che consisteva nell'operazione seguente. Il sacerdote accostava alla bocca del defunto mummificato diversi arnesi sacri, ed il loro effetto era di riaprire la bocca del morto, e susseguentemente i suoi occhi, quando egli fosse sepolto. Uno di questi arnesi era il sotep ; alcune lamine metalliche, dita d'oro ed anche le dita dell'officiante, erano impiegati in questa operazione (V. Rit. 31, 4; 64, 34; Schiap. L. d. F., testo, p. 22 e segg.). — Nella tomba di Seti I si legge: , sem àp ro àr-ti m zeb-k sèràu, il sacerdote Sam apre la bocca e gli occhi col suo dito mignolo. — In Rec. I, 67 ed in D. Z. T. come in altri siti, le precedenti espressioni àp-ro hanno anche il valore generale di consacrare, sacrare (di cui uno dei mezzi era la cerimonia precedente), ed anche ungere, ed i sost. corrisp. unzione, consacrazione. — Per un altro significato dei medesimi gruppi V. sotto il fon. àpr.

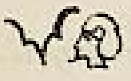
, àp-neter [-heb], la festa della divina apertura o del divino principio; designa propr. in 1° luogo il giorno natalizio del re (Decr. di Canopo); — ed in 2° luogo il 12° mese dell'anno, chiamato in copto il mese ⲙⲉⲥⲱⲣⲏ, quasi mesu-rā, la nascita di Rā o del sole.

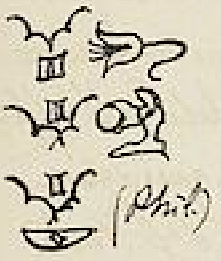
 àp-ret-t, la fidanzata, il cui senso letterale è molto osceno.

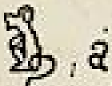
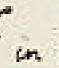
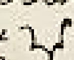
, àpt-beza (Brug. Gräberwelt, 159) che Erman (Z. 1881, 55) trad.: far pentole o pignatte.

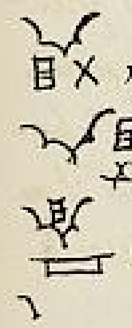
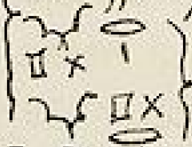
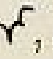
 àp-her-u, op. àp-ūa-t-u (Erm. Z. 1882, 161), lett.: l'apritore o la guida delle strade, nome del Dio Anubi. — E quindi il segno  ha anche il senso:

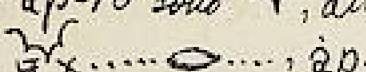
4)—Var. di  àp (V.).

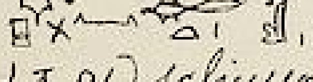
 àp, la testa.

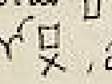
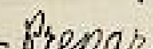
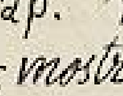
 (Phil.) àp, eſsere in disposizione d'animo festiva, rallegrarsi, eſser in gioia. — Forse anche una certa festa di gioia e di allegria nella vita delle donne. Conf. ϩⲟⲡ, חֻפָּה, γάμος, nuptiae, connubium, matrimonium, convivium nuptiarum.

, àp, Var. delle b. e. del segno  in tutti i suoi significati, ed anche come semplice segno sillabico (V. esempi sotto  àp qui sopra e nei vocab. seguenti).
2) — la scimia, il cinocefalo.

 (Sarc. Vien.) àp, aprire, schiudere (per es. la bocca, la porta, la via), scoprire.  àp-ro (Tell-el-Amarna), Vedi àp-ro sotto , all. 3.

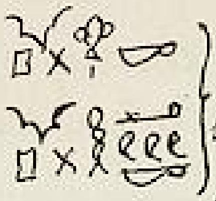
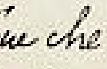
, àp……r……, distinguere, separare, dividere, fare una differenza, tra……

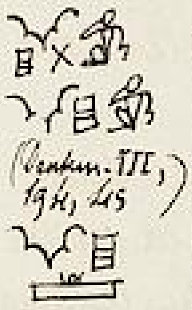
, àp n-xe-à (Mar. Abyd. I, 21), schiuso, uscito fuori dal mio corpo.

— Equiv. ad  àp, come nella frase , àr-àp. V. sotto  àp.

— Preparare; — mostrare

2) — Prep.: fuori, fuorchè, eccetto, eccettuato.

 àp-ḥer-k, àp-ḥā-u-k, signif. letter.; la 1ª: eccetto la tua faccia, la 2ª: eccetto le tue membra, cioè ambedue: eccetto te. — Il Birch (Trans. VIII, 157) ritiene che  àp-ḥer è una prepos. composta che signif. pure: eccetto, eccettuato, ecc.

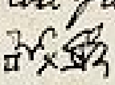
 (Denkm. III, 194, 45) àp, dichiarare, esporre, manifestare, indicare, riferire, rapportare, far conoscere, rivelare, scoprire; spiegare, spiegarsi. — Confrontare; discernere.

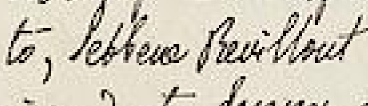
— Contendere, discutere una questione; disputa (s. f.).

— Inviare, mandare; annunziare, avvisare.

— s. f., ordine, rapporto, commiſsione, miſsione; dichiarazione, avviso, novella; — meſsaggero, araldo.

— Affare, lavoro, ⲉⲓⲉⲡ, opus.

— Eſser giudice arbitro fra due parti in contesa, dare la sua sentenza come giudice arbitro, scoprendo la differenza (V. il prec.) fra colpa ed innocenza. — Il giudizio, la sentenza del giudice; non senza conneſsione col copto ϯⲱⲡ sententiam, suffragium dare. — Il senso giuridico che è così frequentemente unito nei testi al vocab.  e varr. trova nei contratti demotici la conferma del significato corrispondente al copto sopra scritto, sebbene Revillout traduca il demotico corrispondente: donner contestations justifiées.

—  (Abyd. I, 3) àr àp, àr àp-t, àr àpu-t, eseguire l'ordine, la mißione — Le spedizioni mandate dai Faraoni (per es. alle cave di marmi) erano perpetuate in iscrizioni che cominciavano colle parole d'introduzione: ......, suten àp-t àr-t n...., l'ordine o la mißione del re fu eseguita da.... (V. Denkm. II, 114, 116, ecc.)

— Equiv. ad , àp.

— Per gli altri signif. prec. V. e var., àpu.

(Stel. Pianxi) (Gr.-t. 29, 1-159, 19) (kei) (B. H.-T. 113) àp, aff. al prec.: mostrare, indicare (sopratutto la via ove passare — [B. H.-T. 105]); — onde: eßer guida, conduttore: guidare, condurre.
— Deriv. dal prec.: meßaggere, inviato investito di una incombenza o commißione ufficiale, ambasciatore; — ed anche un inviato qualunque, cioè qualsiasi individuo che porta un ordine od una commißione qualunque.

— Ed anche la mißione, la commißione o la spedizione medesima (Masp.), mandato. — Bisogno, affare.

— Equiv. a àp, aprire.

àp, ⲁⲓⲡⲓ, ⲱⲓⲡⲓ, ⲟⲓⲡⲉ, ⲟⲩⲱⲡⲓ, אֵיפָה, epha, modius, οἰφί, διφι, ὑφεί, ὑφί; una misura pei grani, moggio, scheffel, equiv. a 40 hen (), cioè litri 72,80 (secondo alcuni solamente di litri 18,40) (V. Düm. Z. 1882, 99).
Altri lo fa equival. ad $\frac{1}{2}$ denā (); il Chab. confuta però il valore di 61 litri attribuito al dal Dümichen (V. Z. 1869, 57).
2) — Lo steßo vaso che serviva a misurare.

, àp (?) (Z. 1869, 63) misura di capacità equivalente a $\frac{1}{3}$ di hen, ossia a litri 0,1533.

, àpa (Stel. C, 1, Louv.), sicuramente affine con àp, àpt (V.): casa, abitazione; (Masp.) cabinet.
, suten àpa, parte del palazzo reale, (Masp.) cabinet de travail du roi, camera ove si teneva il consiglio (confr. àp) dei ministri. — Vedi però suten àp sotto àp.

, àpàp (P. Harr. I, 15, b. 11), Birch (Z. 1873, 67) traduce: una specie di alabastro od un oggetto di alabastro.
— (Brugsch) tavola, lastra, piastra, mattone, quadrello; confr. ⲫⲁ ⲫⲉ, πλινθεύειν, formare lateres. — Onde
(l. c.) sès-t àpàp, lastra di alabastro.

, àpi, 1) — ⲏⲡⲓ, ⲏⲡⲉ, g. f., il numero:
, il numero 11.
2) — Equiv. al seg. e perciò:
àpi-àb = àp-àb.
ed il caus. op s-àpi = s-àp.

, àpi equiv. ad àp, contare, numerare ecc.; calcolatore, stimatore, computista, contabile.
ān n ṛan àu-fàpi, lo scriba, il contabile scriba dei nomi, che Brugsch fa corrispondere al greco mono-

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grafo.

(Berl., sala di un ippopotamo di bronzo) àpi, l'ippopotamo.
2) V. àp-t, all. 2.

, àpis (Edf.). trave di sostegno, puntello nell'interno del corpo della nave. Questi puntelli reggevano il ponte o la coperta della nave medesima.

, àpist, V. àpst.

, àp-it, Var. di àp.

àpu, questi, queste, quelli, quelle.

àpu, rotolo, documento di possessione, di proprietà di terreni, fabbricati ecc., sovratutto per rapporto alle proprietà dei templi.
2) — Sinonimo di hb.

, àpu, V. àp.

àpu, V. , àp.

(Chab. Voy. 3 8) (Rit. 125, 1) (An. I, 3, 5) àpu, àpu-t, equiv. a àp, in tutti i suoi significati, cioè: indicare, riferire, ecc.; distinguere, discernere; mostrare, spiegare; — aprire (freq. nel Libro dei Funerali di Schiap. nell'espr. àput-ro = àp-ro [V. sotto àp], V. per es. ib. p. 98 e 100).

— Missione, commissione. Si dice della missione affidata ad un ufficiale regio incaricato di fare un giro amministrativo o religioso in questa o quell'altra località.

— Lavoro, opera, esecuzione di lavoro importante, prestazione di servizio; bisogna, affare ed occupazione qualunque.

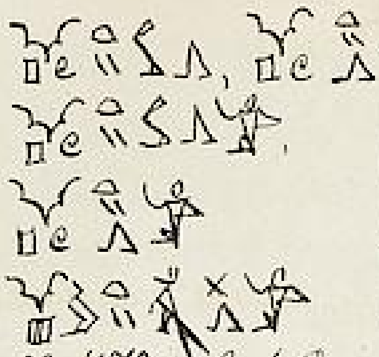
— Nel P. d'Orb. 19, 5 àpu-t pare significhi: giudizio d'arbitraggio, e quindi Brugsch trad.: l'esecuzione del contenuto di un arbitraggio, di una sentenza (Rifs VIII, 3), ed anzitutto di un ordine faraonico. — Onde anche l'incarico, l'ordine con esso legato (V. Z. 1874, 119), ed in ultima linea il lavoro commesso con quell'ordine (V. all. prec.) (Sall. II, 9; An. IV, 4, 10, trad. di Goodw.).

, V. sotto àp.

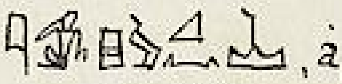
— , m-àpu (Chab.) eccetto, salvo, ad eccezione di.
, m-àpu-t

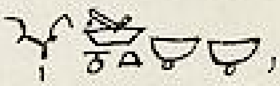
Secondo Brugsch, è un'espressione che si usa coi verbi parlare, mandare, ed equivale: col 1º verbo alla prepos. von, di; col 2º verbo alla prep. wegen, per.

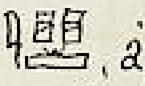
àpu-t, V. ed , àp, spec. come sost.

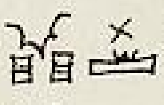

(B.H.T. Taf. 76, col. 16)

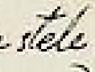
àpu-ti, V. il prec.: guida, conduttore; messaggero, ecc.

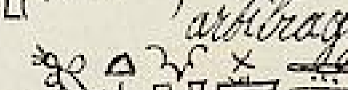
, àpugen. Alcuni identificano colla città אֲפֵקָה della tribù di Giuda. – Una città אֲפֵק era nella tribù di Ascher, un'altra dello stesso nome nella tribù d'Issachar, ed una terza omonima sul lago di Galilea.

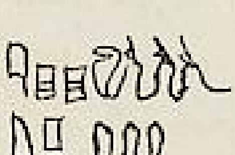
, e vers., àp-bent, V. sotto àp.

, àpep, Var. di àp, numerare, contare.

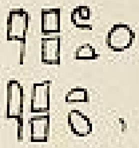


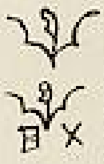
àpep (Su due stele di Bul.), Varr. di , , àp: arbitraggio, arbitraggi.

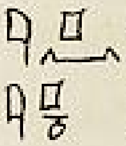
, za àpep-u ta-ui, il comandante dell'arbitraggio della terra (titolo di un giudice supremo.

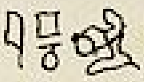

(Levi; P. del Duca) di Brera. n

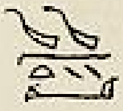
àpep, il grande serpente Apap, Apop o Apophi, frequentemente menzionato nel Rituale dei Morti. Confr. אפף circondare, circuire.

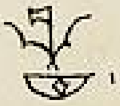
, àpep-ut (E.) globulus, pilula.
àpep-t

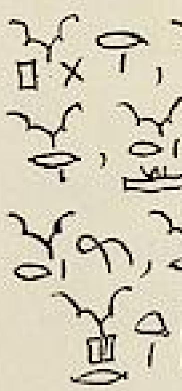
 àp-mā (?), V. sotto àp.

 àpen, questi, queste, quelli, quelle.

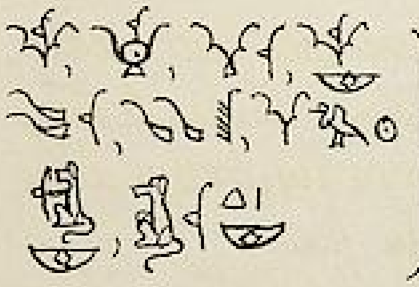
, àpen (D.T.T. 108, 11 e 12), suonare col tamburello; suonare, eseguir musica.

 V. sotto àp.

, àp-neter, V. sotto àp.


(Stel. 58, Bul.)

àp-ro, V. sotto . àp.
2) prep. àper, significa lo stesso che il semplice àp (V.): eccetto, fuorchè, fuori, salvo, ad eccezione di.



àp-renpe, V. sotto àp.

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àp-ro-t (D. T.; Mél. d'Arch. I, 6) V. sotto àp.

àp-ret-t, la fidanzata, la sposa, V. sotto àp.

àpes, ⲁⲡⲥ, numerus, numerare, computare.

àpes (P. Mag. 5, 7), il calore.

àpes (Masp. gen. épis. p. 17). Secondo Brugsch è una scrittura equiv. a , àspu.

àpeset (Leps. Aeg. Chron. p. 69), è l' Ἀγοσό della lista di Hephestion; nome dell' 6° dei 36 decani (costellazioni) dell'anno, secondo quella lista. — V. siu-meḥu.

àpesez, Var. del prec.

àpes' illuminare, rischiarare, detto del sole che illumina la terra. ⲟⲩⲃⲁϣ, ⲟⲩⲱⲃϣ, ⲟⲩⲃϣ, albus, candidus esse, fieri.
, hor àpes', Horo il raggiante, l'illuminante.

àp-s'u, V. sotto àp.

, àp-s'enen (E.) grana quaedam.

àpt, equiv. ad àp.
, àpt-àb ; , àpt-dod ; V. sotto il medesimo àp àp-àb ed àp-dod.
— Il 1° trovasi anche equiv. a àpt.

, àp-t (Z. 1864, 26) l'ippopotamo.
2) — Nome di una dea, chiamata altrimenti Ekoueris.

àpet, g. f., V. sotto àp.
ⲁⲡⲟⲧ, ⲁⲫⲟⲧ, scyphus, calix.

, àpet (Rec. XV, col. 15), boccale, brocca, cruche. — V. il prec.

, àpet. Var. di apt.

(Gr. P. Harr. XV, 6, 13) (Rit. 69, 3) àpet, regolo, squadra, bastone, canna per misurare; braccio con cui si misurava l'innalzamento del Nilo (Dict. géo. 623).
ϩⲡⲱⲧ, ϩⲡⲟⲧ, ϩⲟⲡⲧ, orgya, mensura sex pedum.

, àpet (Rit. 99, 10), una certa parte di una nave = (Birch) hold, (Pierr.) la charpente; la carena?.
Brugsch confr. ϩⲱⲧⲡ compages, vincula

, àpet (P. Med. 5), nome di una pianta.

, àpet (Gr. P. Harr. XII, 2). Birch (Z. 1873, 38) trad.: crib, presepio, capanna.
Confr. אבוס presepio, stalla, mangiatoia.
— Forse equiv. al seg.

, } àpet, V. àp.
, } heb n àpet, nome della seconda panegiria di
} Ammone, che si solennizzava
} a Tebe dal 19 Paophi al 2 Athir.
, m-àpet-res, terza panegiria d'Ammone, che si celebrava a Tebe dal 14 al 19 Athir.
(V. Mél. d'Archéol. I, 132, 134).

(P. Giudiz. di Torino) } àpet, favorita, con-
(Stela Pianchi) } cubina.
2) – gineceo, V. sotto àp.

, } àp-t, V. , , .
, } àp, in tutti i loro significati
Si noti la frase àpt beza (Brug. Gräberwelt, 159) che Erman (Z. 1881, 55) trad. far pentole o pignatte.
, m-àp-t, V. sotto àput.

, àp-t (Derr el Bahri), ambasciatore, messaggere, inviato.
V. àp.

, àpt (Denkm. III, 97, b; 134),
Var. di àp.

, àpti (Pronaos di Dend.), designazione di uno dei quattro Cinocefali del dio Thot.

} àp-ti, V. , àp.
(Rit. 29, 1) }

} àpti, àptit (R. Edf. 51, IX), Va-
} riante di tp (V.), campo.
Confr. [illegible] campo da semina.
— Equiv. ai àh (Brug. l. c. 18 e 47, 1).

} àp-tu, Var. di àput.

, àpt-mā op. àpt-su,
V. àp-mā o àp-su, sotto àp.

, àpeten, V. àpn.
— Secondo Maspero, fem. di pn.

, àp-t-ro (Schiap. L. d. F. Tav. I, a, 1),

, àpt-t, V. àp.

, àpet-t, V. , àp.

, àped (Rit. 125, 58), l'architrave o la soglia della porta, (Pierr.) le montant, (Br.) die Thürschwelle.
—(Birch ed altri) Plank, asse, tavola di legno; bandella, spranga, commessura della porta.
Nel l. c. v'ha il plur. , e nel P. d'Orb. (18, 1) àpedu.

, àped, Var. di apd, uccello.

, àped (L. K. T. XV, A, 8–B, 14) misura per gli aridi; forse in connessione con àpt.

(L. T. T. 23), (Calend. li Med. Ab.) àpeḥ, maiale, porco, cochon.

, àp-ḥā-u, àp-ḥer, V. sotto àp.

àp-ḥer-u V. sotto àp.

, àpeg (P. Mag. II, 6), tempesta; catastrofe, desolazione.
Var. di àgp.

, àf (Denkm. II, 68; B. T. H. I, 16), g. m., ⲁϥ, ⲁⲃ, carne.
ūr-n-àuf-u, quantità ed abbondanza di carni; — Budge (Trans. VIII, 309) trad.: joint, gigot, coscia od altro pezzo o taglio di carne.
2) — a leggersi àu-f, egli, egli è (Brugsch, Gräberwelt. 35, 50, 99, 101, 137, 142); V. Erman, Z. 1881, 42.

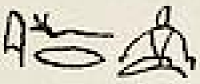
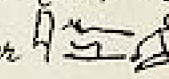
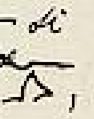
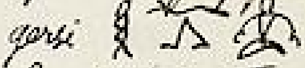
, àf, equiv. al prec., all. 1.
2) — la parte più bassa d'un oggetto, l'estremità, la fine.

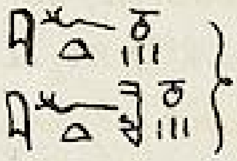
, àf (Dict. géog. 303), V. àfd.

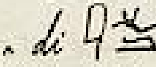
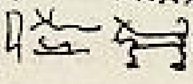
, àf, , àfu (Bon. 2, D) ϩⲟⲃ, ϩⲟϥ, ϩϥⲱ, serpens, serpente, vipera, אֶפַע, אֶפְעֶה, cald. אפעא, vipera, basilisco.

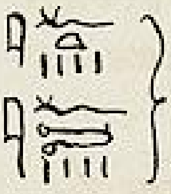
, àfen op. àfent (Br., Z. 1871, 2, 8) (Bul., Hel. d'Ass. I, 2, 3): è un apax-legomenon col signif. generale di battere, percuotere, colpire.
— Forse deriv. da , āfnnu?

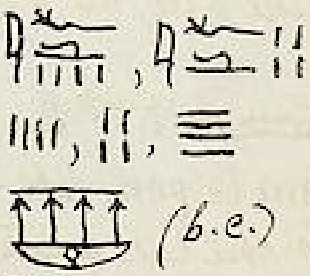
In questo caso significherebbe un quid simile a rivoltare, rivolgere, girare, torcere.

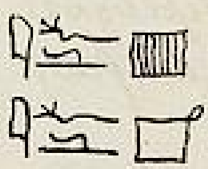
, åfer (Rit. 63, 4) probabilm. scrittura erronea per  åfd (V.); — si trova però in altri esemplari il gruppo , e però il gruppo del Rituale dovrebbe correggersi , V. sotto bf.
Birch trad.: to crouch; — Pierret non tien conto di questo gruppo nella sua traduzione.

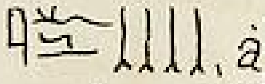
 åft, (E) medicina oculorum.

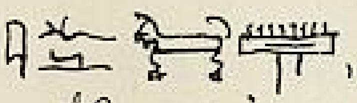
åft (P. Harr. I, 18, b),
Var. di  åfd,
e di , åfd.

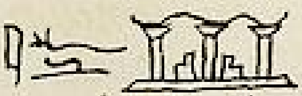
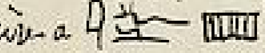
 åft, Var. del seg.

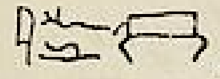
 (b.c.) åfd, ⲁϥⲧⲉ, ϥⲧⲱⲟⲩ, ϥⲧⲟⲩ, ϥⲧⲟⲟⲩ, ϥⲧⲟⲉ, ϥⲧⲉ, quattro, il numero quattro, la cifra 4; esser quattro.
— L'ultimo anche equiv. al seg.

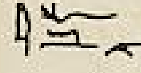
 åfd (Denkm. II, 134), derivato dal prec., designa ogni figura geometrica che consti di quattro lati ad angoli retti, e perciò qualsiasi quadrato o rettangolo; — anche una figura solida terminata da queste specie di quadrilateri, e quindi: dado, cubo e parallelepipedo rettangolo qualunque.
— Dado, zoccolo di una statua; — pietra a quattro facce laterali rettangole, cubo o parallelepipedo di pietra; pietra da taglio.
— Cassa qualunque parallelepipeda.
— Casa a pianta quadrata o rettangola.
— Birch fa il 2º equiv. al seg.

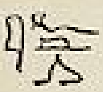
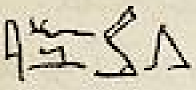
, åfd (Bib. el Mol.) Denominazione di una stoffa, il cui filo era composto di quattro fili torti assieme.

, åfd (Z. 1867, 2), Birch trad.: cuscino, materasso, letto di riposo.
— Equiv. al prec.

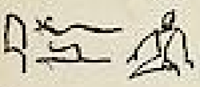
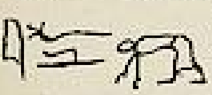
, åfd (D. T. T. 101, 4 - Edf.), il quadrato nell'edifizio di forma quadrangolare (quadrata o rettangolare) di un tempio; quadrato di un tempietto o parte di un gran tempio: — Edifizio, tempio, tempietto o cappella di forma quadrata o rettangolare.
Brugsch confr. con ⲁⲃⲏⲧ, ⲁⲃⲟⲧ, ⲁⲟⲩⲃⲉⲧ, ⲁⲩⲏⲧ, ⲁⲟⲩⲟⲧ, mansio, monasterium, laura monachorum.
Confr. anche אַפֶּדֶן, palazzo.
2) ~~Equiv.~~ a  åfd nel senso puramente geometrico di quadrato, rettangolo, sost.

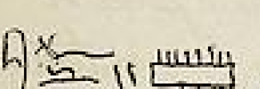
, àfd (Mel. 2, 262), cassa, cofano.

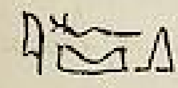
, àfd (Pat. 82, 5), ϭⲟϭϯ, ulna; le quattro braccia con cui il dio Ra tiene strette le quattro regioni del mondo.

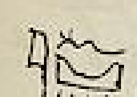
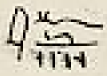
 (Cappella di Setme III.)
 (Sall. III, 1)
àfd, ⲟϭϥ reptare, repere; Propr.: camminare a quattro gambe, camminare colle mani e coi piedi; strisciare, andar carponi, serpeggiare. — E quindi — andar umile, sommesso.

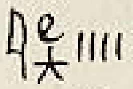
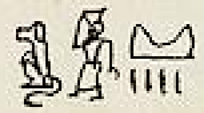
— Lushington (Trans. III, 47 e 95) traduce: raccogliersi, aggiustare e raccogliere il corpo primo di saltare, mettersi in posizione per prender lo slancio, raggomitolarsi.

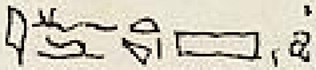


àfd (Chab. P. Mag. p. 31 e N. 36), in conness. ed affine col prec.: sedersi, accosciarsi, umiliarsi, pregare con umiltà.
— (Chab., l. c.) riposarsi, coricarsi.

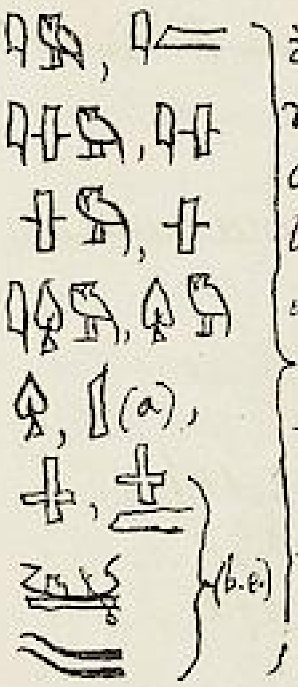
, àfdi (Z. 1873, 92), V. àfd.

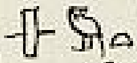
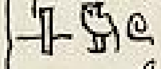
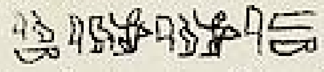
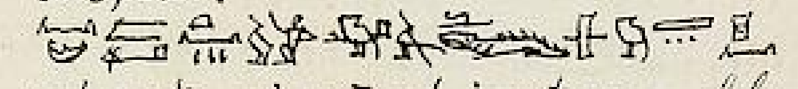
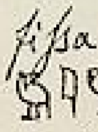
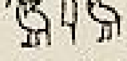
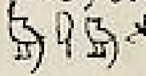
, àfdu (o semplic. àfd) (Z. 1870, Tav. I, l. 11 e seg.), Var. di àfd.

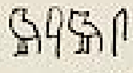
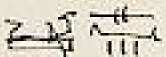
, àfdu (o semplic. àfd), Var. delle b. e. invece di  àfd, quattro.

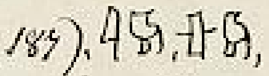
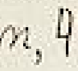
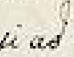
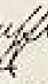
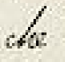


àfdu (o semplic. àfd), altre varianti delle b. e. equiv. al prec.

, àfd-t (Z. 1874, 148), il rettangolo. V. àfd.

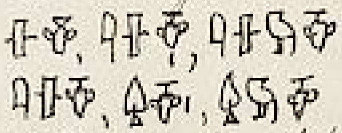
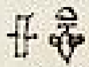
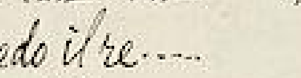


àm, ⲙⲙⲁⲩ. ⲉⲙⲙⲁⲩ, ⲉⲙⲁⲩ, ibi, ivi, per, da, con, vi, ove, dove, là dove, in, entro, prepos. equiv. a m, ed usata ordinariamente coi pronomi suffissi, come:
 àm-t, da quella, con quella;
 àm-u, da loro, con loro, con o da essi, ecc.
 (Pat. 64, 28), àuk àm-a àu-à àm-k, tu sei dove io sono, io sono dove sei tu.
— Essere in una cosa, nell'interno di qualche cosa ed appartenere ad essa.
— Quello o quella o ciò che è in, di, a, con, ecc.:

nehem-ten-uà mā ad àm ta pen, liberatemi dal coccodrillo che è in questa contrada.
— Talora rafforzata dalla particella prefissa nei gruppi


m-àm, e varr., cogli stessi significati di prep. vaga, di, da, fra, per, ecc., come:
 m-àm-f (Dév. 15, 2), di ciò;

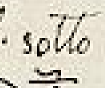
, m-àm-sen } fra loro, di loro,
, àm-sen } preſso di loro, da loro; uno di loro.

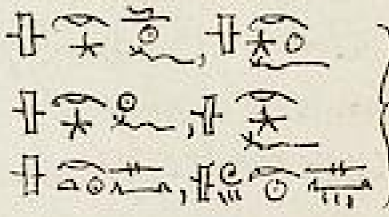
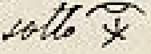
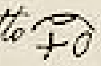
2)— Secondo Lincke (Rec. de trav. II, 187), , àm,  àmi, ecc., sono non solamente preposizioni, ma anche verbo ausiliare, identico in certi casi ad  àu, eſsere, e perciò facenti l'identico ufficio che  àr,  àri, ecc. — Ed in altri casi anche equivalenti a: ciò che è, la cosa, le cose.

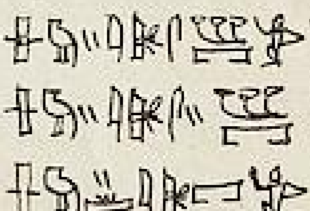
3)— Come preposizione sono formati con questo àm (e varr.) molti composti: ne diamo qui alcuni dei più comuni:

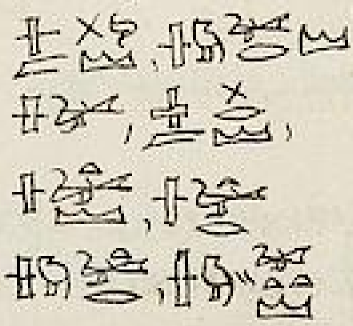

, sost. (Mar. Abyd. I, 19, e) } àm-àb, letter. nel cuore, signif.: eſsere aggradevole di cuore, eſsere di buona intenzione, affabile con qualcuno; amare alcuno (Sarc. Ennophr., Bul.). — Frequente il titolo monumentale: ...., àm-àb n suten...., amando il re....

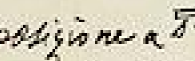
— ed anche come sost.: il favorito.

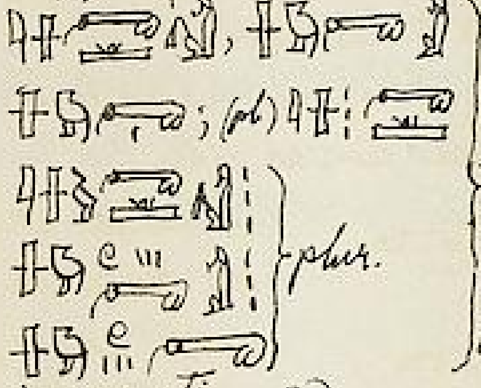
V. sotto  àm, all. 1.

 } àm-àbd-f, (V. sotto  àbd e sotto  àb.

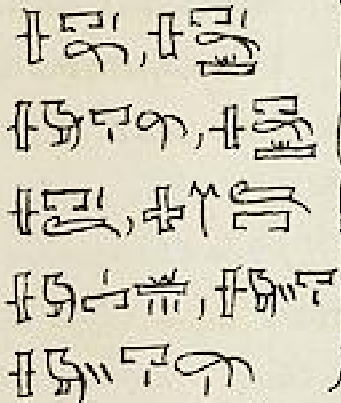
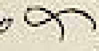
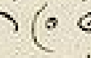
 } āmi-às (Schiap. L. d. F. tav. IV, 4 e 8) sacerdote addetto al servizio di una siringa o cappella sepolcrale; letter.: quello che è nell'às.

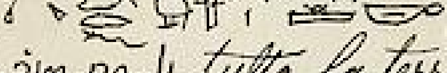
 } àm-ūr, àm-ūr-t, il lato occidentale o destro di una città, di un tempio (D.G. 1396), di una costruzione qualunque; il tribordo di una nave. onde la frase àr àm-ūr (Denkm. II, 96), governare la nave a tribordo.

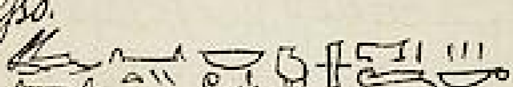
In opposizione a  ta-ūr e varr. (V.).

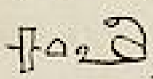
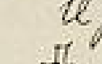


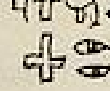
} àm-bah, plur. àmu-bah, persone che si trovano in presenza di qualcuno, davanti qualcuno; i presenti; 2)— persone che sono esistite prima di qualcuno, gli antenati.

 } àm-pe, lett.: ciò che si trova in una casa: mobili; utensili, arnesi; il contenuto di una casa. 2)— la proprietà, la padronanza, il dominio, la poſseſsione pervenuta per via d'eredità o di donazione, il titolo di poſseſsione; lo scritto che sancisce la proprietà, il poſseſso, il patrimonio, il loro titolo costitutivo, titolo ereditario [ed è perciò che Chab. legge àm-pe-ārq quelli dei gruppi precedenti che contengono il segno  (o ), ritenendo questo segno come ideografico, lett.: lo scritto di ciò che è nella casa].

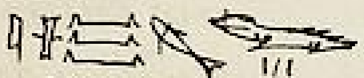
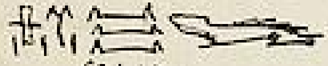
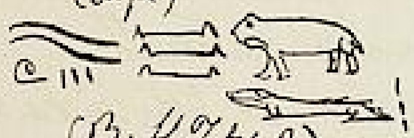
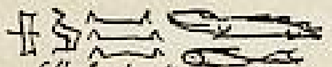
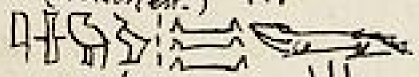
 (Karn.) ta ter-f m-àm-pe-k, tutta la terra in tuo poſseſso.

 (D.Z.T. 24, 8) unenti neb-u m àm-pe-u-k, tutte le sostanze che ti appartengono.

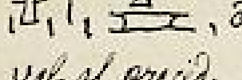
, àm-t-peh (Mar. Abyd. I, 33), la parte posteriore, di dietro; in opposizione a  àm-t-hā-t (V. qui sotto).

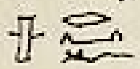
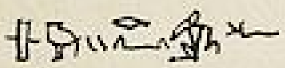
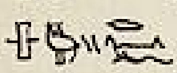
(Bul. Stel. 76) } àm-ma (cp. àm-
 (Denkm. II, 76, e) } àr-ti), il pilota

di una nave. — Spesso in senso figurato, pilota per gli uomini, cioè guida (Bal. l.c.), capo. Questo pilota di una nave dell'antico Egitto non corrisponde all'odierno, ma piuttosto al nostro capitano di vascello.

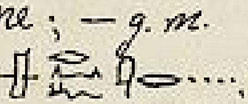

(Mel. Metternich)

(Edf.)

(B. H. T. 41, 3)

(Stel. Mett.)

(ib.)

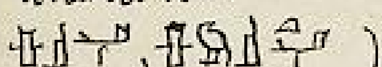
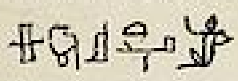
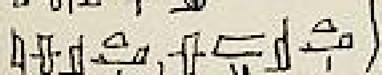
àm-mu, plur. àmu-mu, quelli che sono nell'acqua, gli abitanti dell'acqua. — specialmente riferito agli animali tifonici: l'ippopotamo ed il coccodrillo.

, àmu-net (Tempio di Edfu) equival. al preced.

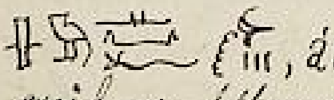




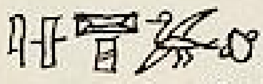
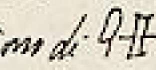
àm-ran-f, àmi-ran-f (An. V, 25, ult.; 26, 1), (Goodw., Z., 1868, 41) elenco nominale, lista di nomi, catalogo, indice, registro, letter.: ciò su cui è il suo nome; — g. m.

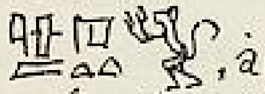
, àm-ran-f àr..., (Erman, Z. 1882, 173) lista appartenente a..., pertinente a...

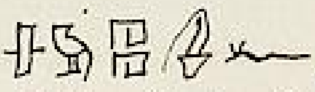




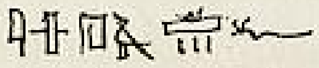
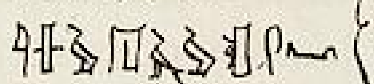
àm-se-dod (Champ., Not. descr. 512; — Sarc. Aahmes Berl.; — Stel. 98, Vien.), letter.: che è nel luogo della mano, uno che è al posto della mano, alla mano, alla portata di un altro, cioè: coadiutore, aiutante od assistente d'ufficio; designa una specie di sacerdote.

, àm-senef, (E.) morbus quidam; letter.: ciò che si connette col sangue, la malattia del sangue.

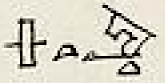
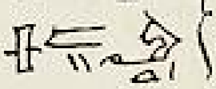
, àm-s'ep (D. H. T. 36, 18, 6), sinonimo di  àmu-xe (V. qui sotto).

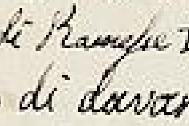
, àm-hetet (Torino, Cof. fun. 207). adoratore (V. htt); — Masp. (Rec. de trav. II, 167) trad.: cinocefali saltanti; ma io credo erronea questa interpretazione.

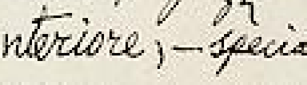
, àm-heh-f (Brugs. II, 308) lett.: che è nel suo proprio fuoco, nome di un serpente mitologico.

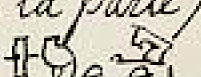


(plur.)

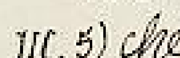
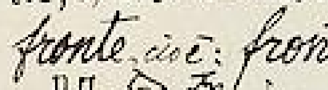
(Z. 1882, 169), àm-ha-u-f, futuro, venturo.

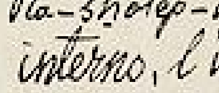
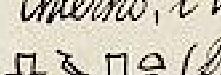
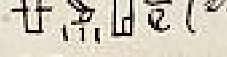



àm-t-h̲ā-t, àmi-h̲ā (Mar. Abyd. I, 33; Abid., Testo della tomba di Ramses II), ciò che è davanti, il pezzo di davanti, la parte anteriore; — specialmente di una nave, la prora — in oppos. a  àm-t-peh, la parte posteriore, la poppa.

, àm-t-h̲ā-f (Dendur. III, 5) che è davanti a lui, sulla sua fronte, cioè: frontale, diadema.

, àm-h̲ā-t (Bul., Stela di Rā-s̲hotep-àb), ciò che è nel cuore; il più interno, l'intimo del cuore, dell'anima.

 (D. T. 74, 1) àmu-het
, àmu-xep (Bul. Stel. Neki)
Varianti del seg.

 (P. Rhind)
 (D. H. T. 15)
 (Stel. C, 26, Louv.)

àmu-xe, ⲙⲉⲁϩⲧ, ⲙⲁϩⲧ, intestina, viscera, venter; gli intestini, le interiora, le viscere, i visceri; letter.: quelle cose che sono nel corpo.

(Stel. Mettern.) } forme singolari
(Bon. 14) } del prec., collo stesso significato.

àm-χent, àm-χenti (Schiap. L. d. F. tav. IV, I; LII, a; testo, p. 57 e seg.), letter.: uno che è nell'antisala, nell'anticamera, onde, secondo Brug., un certo che di simile a cameriere.
plur.
(Tomba di Seti I)

Anche nei templi questi camerieri appartenevano al corteggio di un dio o di una dea; — Ed anche le regine aveano le loro speciali cameriere àm-χent (V. Pierr. T. d. L. I, 42). — Questo nome era anche dato ad un alto funzionario addetto al servizio del χent, il qual nome corrispondeva quasi al nostro ciambellano. Il loro corpo o la loro classe avea un capo mer-àm-χent. — Questi àm-χent rivestivano talora titoli e attribuzioni sacerdotali ed erano addetti al servizio delle tombe dei faraoni (V. Schiap. L. d. F., l. c.).

(R. Deir. V, 40) } àm-χet, letter.: quello che è dietro, al seguito; l'addetto, l'attaché, il servo; — il devoto (ad un dio).
pl.

4) — è anche equiv. ad e , àm, in tutti i loro significati.

5) — è anche equiv. ad àmmā, utinam (Stel. Bentrest, l. 12 — Chab. P. Mag. H. 49).

, àm-ten fa-ten, utinam vos feratis

— , àm-àn, letter. utinam-non, forma dell'imperativo vetativo: ,
àm-àn-k àrt qa-u nebt m hru pen, non fare tu alcun lavoro in questo giorno.

Brugsch conserva lo stesso valore a questo gruppo, ma, ritenendo come semplice determinativo, legge il gruppo àm e ne fa un vocabolo a parte ch'egli confronta col copto ⲙ̄, ⲉⲙ, ne, non. — V. il seg. àm.

, àm (Rit. 133, 4), forse variante della prepos. prec. àm?
2) — equiv. ad àm, dolcezza, leggiadria, ecc.

(Schiap. L. d. F. tav. XXI, 12 e 17) } àm, 1) Vedi sotto àm, all. 5.
(Brug.) } 2) — Schiap. (l. c.) trad.: affinchè e lo considera equiv. alla congiunz. m od àm.

(Levi; Cofano mummif., Brera)
(id., ib.)
(id., ib.)
(obel. di Antinoo, Roma)
} àm, coincide nel suo significato proprio con quello di me, mer, morire (obel. c.). — Ma per lo più è usato aggettivamente nel senso di: morto, defunto. — e speciale designazione del defunto Osiride.

4

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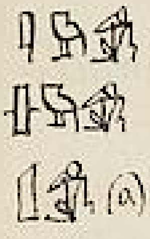


àm, ⲟⲩⲱⲙ, ⲟⲩⲟⲙ, ⲟⲩⲁⲙ, ⲟⲩⲉⲙ, manducare; consumare, mangiare, divorare, aſsorbire; — cibus edulium.

Si notino le eſpreſsioni:

(P. di Berl. I, l. 104) mangiatore di pane, e

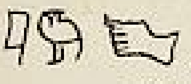
(Sall. II, 1,5), mangiatore di provvigioni,

per dire: subordinato, servo, schiavo, (V. Masp., Mél. d'Arch., 1877, 137).

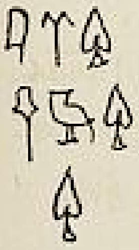
— Confr. אמן nutrire, sostentare.

2) — gridare, chiamare; — grido, appello; voce.

3) (Birch, Z. 1869, 134) equivalente alla prep. àm.



, àm (Stela di Bul. XI), prender, pigliare, afferrare, impugnare; — il pugno — V. àm.

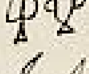


àm, eſser bello, grazioso, aggradevole, dolce, grato, soave, dilettevole, gradito, delizioso, vago, leggiadro, amabile; — ed i sost. corrispondenti: grazia, leggiadria, garbo, ecc...; bontà, favore.

— Uomo amabile; aiutante, aſsistente, amico.

, àm-àb, amico del cuore, equival. ad e varr. (V. sotto àm, all. 3).

, àm-dod (Stel. Bul.), aiutante, aſsistente; benefattore, che porge la mano, che aiuta; sinon. di , menx (V.).



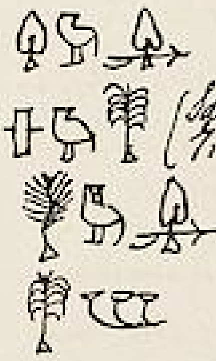
, àm-ḥer, aggradevole di volto, bello.

Il plurale , àm-u, le grazie, cogli affiſsi pronominali è un pleonasmo onorifico: così: , le tue grazie, per dire tu.

— Confr. נעם eſser piacevole, dolce, soave, giocondo, amabile, ecc.; נָעִים l'agget. corrisp. נֹעַם i sost. corrisp.: piacevolezza, soavità, giocondità, bellezza, dolcezza; favore, grazia.

2) — Equiv. al seg., specialmente nel senso generale di albero: come

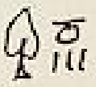
, àm-n-ānx (D. Z. T. 81, 8), lett.: albero della vita, V. sotto ānx.



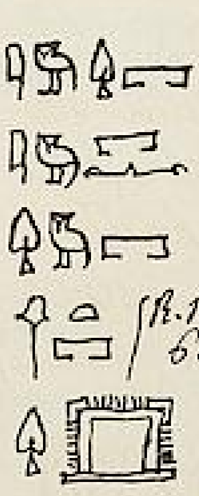
(Sall. II, 7,5)

(E.)

àm, l'albero della palma o del dattero.
— albero in generale
— Bosco, boschetto di palme.



, àm, (E.) liquor; — vino di palme?

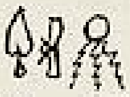


(R. Bech. 60)

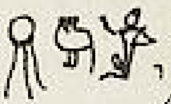
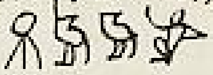
àm, casa, dimora, abitazione. Designa specialmente una località, a cui è vietato l'acceſso, o che appare particolarmente cara o meritevole (Brug. Dict. e confr. i prec. e , àm).

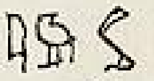
— Casa del re, tenda reale (Stel. Pianxi, Denkm. III, 187, d, 2).

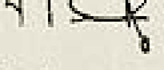
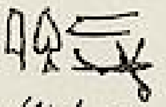
— L'Harem, onde , xen nàm, le donne dell'Harem (Denkm. II, 101, 6). — Birch (Z. 1873, 36) trad.: place of service; — Masp. (Journ. As. 1883, 19): kiosque, tenda; — La traduzione: dimora, abitazione è di Chab. e di Goodw.

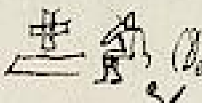

(Rec. 34, 2)

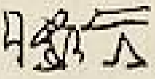
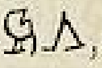
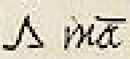
} àm, brillare, irradiare; esser raggiante, risplendente; splendere, lucere (detto del sole, della luna e delle stelle). — Si dice però anche di una divinità (Dict. géog. 1389, XVI, 2), come pure dello splendere, del brillare dei colori o di altre cose splendenti, lucenti (Mél. 1873, 212 e seg.).
— sost.: Raggio, dardo (del sole).

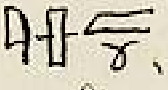
, àm (Rit. 42, 11) illustre, distinto. V.  àmm.

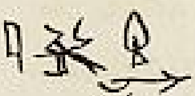
 àm (Pir. Unas, 293); (Masp., Rec. de trav. III, 219) respingere.

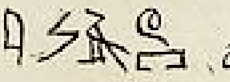
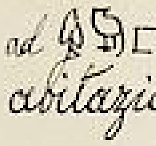


(Stel. 18, Tor.)
} ām, g. m. non rara designazione della nave; per es. nave guerresca, nave di una divinità.

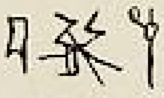
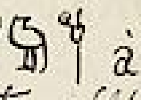
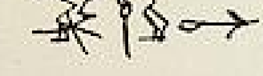
(Bud.)

} àm, il fanciullo; — in particolare il fanciullo reale, come sovrano del Basso Egitto.

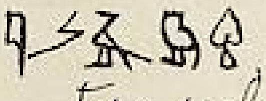
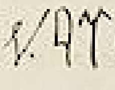
, àm (Denkm. II, 146, a) Var. di , m, e imperativo del verbo  mā, signif.: vieni! ⲁⲙⲟⲩ veni, descende, ingredere; ⲁⲙⲟⲩⲓⲛ, ⲁⲙⲱⲓⲛⲓ, ⲁⲙⲟⲓⲧⲛ̄, ⲁⲙⲏⲓⲧⲛ̄, venite.

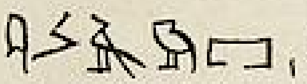
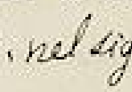
, àm (Rit. 145, 31) una veste speciale, od un oggetto di vestimenta. — Birch e Pierret traducono pelle.

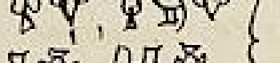
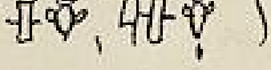
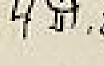
, àma (Mél. d'Arch. I, 6) specie di albero.

, àma (Storia di Sineha, l. 110), equival. ad  àm, casa, tenda, dimora, abitazione.

, àmaut, V.  àmut e  mautu, (V. Z. 1879, 29).

, àmam, V.  àm, dattero, palma.

, àmam (Storia di Sineha, 110 e 141), Brugsch e Maspero lo identificano al più recente  àm, nel significato di casa, ecc.



} àm-àb (V. sotto  àm, all. 3).

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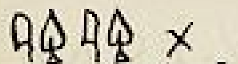
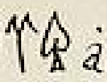
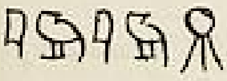
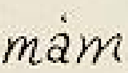
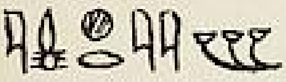
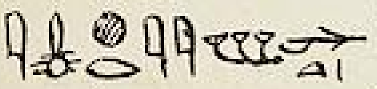
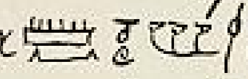
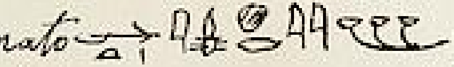
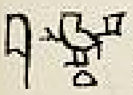
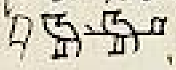
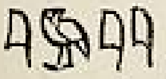
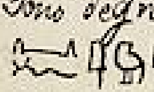
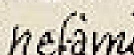
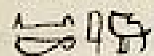
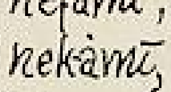
, àmàm, deriv. da  àm, all. 1, signif.: eseguire, terminare, compire, effettuare, stabilire, posare ecc. in buona e bella maniera; eseguir bene, terminar bene.

, àmàm, V.  àm.

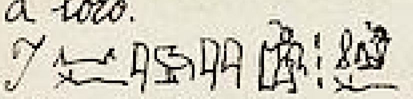

 } àmàxerī (Rec. IV, 88, 27), nome dell'albero che produceva la manna bianca  mennu hez-t. Si trova menzionato , xe-àmàxerī, che designa una specie di profumo ānti giallognolo, il quale era rigettato come del tutto inservibile.

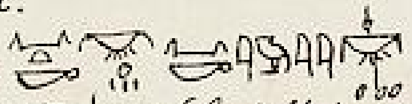
, àmāt (Stel. Bentres', 9), Var. di , àmmā.

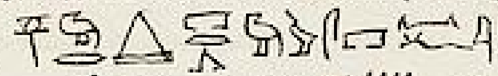
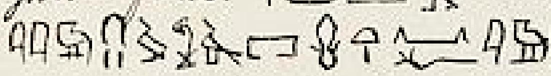
, àmī. Questa voce fu per la prima volta interpretata da Ermann (Z. 1877, 34 e seg.). Essa signif.: l'appartenente a una persona od una cosa.

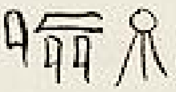
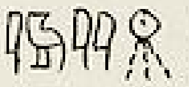
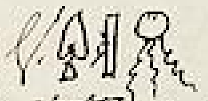
Sono degne di nota le frequenti espressioni:  nefàmī,  nesàmī,  nekàmī,  nsen-àmī, che appartengono alla lingua delle più antiche epoche, ma che si trovano anche usate (raramente però) come arcaismi nelle epoche posteriori. Secondo Ermann esse significano con, presso, su, ecc. lui, lei, te, loro, — e corrispondono al tedesco damit, dabei, daran, ecc.

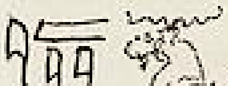
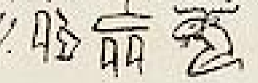
— Secondo Brugsch, significano anche: il dovuto, il competente (das Gehörige) a lui, a lei, a te, a loro.

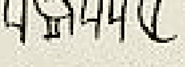
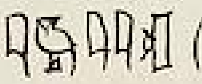
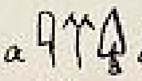
— I  nef-àmī-u hon-f (Stel. di Mendes) sono le guardie del corpo di Sua Maestā.

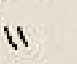
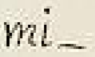
— Si osservi la frase:  ntek nub n-k àmī hez (Bul. Stel. Thotm. I), tu sei (sp. hai?) l'oro, a te appartiene l'argento.

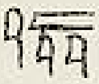
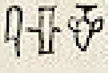
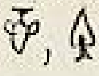
— Non sarà inutile citar ancora un esempio che meglio mostri l'uso di questo pronome. Nel P. Matem. del Museo Britannico si trova la seguente frase: 
, àbmer permus nefàmī m-12 uxa deb nefàmī 8, una piramide, lo spigolo laterale ad essa appartenente (è) di 12 (braccia), l'area della base che ad essa appartiene (è) di 8 (braccia).

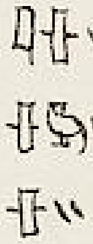
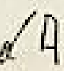
 (Dict. géo, p. 1389, XVI, 2)
 (Rit. 13, 9) } àmī, V.  àm, in tutti i suoi significati.

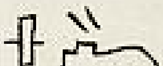
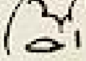
, àmī (D.E.T. 10, 11), V.  àumī.

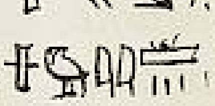
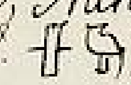
 (Stel. Mendes)
 (Louv. Stel. C, 117) } àmī, equiv. a  àm, nel senso di: dolce, leggiadro, grato ecc.; leggiadria ecc.

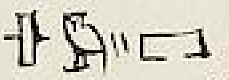
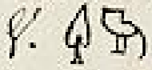
— Il 2° trovasi anche in Rit. 152, 3, ma pure in un altro senso e forse equiv. alla prep.  àmi _ V.  àm.

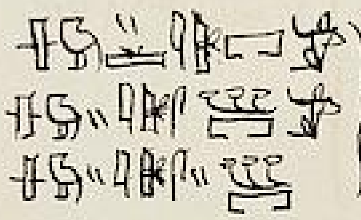
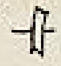
, àmī (D.Z.T. 32,11.4), si riferisce ad un'azione di natura simbolica, col senso di: purificare (detto specialmente del cuore). Confr. ⲉⲗⲗⲁⲗ innocens, insons. — Forse anche equiv. al , , àm-àb (?).

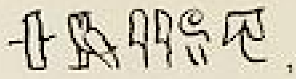
 àmi, particella equival. ad  àm, specialmente nel senso di: che in, che di, che a, ecc. — Serve a formare molti composti, come il suddetto àm (Vedi ibidem esempi, all'art. 3).

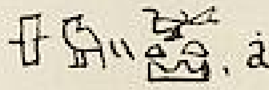
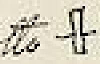
, àmi (Schiap., L.d.F., Testo, p. 100 e seg.), strumento adoperato nelle cerimonie funebri per l'operazione simbolica dell'apertura della bocca ( àp-ro, V.).

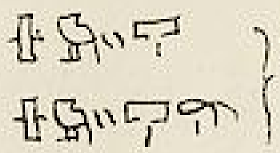

àmi } cose a mangiare, cibo,
àmī-u } alimento, nutrimento, vivanda, edulium, Speise, Nahrung.
V.  àm.

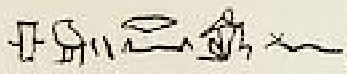
, àmi (Gr. P. Harr. VIII,2) V. , àm.

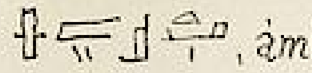
 àmi-às V. sotto  àm.

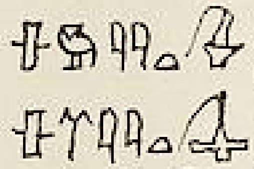
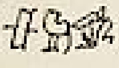
, àmīui, ⲉⲙⲟⲩ, felis, gatto.

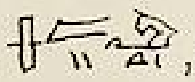
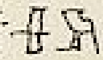
, àmi-ūr, V. sotto  àm.

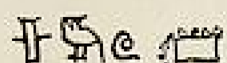
 àmi-pe, V. ib.

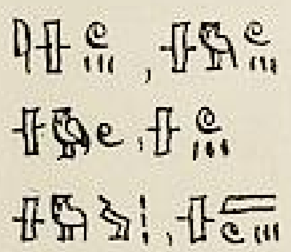
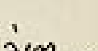
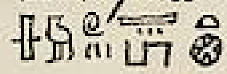
, àmi-ran-f, V. ib.

, àmi-set-dod, V. ib.

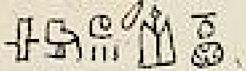
 (Dend.) (D.Z.T. 45,24) àm-it, il fuoco divorante, consumante. — Si può anche considerare come participio del verbo  àm, applicato all'effetto della fiamma.

, àmi-hā, V. sotto  àm.

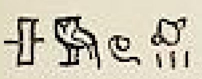
, àmu (Masp., Journ. As. 1877. 98), provende, fourrage.

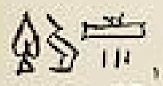
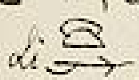
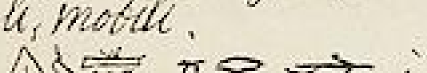
 (b.e.) àmu, equiv. a  àm, col senso relativo e riferito a nomi al plurale, che sono in, di, a, ecc.; ed è anche usato per designare gli abitanti di un paese, come:
, àmu tā-merà, gli abitanti

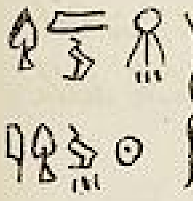
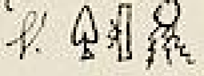
dell'Egitto.

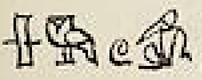
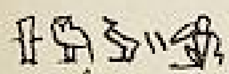
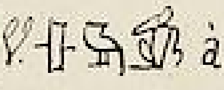
, àmu-àn, gli abitanti della città An (Eliopoli).

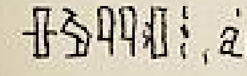
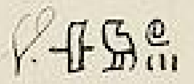
— àmu entra come àm nella formazione di molti composti; V. sotto àm.

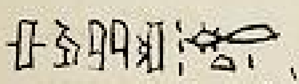
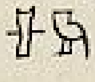
, àmu, (E.) sordes.
Confr. àmm.

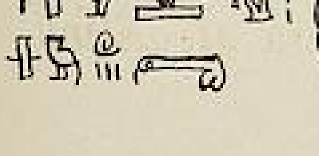
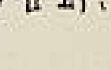
, àmu (Comp. di Thotm. III), sinonimo di  xā, masserizie, arnesi, suppellettili, mobili.
, i suoi strumenti di guerra, cioè le sue armi.

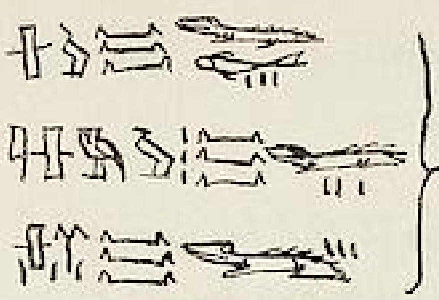
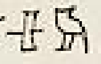
 } àmu (Z. 1864, 43), raggio, dardo (del sole); V.  àm.

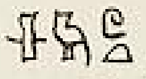
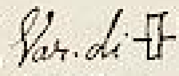
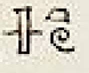
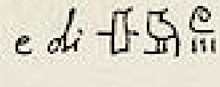
, àmu
, àmui
(Sall. II, 5) } V.  àm, all. 1.

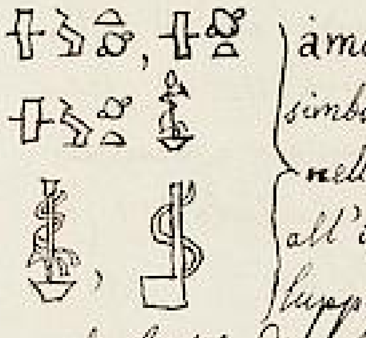
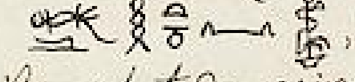
, àmui-u. V.  àmu.

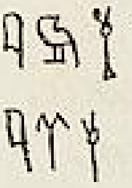
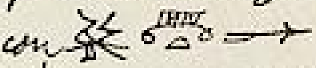
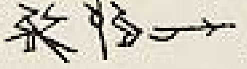
, àmui-u-xe (Louvr. Stel. C, 26) V. sotto  àm

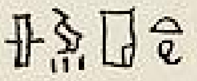
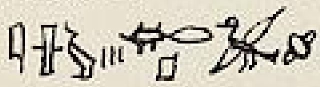
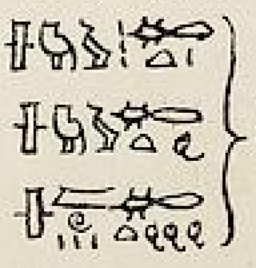
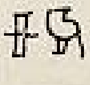
 } àmu-baẖ, e varr. V. sotto  àm.

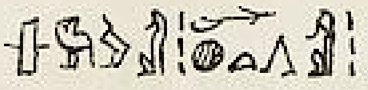
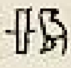
 } àmu-mu, e varr. V. sotto  àm.

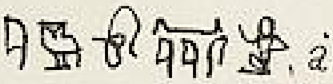
, àmut. Var. di  àmt,  àmtu e di  àmu.

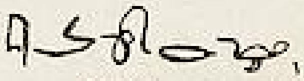
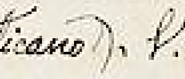
 } àmut (Z. 1882, 95 e seg.). È un simbolo ed un epiteto di Anubi, nella sua qualità di presiedere all'imbalsamazione ed all'inviluppamento del cadavere; — e quindi lo stesso dio Anubi, come capo e direttore dell'imbalsamazione. Onde l'espressione comune , s'edẖet n-àmut, che Brugsch traduce vino, è tradotta da Dümichen: cotta di birra (Gebräu) di Anubi o dell'imbalsamatore.

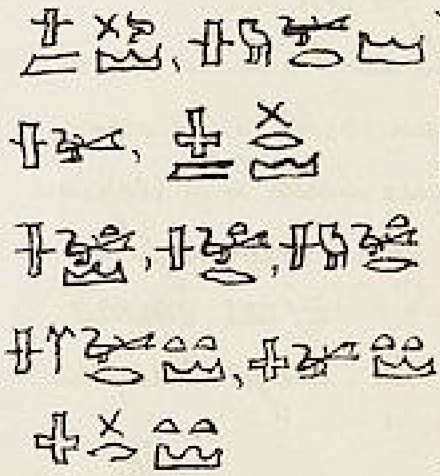
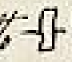
 } àmut (Z. 1879, 26-29), bastone, mazza, bacchetta, verga, clava. Confr. ⲡⲧϣⲱϣ verga, bacchetta, bastone.
Affine con  maau-t e con  mautu, (V.).

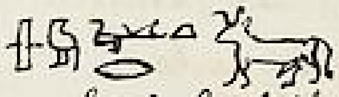
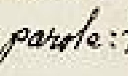
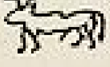
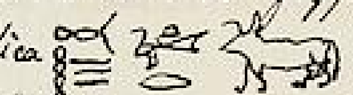
 àmu-ḥat
 àmu-xep
 } àmu-xet
} V. sotto  àm.

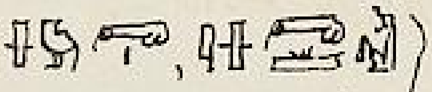
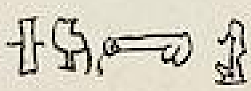
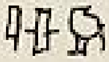
, àmu-χet, V. sotto  àm.

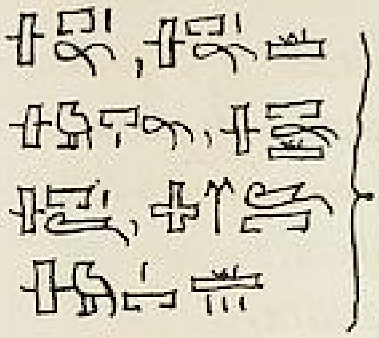
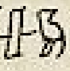
, àmūanīs (L.-D.) Αμμωνιος, nome proprio d'uomo.

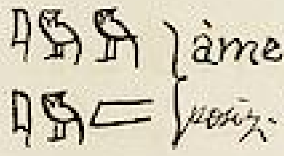
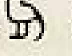
, àmūar (Stat. naofora del Vaticano), V.  maàr.

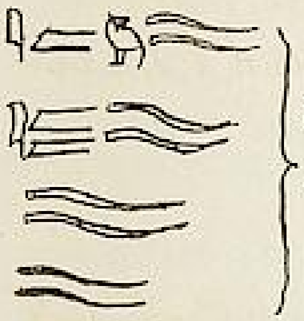

àm-ūr, àm-ūr-t, àm-ūr-tt, V. sotto  àm.

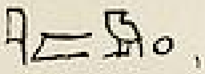
, àmūrt (Rit. 143, 7)?
Secondo Birch (Traduz. del Rit.) questo gruppo forma due parole:  quarter, e  bull.
— Lefébure e Pierret ritengono il Determinativo errato invece di una vacca. Ma il primo trad.: liter. celle qui est dans l'étendue; ed il Pierret poi considera tutto il gruppo errato, che egli rettifica  meḥūrt, nome della celebre Dea-vacca (Pierr.) la Grande Pleine.

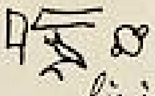

 (Rit. 17, 24)
àm-baḳ, V. sotto , àm.

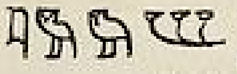
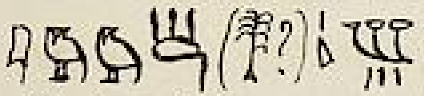
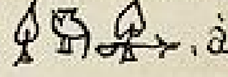

àm-pe, V. sotto  àm.


àmem (Z. 1870, 77), Var. della prec.  àm.


àmem (Dict. géo. 442), le sopraciglia.

, àmem, (E.) argilla; ⲟⲙⲉ, ⲟⲟⲙⲉ, ⲟⲙⲓ, ⲉⲓⲟⲙⲉ, lutum, pulvis, argilla.
— Affine al seg.

, àmem (Rit. 134, 11 e 12), immondizia, ordure, saleté, sordes (E.):
— Cader in polvere; divenir polvere, immondizia, vermine (Pierr.).
— Confr. il prec.

 (Chab.)
 (Sall. II, 7, 1)
àmem, Chab. e Masp. traducono: verger, culture, fruits, enclos.
— Brugsch identifica con , àm.

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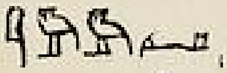
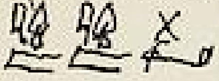
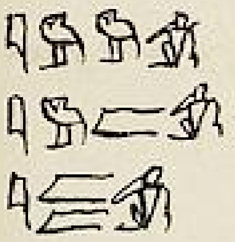
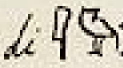
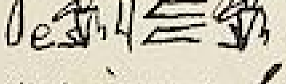
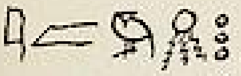
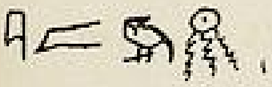
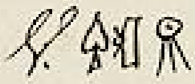
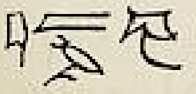
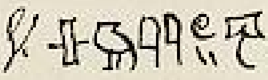
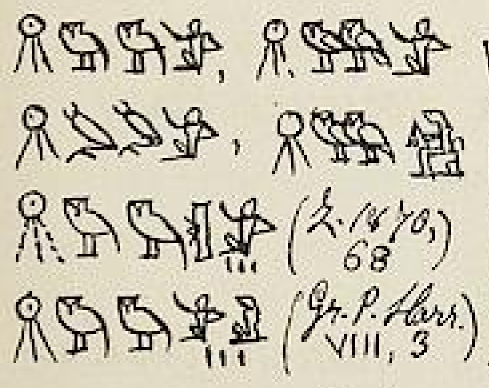
, àmem, afferrare, impugnare, padroneggiare; prendere, pigliare. — (Brugsch) eseguire, compire, far bene, abbellire. (Bul., Stela Ueta. III), Equiv. a  àmàm.

 àmem, forma di  àm, gridare, chiamare; gridare, crier, s'écrier. — grido, appello, voce.  (Nav., Myth. d'H. 3,3), risumò una forte voce.

, àmem, sostanza brillante ignota. Confr. il seg.

, àmem, V.  àm. 2) — equiv. al prec.

, àmem, V.  àmũui.



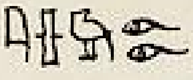
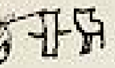
(Z. 1870, 68)

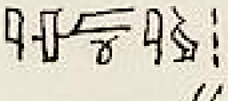
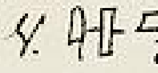
(Gr. P. Harr. VIII, 3)

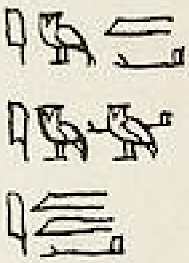
àmem, gli illustri, i distinti; letter.: creature di luce, angeli di luce per gli uomini.

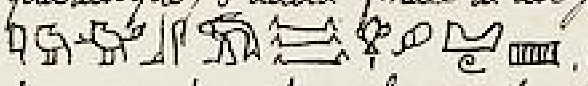
— Pierr. Trad.: les humains; Goodwin: mortal.

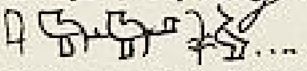
— In Z. l.c.: gli abitanti di una contrada.

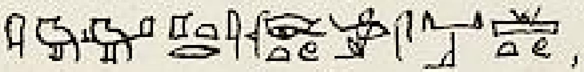
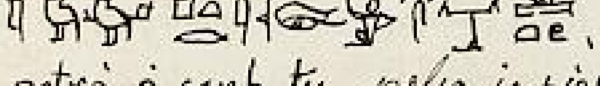
, àm-ma (?) o varr. V. sotto  àm.

, àmmàu (Bit. 145,31), V.  àmm.

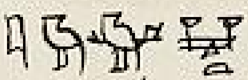
 àmmā, dare, accordare: dà!, concedi!, lascia! ⲙⲟⲓ, forma dell'ottativo. ⲁⲙⲟⲓ, da, utinam! (ingl.) let; fa che....

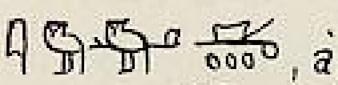
È preceduto talora da r o da àu, e può esser seguito da un verbo, da un nome, da un pronome (al caso diretto od in reggime qualunque) o dalla finale di un passivo. , àmmā bes mu ḥer-top du, salga l'acqua alla montagna!

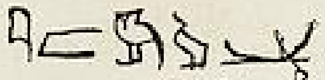
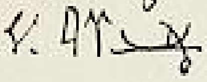
.... àmmā su..., che ciò....

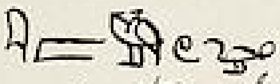
, àmmā petràtuà senb-tu, oppure anche: , àmmā petrà-à senb-tu, possa io riveder[ti] in salute, formola di cortesia comunissima nella corrispondenza epistolare.

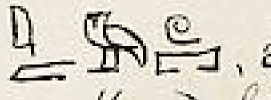
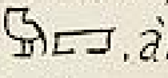
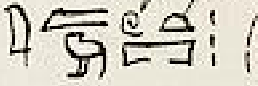
— Ripetuto in principio di due membri di frasi parallele significa: sia che..., sia che.... (De Rougé, La Stèle Pianklıi, p. 11, Nota 2).

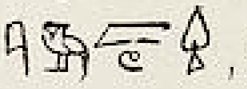
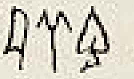
, àmmā-ḥert (op. ũa-t), equival. al prec.: concedi, permetti....

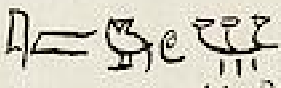
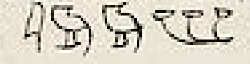
, àmmā (Z. 1875, 174), frumento, grano, biade.

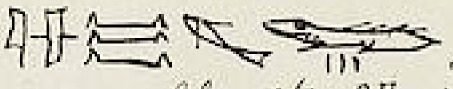
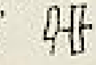
, àmmu (Sall. II, 12, 6), v.  àm.

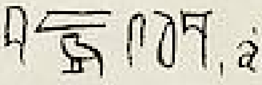
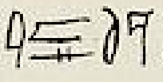
, àmmu (P. Mor. di Bul. 9, 2, 3), stupido, sciocco, goffo, dumm. — che condiscende a tutto, che si contenta di qualsiasi cosa.

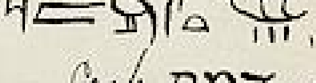
, àmmu (Journ. As. 1883, 15; Masp.) chiosco, casa, v. , àm
 (P. Harr. 500, verso) plur.

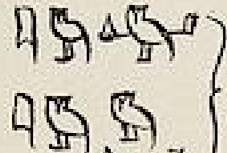
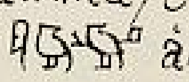
, àmmu, v.  àm.

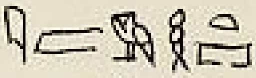
, àmmu (Edfu), v.  àmm.

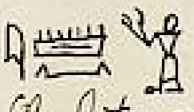
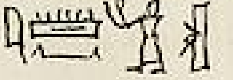
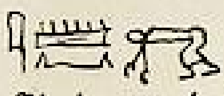
, àm-mu v. sotto  àm

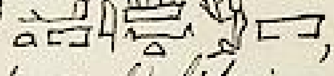
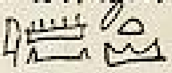
, àmmset, var. di  àmst.

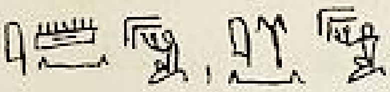
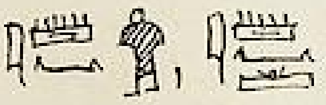
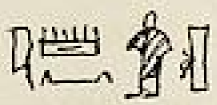
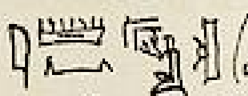
, àmmset, (E.) frutex quidam; Conf. הֹמֶס, plur. הֹמָסִים stoppie o paglie aride, rami aridi.

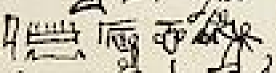

àmm-du (sp. àmmā) è forma del tutto equiv. ad  àmmā.

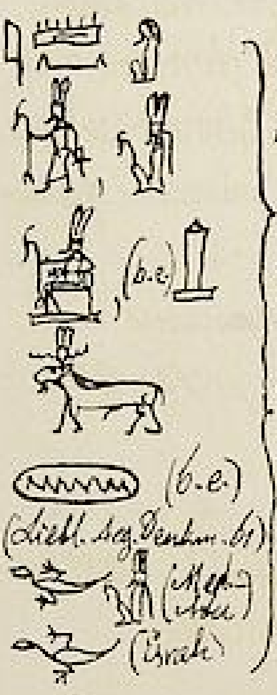
, àmmoḥ, tomba, entrata alla tomba. V. àmḥ.
2) — Parte di un tempio egizio, reliquiario.

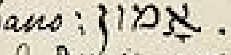

(Rec. de trav. II, 42)


(Denkm. III, 5, a)

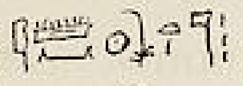
àmen, adorare, salutare, glorificare, celebrare; — ed i sostantivi che ne derivano ⲁⲙⲟⲩⲛ, gloria, celsitudo, sublimis.
, ā-t àmen-t (Masp. Abyd. 59) l'abitazione della gloria, espressione variante di  àmen-t (?).




 (Chab. P. Mag. p. 61)

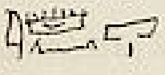
àmen, essere inviluppato, coperto, nascosto, secreto; — nascondere, velare, coprire, occultare, celare (Düm. Oasen, 6).
, àmen-àb (Z. 1874, 66), Birch trad. dissembler; Brugsch invece: uno il cui cuore è occultato, uno dal cuore indurito, ostinato, testardo.

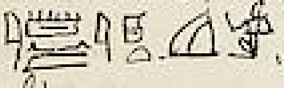


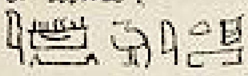
àmen, il dio Ammone, letter. il dio nascosto, divinità principale dell'Egitto, nel culto tebano: אָמוֹן.
Onde  (con moltissime varianti) àmen-rā, il dio Ammone-Ra, il dio Sole-Ammone, Ammone identificato col Sole, primore divino dell'Egitto. Uno dei suoi titoli

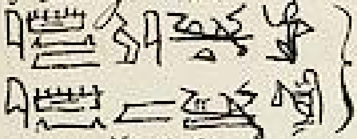
più frequenti è  àmen-rā suten neter-u, Ammone-Ra, re degli dèi.

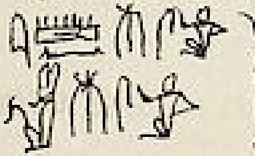
— Molti composti son fatti con questo nome, la maggior parte dei quali sono nomi proprii d'uomo. Ne diamo alcuni:

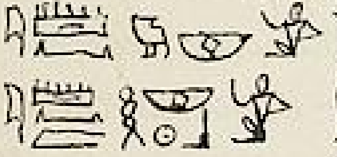
 àmen-pe, l'abitazione di Ammone, Διόσπολις, nome sacro di Tebe.

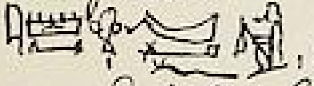
, Amen-m-àpt, nome proprio d'uomo.

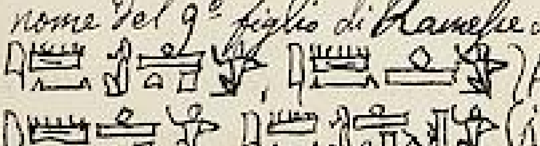
, Àmen-m-àtep, nome di un governatore dell'Alto Egitto sotto Seti I e Ramesse II.

 Àmen-m-uà, nome di un figlio di Ramesse II.

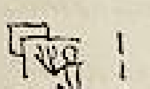
 Àmen-mes, lett. figlio di Ammone o generato da Ammone, n. p. d'u.

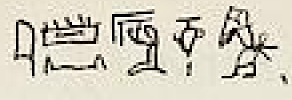
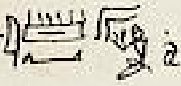
 Àmen-m-ḥeb, Ammone nella panegiria, nome di un principe del regno di Ramesse II; e nome di un ufficiale di fortuna che visse sotto i regni di Thotmes III e del suo figlio Amenofi II. — Champollion lo chiama odiste del primo di questi due faraoni.

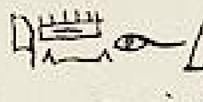
, Àmen-ḥer-xepeś-f, nome del 9° figlio di Ramesse Meriàmon.

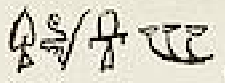
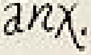
 Àmen-ḥotep, Àmen-ḥotepu, Amenofi, n. p. d'u. e di parecchi faraoni.

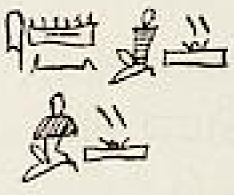
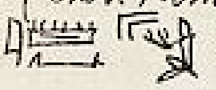
— Gli ultimi segni e gruppi sono delle b. e. V. Brugsch, Mater. p. 19 e 20.

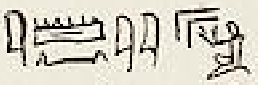
, àmen-u (Stel. Metter.) i nascondigli, i [luoghi] nascosti.

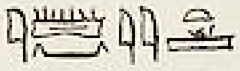
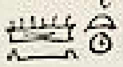
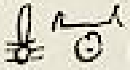
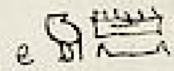
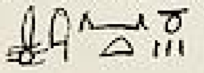
, àmen-àb, V. sotto  àmn.

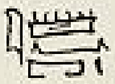
, àmen-àr-du-s, la regina Amenirite.

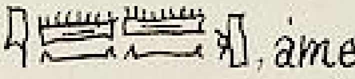
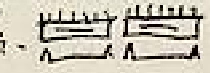
, àm-n-ānx, V. sotto  ānx.

 àmeni (Chab. P. Mag.), Vars. di  àmn.

 àmenī, V. il prec.
2) — (Brugsch) Var. del seg.

, amenīt (Denkm. III, 30, b), forma derivata da  ment (V.); giornalmente, ogni giorno, quotidianamente, permanentemente, continuamente (Harris, I, 3, 8).
— Oggi.
— Equiv. a  màn e  m-ment.
2) — Equiv. a  màn-t.

, àmen-pe, l'abitazione di Ammone, Διόσπολις, nome sacro di Tebe.

, àmenmen (Torin. Stel. 46), porre in moto.
Confr.  menmen.

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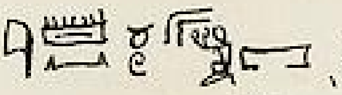
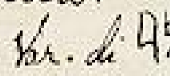
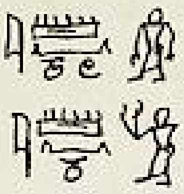
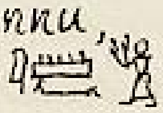
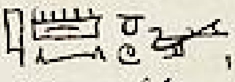
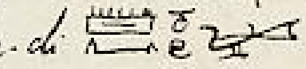
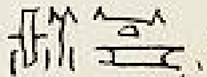
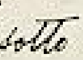
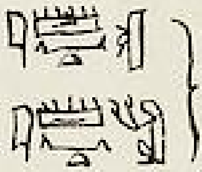
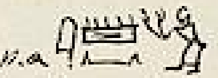
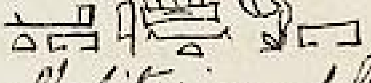
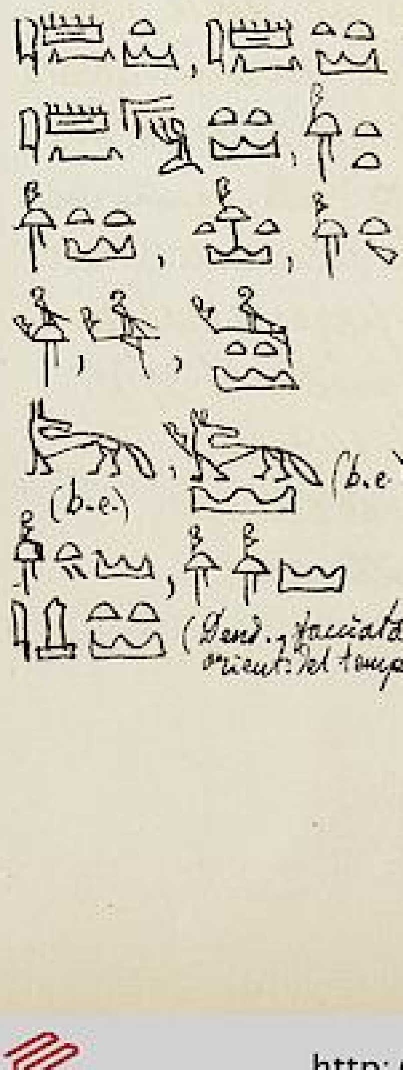
 , àmen, nascondiglio, luogo nascosto.
2) — Var. di  àmn.

 (Mel. del Vaticano) (Rec. de Trav. II, 72) } àmennu, Var. di , àmn.

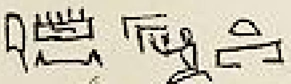
, àmennu (Dend. Cam. di Osir.), Var. di  mnnu.

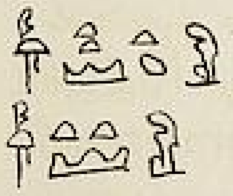
, àm-net (op. àm-nt-à). V. sotto  àm.

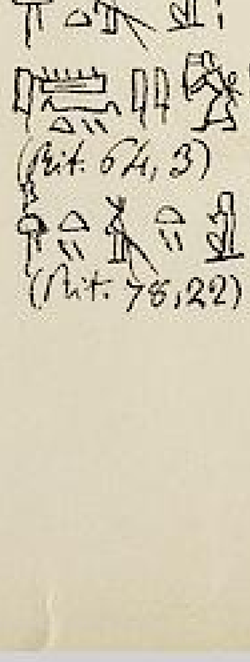
 } àmen-t, cost. corrisp. a  àmen, gloria, glorificazione, adorazione, celebrazione, saluto.
 (Masp. Abyd. 59). l'abitazione della gloria, espressione usata come var. del seg.


(b.e.) (b.e.) (Dend., facciata orient. del tempio)

} àment, àmenti, àmentet, ⲉⲙⲉⲛⲧ, ⲉⲙⲛⲧ, occidens, l'occidente, l'Ovest.
2) — ⲁⲙⲉⲛⲧⲓ, ⲉⲙⲉⲛϯ, ⲁⲙⲉⲛⲧⲉ, (π). infernus, ἀχενθης, l'Amenti, lett.: la (terra) nascosta, la nascosta terra dell'orco, la regione infernale, la regione del tramonto (del sole); il soggiorno delle anime dei morti, l'inferno. — Secondo il Rituale dei Morti: i viventi erano distrutti nell'Amenti (32,9); il sole si corica nell'Amenti (15, 45); s'implorava che il defunto fosse fra gli Dei nell'Amenti (17, tit.); Osiride incontra il sole nell'Amenti (17,42); il defunto nell'Amenti era puro spirito in eterno (30,4); nell'Amenti era distrutto il male (128,4); — il defunto attraversava l'Amenti (7,9), ove erano montagne (17,7 e 8), porte (26,6; 125, 69; 126,4 e 6; 146,14), strade (82,1), ferree mura di cinta (130,15) ed ivi il defunto faceva le sue trasformazioni (83,2), navigava (131,7), viveva in pace coi mani (89, 6; 136,13), celebrava feste (141, titolo) e coltivava il campo di Aanru, che era il suo dominio (149).

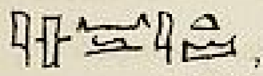
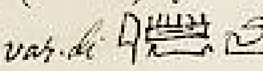
, àmen-t (Rit. 64,20) lett.: luogo nascosto, secreto. — Verosimilmente è var. del prec., e Pierret trad. infatti Amenti.

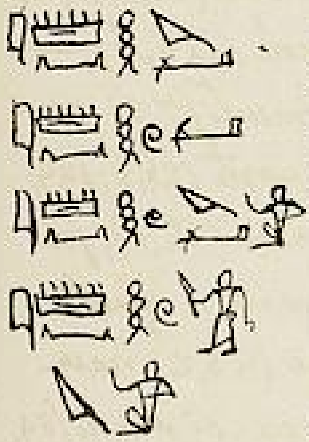
 } àment-t (Z. 1874, 35 e 36), nome della Dea Hathor, la regina dell'Amenti.


(Rit. 64, 3) (Rit. 78,22)

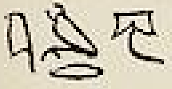
} àment-ti-u, i defunti, gli spiriti dell'Amenti, ⲛⲏⲉⲧϩⲉⲛ ⲁⲙⲉⲛⲧⲓ, qui sunt in inferno.
— (Pierr.) les occidentaux.

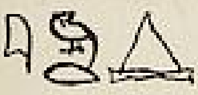
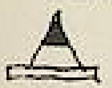
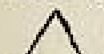
—Birch trad. il 2°: i nascosti, e gli altri due: gli spiriti dell'Occidente.

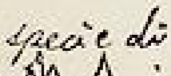
, àmendat (VI Din., Z. 1881, Tav. III, 16) Secondo Brugsch, var. di  àment, l'Amenti.

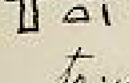


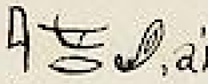
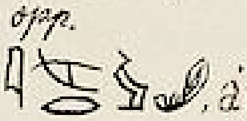
àmeneḳ, àmenḥu (Sekhiapar., d. d. F. Tav. IV, 6; LIV, b, 2; Testo, p. 80), sacrificatore, grande sacrificatore, sovrintendente al sacrifizio (nei funerali). V. mnḥu.

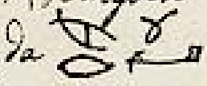
, àmer (Br. Drei Kal. Pr. Col. X, 10), animale pel sacrifizio, vittima, olocausto, ostia.
—Confr. cald. אִמַּר agnello.

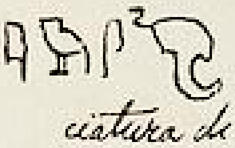
 (Z. 1868, 110)
 (ib.)
 (Gr. P. Harr., XVII, 6, 7)

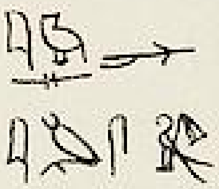
àmer, la piramide. V. àbmr.
—Anche una specie di misura. Confr.  àn.
— Confr. תָּמֹר colonna; onde תַּמְרוּרִים colonne, piramidi; mucchi alti, mucchi di pietra.

, àmer (Z. 1873, 152) strumento ignoto; una specie di scettro?, verga?, bacchetta? bastone?, mazza?

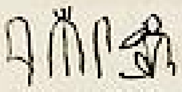
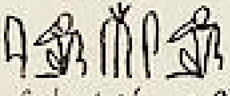
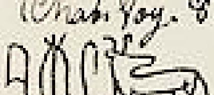
, àmer
opp.
, àmru

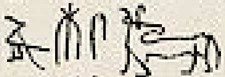
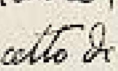
(P. Riff. 1, 4), Brugsch lo fa derivare da , mr, e trad.: esser come legato, allacciato, inviluppato, stoppato, otturato, costipato. Si dice del cattivo udito, e quindi: esser sordo o duro d'orecchio.

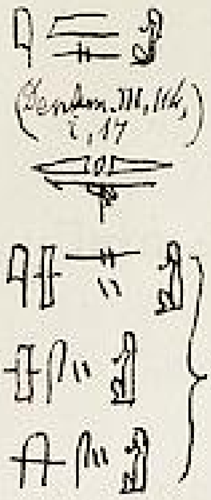
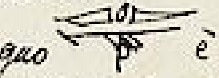
, àmes (Rit. 130, 13) un'acconciatura di capo delle persone reali: Pierret trad. semplicemente coiffure; Birch: wig,

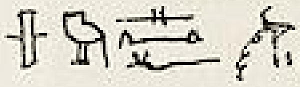
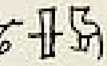


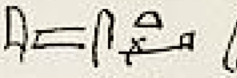
àmes, Var. di ams. — Una specie di bastone o clava con cui si atterravano i nemici (Rit. 145, 20 — V. Leps. Aelt. Text. 38).

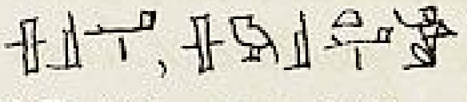

(Stel. 72, Berl., Denkm. II, 136, h, 14)

(Chab. Voy. 83)

(Bul. Stel. 41, sola occ.)

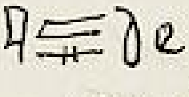
àmes, identico od affine ad  ams, volgersi, voltarsi, rivoltarsi, detto del cuore, in parallelismo col concetto di  rer, con tutti i significati proposti da Chabas, cioè: feinte, simulation, imagination, invention (מצא inventare, trovare); finzione, impostura (Denkm. l.c.) (מַשָּׂאוֹן frode, inganno, impostura); cosa finta, cosa inverosimile (Storia di Sineha, 35); — finzione oratoria, sviluppo oratorio o poetico (ib. 37).
V. Masp. Mél. d'Arch. 1877. 74.
, ames-ab (Bul. l.c.).
V. amas-ab, sotto ams.

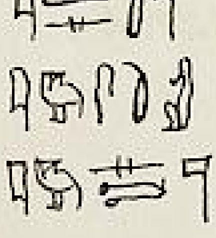

(Denkm. III, 14, c, 17) àmes, àmesi (Lepage Renouf, Z. 1877, 97), nome di Ammone ithiphallico, personificazione di Horo. — Il segno  è letto xem da tutti gli altri egittologi, ma Lepage Ren. ritiene erronea questa lettura, perchè il segno è trovato come var. degli altri gruppi àms, àmsi (V. anche Trans. VIII, 204).

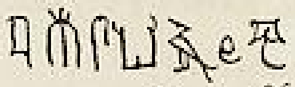
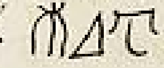
, àm-senf, V. sotto  àm.

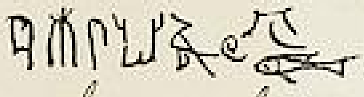
 (Masp., Storia di Sineha, 35, Mél. de Arch. II, 74) àmes-t, Var. di àms.

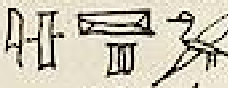
 àm-set-dod. V. sotto àm

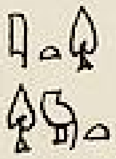
, àmset, nome di uno dei quattro visceri del corpo umano, i quali erano imbalsamati e deposti nei quattro vasi appositi chiamati canopi.
V. màst.

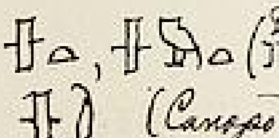
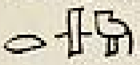
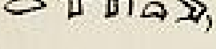
 àmset, nome del dio o genio funerario che vegliava sul canopo che racchiudeva il viscere àmset (V. il prec.), e proteggeva questo viscere contro la corruzione e la distruzione. Gli altri tre genii veglianti sugli altri tre canopi erano Hap, Tuamutef e Qebhsenef.

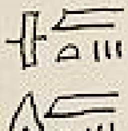
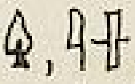
, àmesqau (Sall. II, 8, 2; An. IV, 15), pelle, cuoio, V.  msq.

, àmesqau, una specie di pesce, il pesce-pelle (V. il prec.).

, àm-s'ep (D. H. T. 36, col. 18, 6), Var. delle b. e. invece di àm-xep ed equiv. a àmu-xe, V. sotto àm.

 àm-t, f. àm.

 (Denkm. III, 16) (Canopo) àmt, equiv. ad àm. — Lepage Ren. (Trans. 1874, 401) lo crede sinonimo di r-āq, nel mezzo, cioè: alla massima elevazione (parlando di astri); fra, tra, infra, nel mezzo di, among, between, in the middle of.
, r-àmt
, r-àmtu (Denkm. l. c.) presso la parte centrale.

 àmt, equiv. a , , àm, specialmente nel senso di sostantivo astratto: la natura, il carattere amabile (Mar. Abyd. T. I, pl. 61).

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, àmt-u, (Stel. Thotm. III, l. 2), De Rougé traduce les graces (V. il prec.): e Maspero 'pairvents' (Genre épist. 86) propende verso questa interpretazione. — Brugsch però ritiene il gruppo erroneamente trascritto invece di sexem-tu, la forza, la potenza.

 (Lista delle offerte) , (Rit. 125,23) àm-t, equivalente ad , àmī, cibo, alimento, ecc. — Pierr. considera il gruppo del Rituale come scritto e var. di àm, e traduce: ce qui appartient (à autrui).

, àmt (Beni-Hass., Tomb. di Xnum-hotep-s). V. àm.

, àm-t (De Roug., Textes géog. p. 58), parte del corpo di Osiride: il pugno? Confr. àm.

, àm-t-àb (Mar. Abyd. I, 19, e) equiv. ad àm-àb (V. sotto àm) con signif. sost.: il favorito.

, àm-ti (D. H. T. 18, 4), Var. di àmàm.

, àm-tu (Rein. Chrest. T. 14, l. 18), i morti, V. àm.

, , àm-tu, V. àmt.

, àm-t-peḥ, V. sotto àm.

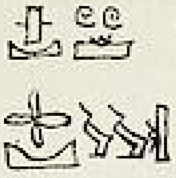
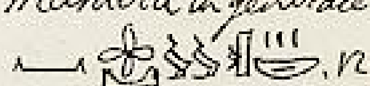
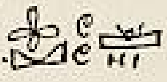
, àm-t-ro (Z. 1873, 122) nel gruppo , ūasem àm-t-ro, che è ivi tradotto: ossido di rame.

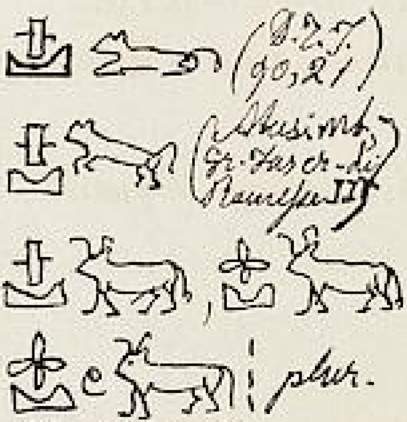
, àmt-ḥāt, V. sotto àm,

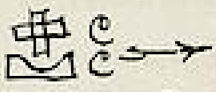
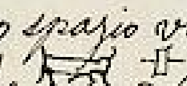
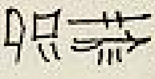
, àmt-ḥā-f (Denkm. III, 5), letter.: ciò che è davanti a lui o sulla sua fronte; cioè il frontale, il diadema.

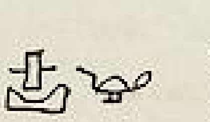
, , , , (D. Z. T. 70, 8; 74, 2; 99, 11) àmdu [Brugsch crede dubbiosa questa lettura e ritiene che meglio risponda la lettura tm(uu), per la presenza dell'equiv. copto ⲑⲁⲙⲓⲉ, ⲑⲁⲙⲓⲟ, ⲧⲁⲙⲓⲟ, ⲧⲁⲙⲓⲁ, opus factura, constructor, creatura, pulvis], prodotti, produzioni.

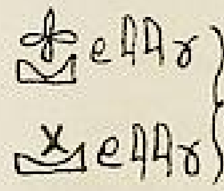
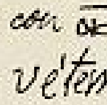
, àmdu (D. Z. T. 49, 11) equiv. al prec. in senso quantitativo: l'estensione, la quantità, il numero di certi prodotti e di certe cose.

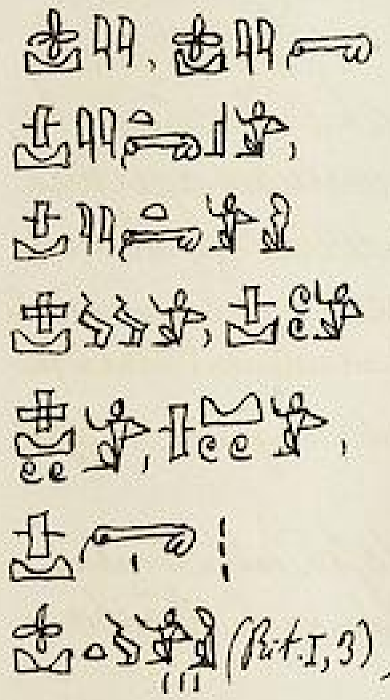
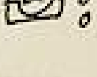
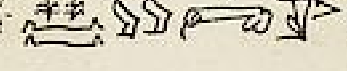
 àmduu (B.H.T. IX. l.6. – Karn. Mar. pl. 41), il modo e la maniera in cui qualche cosa corrisponde alla regola od all'uso, in qualità e quantità; uso, costume secondo la regola: precetto; – modo, maniera in generale; specie.
, n-àmduu-neb (Karn. l.c.), letter.: di ogni specie, signif.: chicchessia, o checchessia.
Nel P. di Bul. IV, si trova il plur.  nel senso di: cose, le cose.

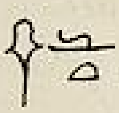
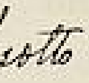
 (B.T. 90,21) (Abusimbel, Gr. Iscr. di Ramesse II) plur. (An. IV, 15, 5) àmdu, vitello, giovenco. (V. Grébaut, Mél. d'Arch. II, 62), Gréb. legge ss'du l'ultimo gruppo.

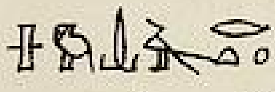
, àmduu (Edfu, Nav. Myth. d'Hor. VII, 13), il corpo, il ventre di una nave, la sentina, la capacità della nave; l'interno spazio vuoto di una nave chiamato nel l.c.  xen-àmduu, in cui stavano le travi di sostegno  àpis-u.

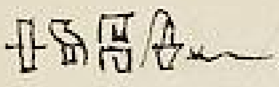
 àmdu, àmduu, il male. Confr. la lettura tmu proposta da Brugsch coll'ebr. טָמֵא essere impuro, immondo, contaminato, profanato.

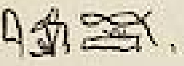
 àmduī, Grébaut (Mél. d'Arch. II, 62) nega l'esistenza del 1º gruppo, legge ses'du (V. sotto ss'd) il 2º confronta con  ss'd e traduce: les franges du vêtement, les lambeaux d'étoffe.

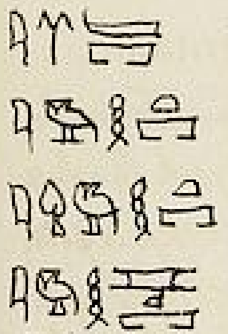
 (Bit. I, 3) àmduū, àmduu. Voce di ardua interpretazione. Brugsch traduce Genosse, compagni, amici, colleghi, gli appartenenti ad uno, i suoi aderenti, partigiani o seguaci, quasi: le sue creature (confr.  àmdu.
Confr. עֲמִית socio, compagno, prossimo.
– Maspero (Z. 1879, 86) trad.: vassallo, suddito, censitaire, tributario.
– Brugsch ha trovato questi gruppi come varianti di  nenuu, vedova.

, àm-dod-t. V. sotto  àm.

, àmxart (P. Med. 12), un medicamento che si adoperava per apparecchiare il cosidetto unguento rosso. Confr. ⲁⲡϫⲓⲣ pigmentum.


, àm-hek-f, V. sotto àm.


, àmeh. Brugsch lo considera come una forma di mh, cogli stessi significati; — Chabas nega l'esistenza di questo vocabolo e dà il gruppo come composto dei due vocaboli à e mh.

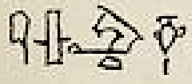

(Bul. Sarc. Ansphar)

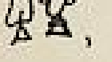
àmoh (D.E.T. 6,7; Dict. géo. 36 e seg.; Rit. 126,3 ed altrove), buco, foro, pertugio, apertura, cavità, caverna, spelonca, antro, speco: — il luogo nascosto sotto terra da cui scaturisce l'acqua di fiume o di fonte; il cavo della sorgente; sorgente, fonte.

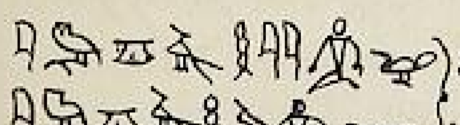
2)— lo scavo, la fossa della tomba, l'entrata alla tomba; — la tomba medesima.

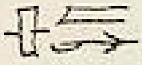
3)— Località misteriosa che dovevano attraversare i defunti nel mondo infernale (72, 73 e 115, titoli; 125, quadro; 126,3).

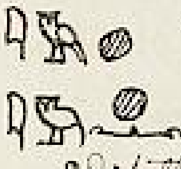
4)— Parte secreta d'un tempio egizio ed inaccessibile ai profani; il reliquiario.

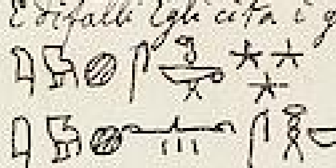

, àm-hāt, V. sotto àm.


, àm-her, V. sotto àm.

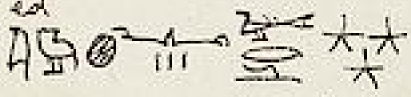

àmgahī, àmgahu, vocabolo composto di àm, esser del numero, esser fra ecc., e gah (Br.): ⲉⲙⲕⲁϩ, ⲉⲙⲕⲉϩ, ⲙⲕⲁϩ, ⲙⲟⲕϩ, ⲙⲉⲕϩ, affligere; tristis esse, contristari, dolore affligi, laborare dolore; afflictio, dolor, labor, perplessio; cruciatus, gravis, afflictus; male se habens, infirmus; — difficilis.


, àm-xe (Duc. V, 40), V. sotto àm.

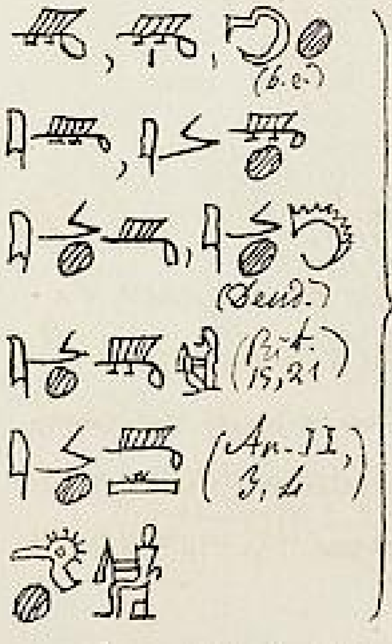

àmex, secondo Brugsch metatesi di àxm e di xm (Br.). Edifatti Egli cita i gruppi:


àmex-sek

ed


àmex-ūrd, come varianti di àxem-u sek-u e àxem-u-ūrd-u.

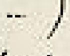
— Chabas però nega l'esistenza di questa voce àmx.


(b.c.) (Seud.) (B.-A. 15,21) (An. II, 3,4)

àmex. Brugsch assimila al copto ⲙ̀ⲡϣⲁ, ⲙ̀ⲡϣⲉ, ⲉⲙⲡϣⲏ, ⲉⲙⲡϣⲁ, dignus esse, mereri, dignus, ἱκανός, sufficiens, idoneus; — dignitas, meritum, id quod dignum est, id quod quis meretur; — e quindi traduce: esser degno, dichiarar degno, onorare, stimare; — ed i sost. che ne derivano, e gli aggettivi corrispondenti. — Chabas confutò tutti questi significati e tradusse: dévoué, dévot, pieux; ed i sost. corrispondenti.

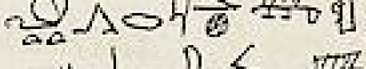
È incontestabile che in moltiſsimi luoghi àmeχ ha i valori attribuiti da Chabas e adottati anche da Pierret, da Maspero e da altri sommi egittologi —

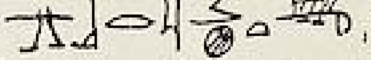
Anche Lepage Renouf (Records of the Past, X, 54) dà ad àmeχ il senso di dovere, fedeltà, pietà, come dovuta dal figlio al padre, dalla moglie al marito e dall'uomo a Dio; — ed egli crede fondato su erronea etimologia il senso: degno, onorato, ecc. dato da Brugsch.

— Sono pure provati i significati: venerare, venerazione; venerante, pieno di venerazione, fedele, devoto (a o per..., ...) (V. Pierr. Ét. I, 48; Louvre, Stel. C, 191; Bul.; Stel. Nebuaiu); — ed anche il paſsivo: eſsere venerato (Sakkara, Tomb. Sabu), e l'aggettivo: venerato, venerando, venerabile (Rit. 15, 21 e freq.; Denkm. II, 56, b).

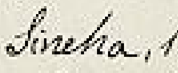
V. anche Z. 1880, 76, nota, — Denkm. III, 282, g).

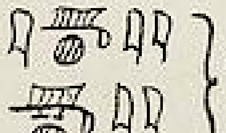
— Maspero attribuisce anche i signif.: beato, beatitudine; onde le frasi

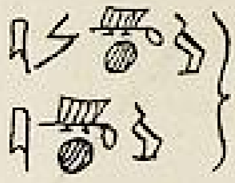
, peh r-àmeχ,

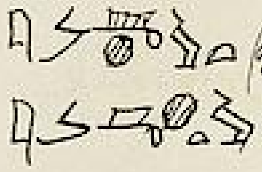
, s'eb r-àmeχ,

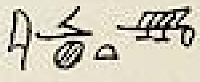
le quali ambedue signif. letter.: giungere alla beatitudine, paſsare allo stato di beatitudine, cioè: morire (Storia di Sineha, 191; An. II, 3, 4).

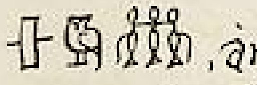
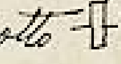
— Frequentemente il defunto è chiamato:  neb àmeχ, signore della venerazione, o della devozione o della beatitudine.

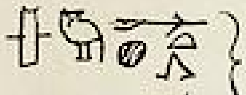
 àmeχi, equiv. al prec., specialmente in senso aggettivale (Louvr. Stel. C, 191).

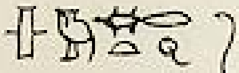
 àmeχu, V. il prec. àmeχ.

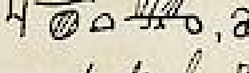
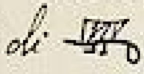
 (Sakkar. Tomb. Heft-ga) (Louvre, C, 165) àmeχ-ut o àmeχ-tu, femm. dell'aggett. àmeχi (Pierr. Ét. I, 48).

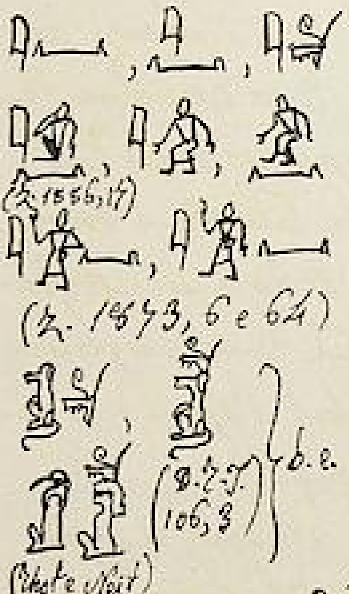
2) — anche sost. equiv. a  àmχ-t.

, àm-χent e varianti — V. sotto  àm.

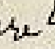
 àm-χet e varianti — V. ibid.

 àm-χe, àm-χet e varianti — V. ibid.

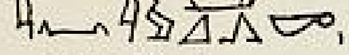
, àmeχ-t (Storia di Sineha, 191), sost. di  àmχ (V. ibid. l'esempio).

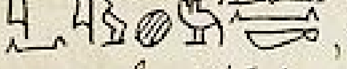

(Z. 1856, 17) (Z. 1873, 6 e 64) (B.T.T. 106, 3) b.e. (Stele Neit)

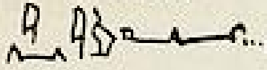
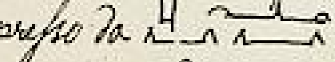
àn, preposizione: da, per, de par de, de la part de, von, durch, von seites des. — a (Chab. P. Mag. N. 63).

2) — In principio di proposizione è particella interrogativa quando è unita all'ausiliare  àu, ed equivale al copto ⲁⲛ, nun?, nonne?, num?, forse non?,

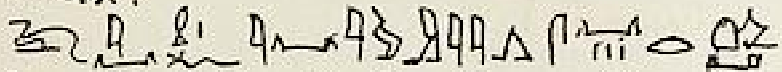
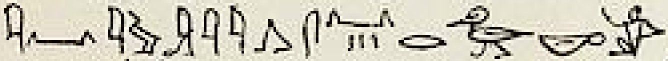
non.... forse?, non.... mai?, est-ce que non? n'est-ce pas?; talora rinforzato da (Stel. Piānxi, l. 31):

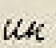
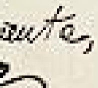
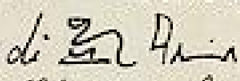
, àn àu āq-k, non entri tu?

, àn àu χem-n-k, non hai tu ignorato?

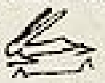
— Chabas però nega il valor negativo a questo àn-àu. — E anche il Maspero (Mél. d'Arch. 1877, 140) asserisce che àn-àu per lo più ha solamente il senso dubitativo: se...., an...., num...., onde la forma negativa  àn-àu àn...., se non... (Stel. Piānxi 130, 131); e che l'interrogativo negativo attribuito qui sopra ad àn-àu è espresso da  àn àn, nonne? forse non? ecc.

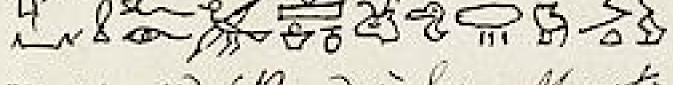
3) — Questo àn-àu ripetuto nella stessa frase si usa nel senso del latino **utrum...** ...an, num.....num, e del copto ⲁⲛ... ...ⲁⲛ:

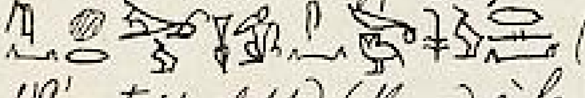

, dice Sua Maestà: son essi venuti per far guerra o sono essi venuti per servir me?.

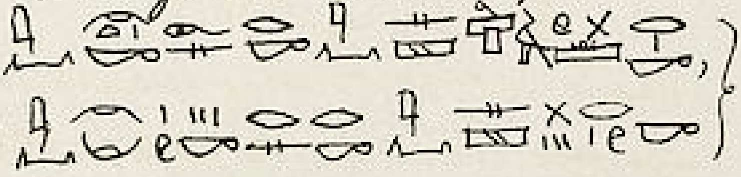
4) àn è anche sostegno del soggetto di un verbo, come l' che è dinnanzi ad  nell'esempio prec.. E ciò specialmente, come nel medesimo esempio, col verbo , zed, dire, parlare, che talvolta è ommesso; nel qual caso diventa un'espressione ellittica invece di , e significa: parlare, dire (V. Chab. Répons. à la critique, p. 34: Rit. freq.).

5) — Identico, anche àn solo, al copto ⲁⲛ, num, si, num?; ⲉⲛⲉ, si, an? num?; הֵן, הִנֵּה, הִנֵּה, הֵן־, se, forse, forse?; est-ce-que....?, per lo più con una risposta negativa.

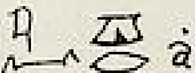
6) — Birch e Maspero (Z. 1879. 49) hanno trovato in diversi luoghi impiegato isolatamente col valore del verbo **essere**, è, c'est; ed in ciò àn pare sia formalmente e radicalmente affine al verbo  un, che è per altro usato più comunemente. Anche lo Schiaparelli, nella sua opera: Il libro dei Funerali, ha trovato àn impiegato in questo senso (p. 87). — Citiamo alcuni esempi:

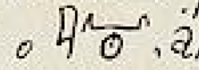
 (Denk. III, 55, a, 8) (Masp.) è Sua Maestà che fa di nuovo l'offerta;

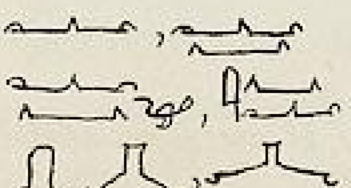
 (Descr. de l'Égypte, V, pl. 44) (Masp.) è la loro voce che lo guida verso loro;



(Schiap. L. d. F. Tav. IV, 11; Taf. XXI, 9) è il tuo labbro fatto per te, è dischiusa la tua bocca.

6) — Si osservi l'espressione  àn-ger, freq. nel Rit. col signif. di allora oppure imperocchè.

7) — Nelle iscrizioni della piramide di Unas si trova frequentemente invece di o , àn (R.).


(b.e.) (a. Z. 1881, Taf. III, a)

àn, non, punto, senza, no.

— cessare, non essere più nell'azione espressa;

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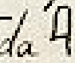
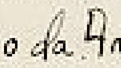
non esservi, mancare.

2) — sost.: uno che non ha nulla, cui manca qualche cosa.

3) — equiv. al prec. all. 5.

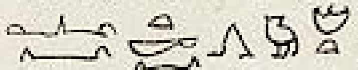
4) — segna l'imperativo vetativo.

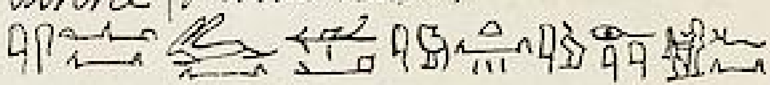
5) — Receduto da  às o da  àn (V. il prec., all. 2, Masp.) è interrogativo negativo an?, num?

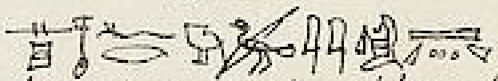
— Confr. ⲁⲛ non, נוא, ניא, annullare, negare; אין, אִין, אֵין, (costr.) אֵין, esser niuna cosa, non v'è; non vi ha, niente, niuno, non, no; arab. لَا, pers. نا, نه, non.

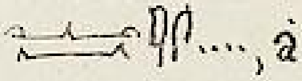
— Corrisponde all' α privativa dei Greci, alla privativa un del tedesco e dell'inglese, in dell'italiano

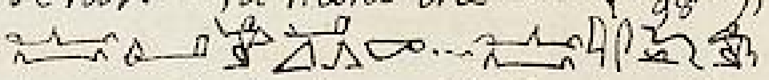
— Ed ora alcuni esempi:

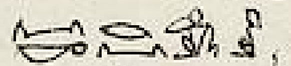
, non avvicinar donne (P. Mor. di Bul.);

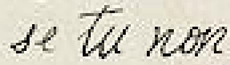


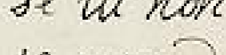
, non v'è uno di voi, a cui io abbia fatto una volta del bene nel mio paese? (Piramid. Bentaur).

...., àn-às...., eccettochè...., se non...., a meno che..... (Z. 1870, 98);

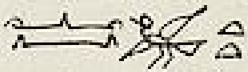
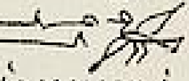
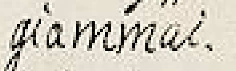


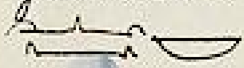
, io non ti lascio entrare se tu non dici il mio nome (Rit. 125, 53 e segg.).

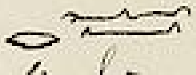
, àn-uā, nessuno, niuno.

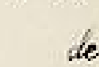


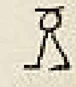
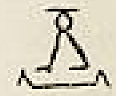
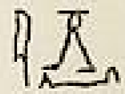
} àn-petet (Brugsch) nessuna volta, mai, giammai.




} àn-neb, àn-χet-neb, nessuna cosa, niente, nulla; — i due primi: nessuno, personne.

, àn-àu-àn (V. il prec., all. 2).

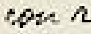
, r-àn, acciocchè non, affinchè non, senza che.

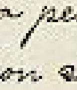
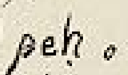
, àn (Pir. Unas), secondo Maspero (Rec. de trav. V, 29) è una forma di Ra di Eliopoli.




} àn, portare, prendere, far venire, apportare, condurre, menare, introdurre, trasportare; — togliere, portar via, emmener, enlever; — bottino.

ⲉⲛ, ⲉⲓⲛⲉ, ⲓⲛⲓ, ⲓⲛⲉ, ⲉⲓⲛⲓ, ducere, ferre, afferre, adducere, transferre; offerre.

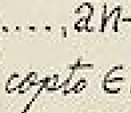
2) — offrire; offerta, tributo.

3) — costrutto con , termine tecnico, per lo più usato in unione colla frase tirare la rete, significa: prender nella rete, coglier nella rete; — ed il passivo: essere preso o colto nella rete (Tomba di Ti; Edfu, scena della pesca).

4) — costrutto con  peh o  pehui, signif.: passare, mettersi dietro (un intervallo di tempo); — ed anche:

— rimandare, ributtare, stornare, sviare, impedire (specialmente tutto ciò che porta male, danno, pregiudizio, ecc.) (D. T. T. 24, 5; 34, 1; — D. H. I. II, 35, 6, 8, 9; — Nav. M. d'H. 11, 20; 10, 18); particolarmente nell'espressione:

...., àn-peh n...., da Brug. assimilato al copto ⲉⲓⲛⲉ ⲉⲡⲁϩⲟⲩ retrahere, abnegare; ricondurre, respingere.

5) — in unione con  uza o beq, signif. quasi: condurre la luna e designa l'azione del dio Thot di ricondurre la luna eclissata od ottenebrata al suo antico

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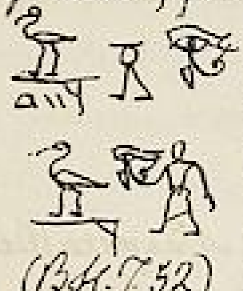
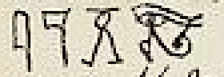
splendore; quindi il titolo



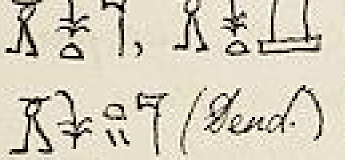
tehot àn-uza, Thot il conduttore (cioè l'ordinatore, il regolatore) delle apparizioni della luna.

(B.H.T. 52)

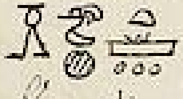


(Mar. Abyd. I,37,a)

— , àn-suten (non molto frequente) , suten-àn designa il re (Dict. géo. 654; Leps. Ausw. Tav. 16; Denkm. II, 138, a).

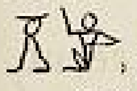


(Dend.) àn-suten, g. f., designa il canestro (letter. il regio), in cui era conservato in Abido la reliquia del capo di Osiride.
— un canestro di giunco.

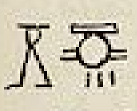


, àn-xut (R. Edfu, 63, XIII), var. di bet (ib. 26, XIII).

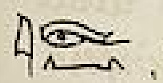
— All'all. 4 bis si offerisce la rara forma caus. nel gruppo s-àn-hā, riparare, impedire dai davanti.



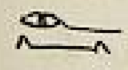
, àn (Mar. Dend. IV, 3 e seg.), il sacerdote che conduce attorno (V. il prec. all. 1) la divinità e le sue immagini nelle processioni.



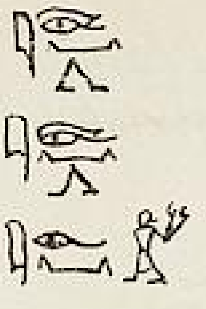
(Stela Berthos 7 e 8) (B.H.T. 39, 1) àn, equiv. ad àn, all. 2, offerta, tributo, ecc.
V. ànnu.



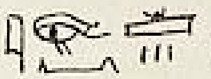
. àn, esser bello. V. ān.
2) — V. il seg.



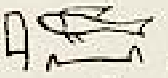
àn, on, iterum, denuo; ancor una volta, un'altra volta, di nuovo.



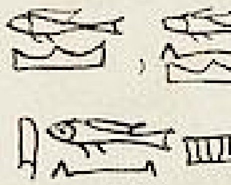
àn, allontanare, respingere, mandar via.
2) – (Chab.) se tourner, retourner, aller retour, aller à réculons; tornar indietro, rinculare, retrocedere.
— 3) – avverbio equiv. al prec. àn.



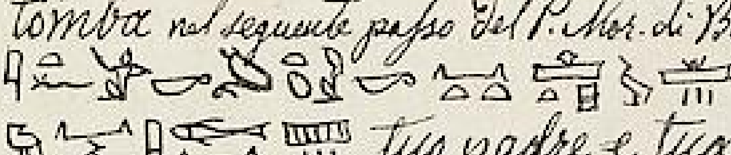
àn (Pit. 108, 9), Pierret lo considera come var. del prec. e trad.: reculant. Birch lo dà come var. di àn, e trad. perciò valley.



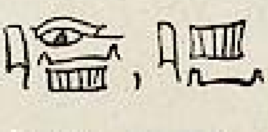
, àn (Z. 1876, 92), ענה, rispondere, replicare, soggiungere.
2) — equiv. al seg.



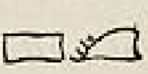
àn, g. f., valle nella montagna, valle, regione di montagna; il fianco della montagna; — roccia.
— Il plur. , le valli, designa la tomba nel seguente passo del P. Mor. di Bul.:



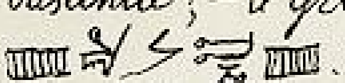
, tuo padre e tua madre che riposano nella tomba.
2) — si trovano i due primi anche nel senso di montanaro.

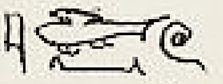


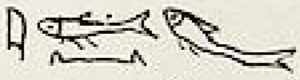
àn, ⲱⲛⲉ, ⲱⲛ, lapis, ebr. אֶבֶן, ass. abnu, pietra.

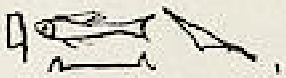
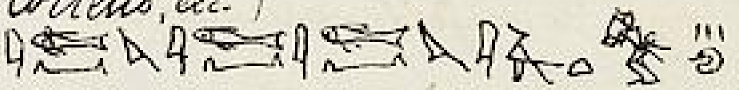


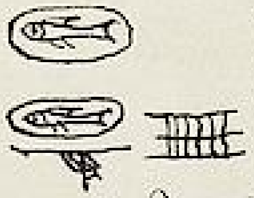
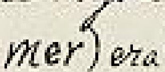
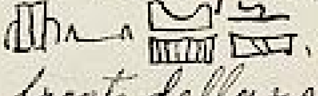
, àn-qem, la pietra nera, la

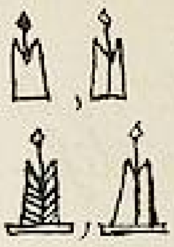
basanite; — il granito scuro, il basalto.
 àn n mat, granito, granito roſso, sienite.
V. sotto ànr.
2) — Saſso, saſsolino.

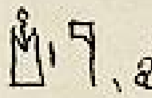
, àn, corda, fune; sartiame, cordame (di una nave).

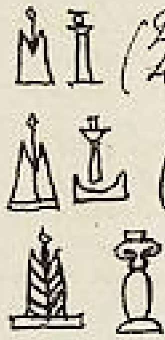
, àn (Pap. Med. 10, 12; Rit. 15, 24), g. f., una specie di pesce che alcuni identificano col φάγρος dei greci.

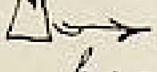
, àn (D. E. T. 15), distruggere, tagliare.
— Nome di ogni strumento di distruzione, lett. il distruttore (strumento, come spada, coltello, ecc.)
, àn ànàn àat-u-k, il distruttore distrugge i tuoi nemici (l. c.).

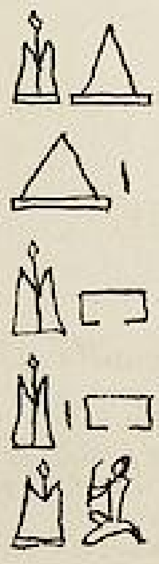
 àn, nome del 21° Nômo del Baſso Egitto. Era il distretto in cui giacevano le cave di Troia (ora Tura), alcune miglia al sud di Cairo. Il suo (à op. mer) era  ātur-āa, la grande corrente, o: la grande prateria d'acqua; il suo (U) era , p-xent n du des', la fronte della roccia roſsa; il suo (pek) era sa neter-ui, il lago della proclamazione dei due Dei.

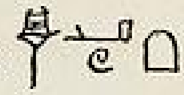
 àn, designa approſsimativamente quanto: pilastro, colonna; — quindi anche il pilastro adornato colla figura mummiforme di Osiride, sia poi il dio rappresentato in piedi o seduto: — e perciò anche figura o immagine di colonna.
— Alcuni traducono cella o nicchia.
2) — al plur., V. col. seg., àn-u.

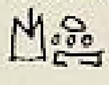
, àn, nome di Osiride. V. il prec.
— Riehl (Z. 1879, 147) trad.: il dio An o Ani.

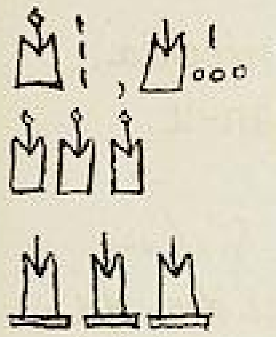
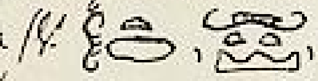
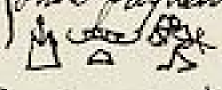
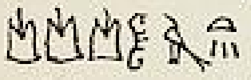
 (D. E. T. 42, 13) (ib. 108, 8) àn, colonna, colonna di pietra.
V. àn.

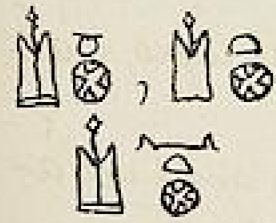
, àn, la colonna di legno, l'albero.
— Una macchina di legno, simile all'ariete degli antichi, per abbattere le mura delle città aſsediate.

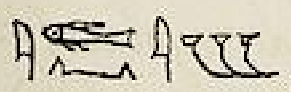
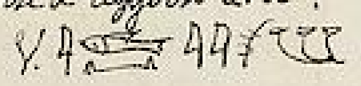
 àn, la piramide regolare (figura geometrica) (P. Matem. di Londra); monumento piramidale; piramide (monolite).
2) — La colonna funeraria sulla tomba degli stranieri.
3) — Il cumulo, la tomba, la foſsa dei nemici uccisi.

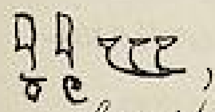
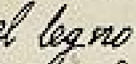
4) – cumulo (per es. di grano, D. H.I. I, 8, 16), mucchio, ammasso, copia; grandissimo cumulo; – quasi identico a  ḥāu. — V. àbmr e àmr.

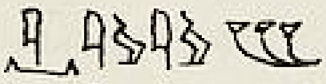
5) – V.  àn-t (per il 3° e 4°).

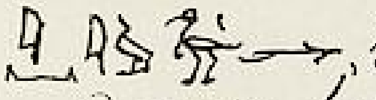
 àn-u (Brug. Dict-géo. 614), designazione degli abitanti della Nubia (V. , xnt), onde frequentemente anche scritto  àn-xent, oppure , àn-xent-ti-u, con molte altre varianti. — Però Brugsch, in una lettura al Congresso degli orientalisti in Berlino, ritiene gli àn-xent come una delle tre sezioni degli àn-u; e che in generale questi gruppi àn-u designano i trogloditi (o meglio trogoditi), abitanti la costa africana del Mar Rosso.

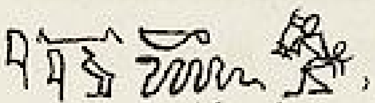
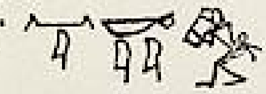
 àn, און, אן, An, On, Eliopoli, Denderah. Vi era l'An settentrionale, propriamente detta Eliopoli, e l'An meridionale, chiamata anche Hermonthis.

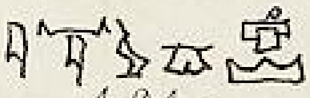
, ànā (P. Prisse 14, 8) pianta ignota. – Forse a leggersi ànī?
V.  ànī.

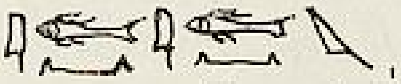
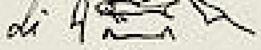
, ànāu (Dend.) nome di pianta, forse identica alla prec. od alla seg. Del legno di questa pianta si tagliava l'uza  od occhio della luna per servirsene come amuleto.

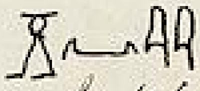
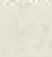
, ànāuāu (P. Med. Berl. 6, 5), una pianta ignota (Confr. i due vocaboli prec.) – Forse a leggersi ànuu?

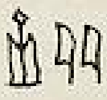
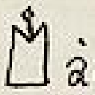
, àn-àu-ba (P. Harr. I, 46, 9), mazza, bastone, bacchetta, verga, o simile.

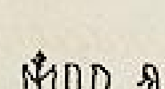
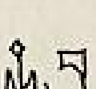
, ànàuk, Var. di , nàkī.

, ànàug, ינוח nei confini di Efraim e Manasse; – Ἰανω, villaggio dell'Acrobatene; – Ἰανουά a tre miglia da Mageddo verso Mezzodì.

, ànàn (D. E. T. 15), forma raddoppiata di  àn, collo stesso significato verbale e nominale.

, ànī (P. Maton. di Londra), Revillout (Rev. égypt. II, 311, note) trad. apport. È sost. di  àn.

, ànī, equiv. ad  àn, pilastro, ecc.

, , ànī, V.  àn.

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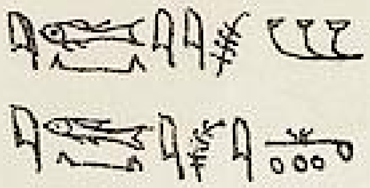
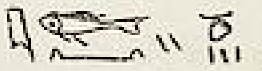
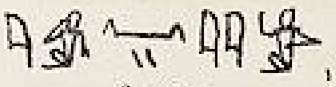
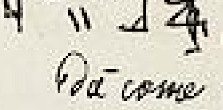
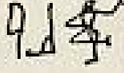
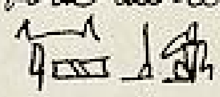
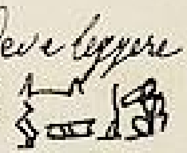
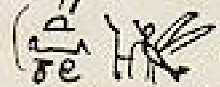
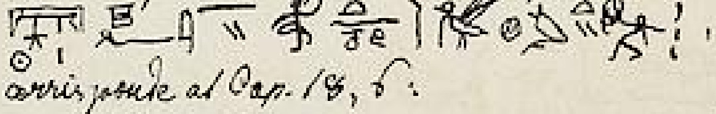
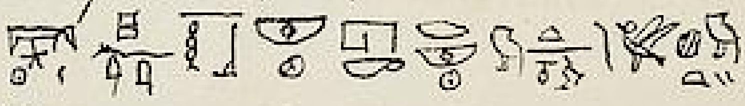
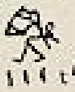
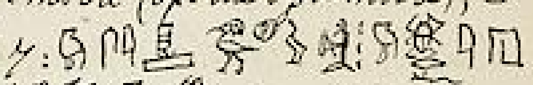
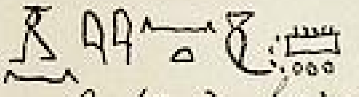
 ànī (Rec. IV, 24, 20, 119), ⲁⲗⲱⲟⲩⲓ rami palmae vel vitis, in quibus sunt dactyli adnecti et uvae, ut ⲁⲣⲟⲟⲩⲉ, ⲁⲣⲱⲟⲩⲓ, tribuli, stipula.
2) — (Dend.) punizione di un malvagio.

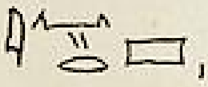
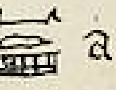
, àni, (E.) succus?
Confr. col prec.

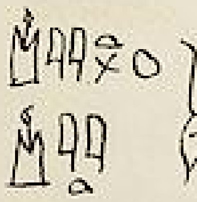
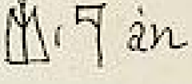
, ànī, nome dello scriba autore del Papiro N. IV di Bulaq. Questo papiro contiene una serie di maſsime morali che lo scriba detta a suo figlio. — Il Chabas ne fece una traduzione analitica corredata di molte oſservazioni filologiche e filosofiche nel suo Giornale L'Égyptologie degli anni 1877 e 1878.

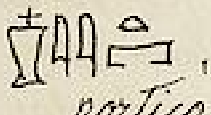
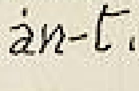
, ànib (Rit. 20,1), Brugsch lo dà come variante di  àb, laetari, gaudere.
— Chabas nega l'esistenza di questo vocabolo.
— Forse invece di questo gruppo si deve leggere  n-às'eb come var. di  n-us'eb; e diffatti Pierret traduce: de l'appel ( du compte).
— Ma d'altra parte all'espressione del Cap. 20,1:
 !,
corrisponde al Cap. 18, 5:

, questa notte della festa Heker in cui si contano i morti (op. ad ogni morte), e segue nella col. 7:  , in cui si giudicano i mâni, in cui si fa l'appello del conto dei morti (Pierr.) (opp: esaminando gli spiriti eletti, facendo acclamazione ad ogni morte).

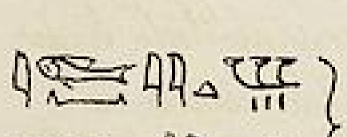
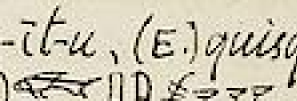
In conseguenza si può beniſsimo leggere e tradurre il gruppo del Rit. 20,1, come ha letto e tradotto Brugsch, cioè tradurre la frase del l. c. questa notte della letizia op. del gaudio di ogni morte.

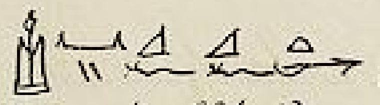
, ànī-nt-bener (Pap. Med. Berl. I, 1), farina di datteri o un quid simile.

, ànir (Karn.), Var. di  ànr.

 àn-īt, forma della dea Hathor: fem. di  àn.

, àn-īt (Ossiut, Tomb. Tef-àb), portico, atrio a colonne, colonnato.
Var. di  àn-t.

 àn-īt-u, (E.) quisquiliae. V.  ànī.

, ànigefgef (An. I, 24, 4), g.f.: (Chab.) parte di un carro, (De Rougé)

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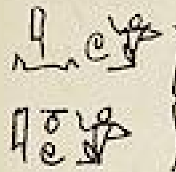
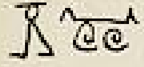
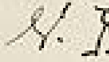
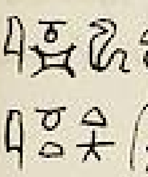
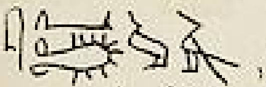
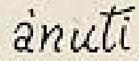
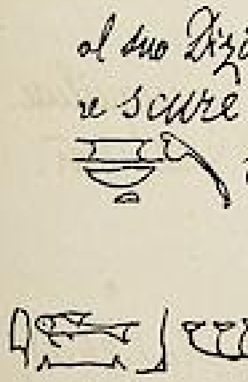
essieu; (Brugsch) Deichsel, timone; (Lauth) Querholz, traversa, che egli confr. coll'ebr. קו regolo.

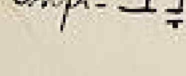
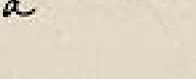
 ànu o ànuà, secondo Masp. (Z. 1878, 84–87) e Piehl (Z. 1885, 84 e seg.), sono forme del pronome personale assoluto della 1ª pers. sing., io.

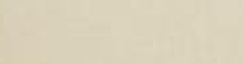
, ànuu (P. Mutem. di Londra) apport. V.  ànī.

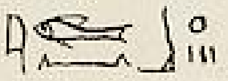
 (Dend.) (Levi, Cassa fun. di Brera) ànut, divinità tutelare della 5ª ora del giorno.

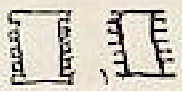
, ànua op. ànuti, V.  anu. Chab. (P. Mag. N. 70); valle o porzione di territorio coltivato.

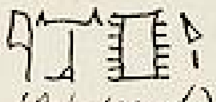
 ànb (J. de Roug. J. H. 76, l. 7; — Z. 1874, 144; 1879, 57), ⲛⲁⲃⲓ, ⲛⲁⲣⲓ, ζιβύνη, lancea, להב?; g. m., lancia, bigordo, dardo.

— Brugsch, nel Supplemento al suo Dizionario, dice doversi piuttosto tradurre scure, accetta, ed esser identico ad  ànb-t e  ānb-t (V.).

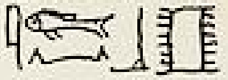
, ànb, (E.) herba officinalis. Confr. עֵנָב uva

, ànb (Mél. 1864, 252), il frutto commestibile della pianta precedente: grappolo?

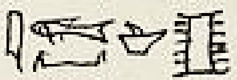




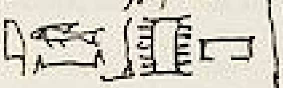
(B. t. 109, 4)

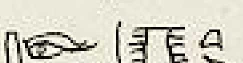


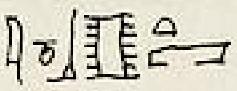
(Z. 1872, 1)

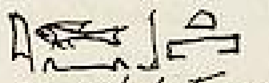


(D. Z. T. 97, 8)

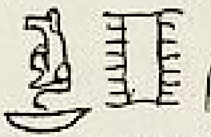




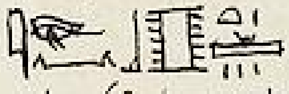




(Bul. Stel. etiop. II, 8)

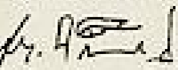
 (b. e.)

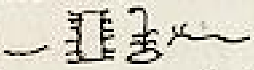
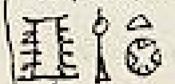
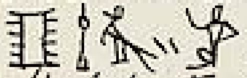
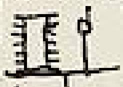
(D. Z. T. 101, 1)

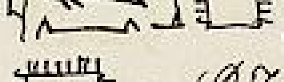


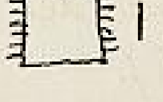
plur. (Rit. 147, 5)

ànb, muro, muraglia; cinta, muro di cinta; riparo, muro di difesa, chiusura della casa; il muro che difende le persone ed i beni.

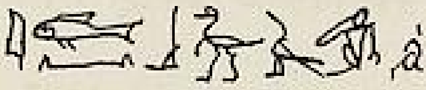
Confr.  ànbu 2) — (Chab.) asilo assicurato, asilo sicuro.

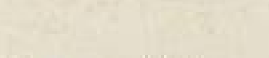
 ànb-res-f (Z. 1873, 30) lett.: egli è il muro meridionale, nome di Ptah Sokaris, Ptah infernale.  ànb-hez, il muro bianco, la città dalle mura bianche, cioè: il castello e la città di Menfi; onde  ànb-hez-ti, l'abitante di Menfi, il Menfita, e  ànb-hez (Z. 1876, 89) il distretto o il nômo menfitico.

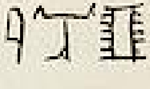
 (Denkm. III, 194, 24)

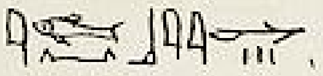
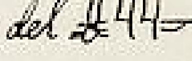
 (D. Z. T. 9, 36)

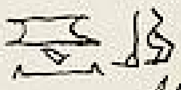
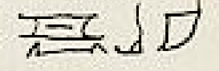
ànb, Brugsch trad.: die Veste, in relazione alla terra.

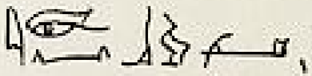
, ànba (E.), ?

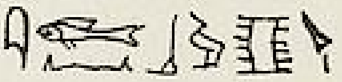
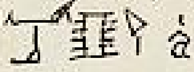
, ànbi (Birch. Dict. E. R. 9900,

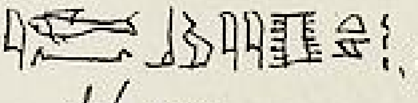
Var. al Rit. 109, 4) Var. di  ànb, muro, muraglia.

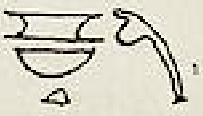
 , ànbī (Edfu), un oggetto di legno appartenente all'armamento od allestimento di una nave, e che si trovava nell'interno del  māī (V.).

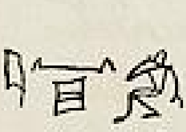
 , ànbu (P. Harr. N. 500, 5, 5). V.  ànb.

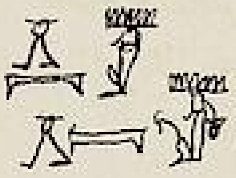
 , ànbu, circondare, cingere, chiudere, rinchiudere, rinserrare, murare (Confr. il seg.).

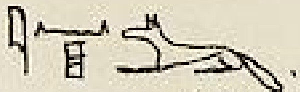
 , ànbu (Dict. géo. ; — P. Harris I, 25, 7), muro; Var. di  ànb.

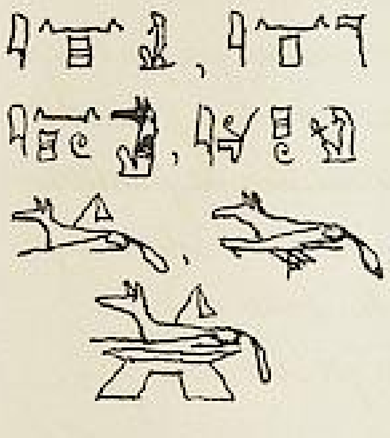
 , ànbu-īt-u, plurale del prec.

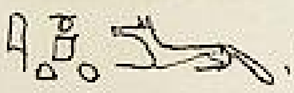
 , ànb-t, scure, accetta, ascia, asce; V. ānb, ānb-t.

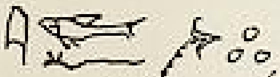
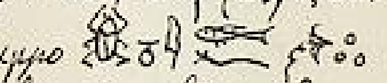
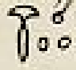
 (Dict. géo. 578) (R. J. H. 74, 2) ànp, fanciullo, bimbo, ragazzo; — detto sopratutto di persone di stirpe reale.

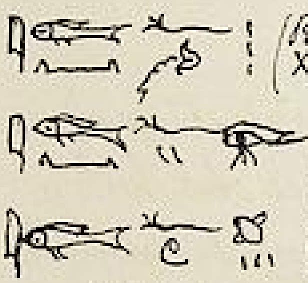
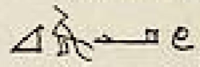
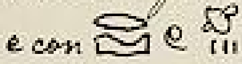
 àn-pe. Il dio Emphé, forma di Mā; — V. àn-ḥr.

 , ànp (Dict. géo. 120), la volpe nera libica, lo schakal.
2) — Var. del seg.

 ànp, ànpu, il dio Anubi, protettore dei sarcofagi e delle mummie in essi racchiuse.

 , ànp-t (Dict. géo. 1394), fem. dei due prec., cioè 1) lo schakal femmina, — 2) — l'Anubi femmina.

 , ànf (Edfu, Düm. Rec. IV, pl. 67, 7) nel gruppo  ta n-ànf, terra del (minerale) ànf, per designare la (Libica) patria del minerale, chiamato altrimenti  ūaz, pietra verde.
2) — probab. equiv. al seg.

 (R. Edf. XLV, 4) (P. 33 Berl. Cap. 20) (E.) ànf, ànfi, ànfu, (E.) profluvium? (Von Lemm, Ritualbuch, 33) efflusso. Si trova in parallel. con  qaau e con  rdu. (V.).

(Schiap. L. d. f. tav. LV, b; tomba di Seti I) ànem. V. il seg. — Pelle, all' alin. 2.

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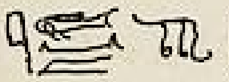
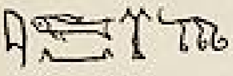
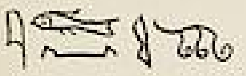
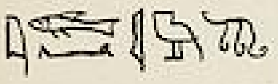
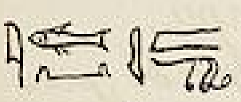
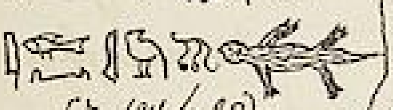
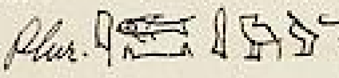
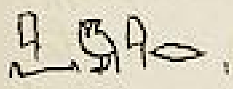
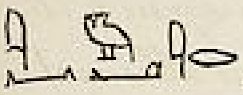
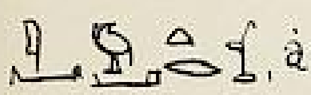
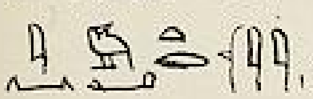
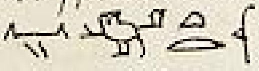
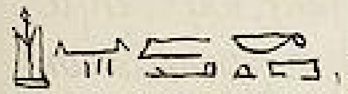
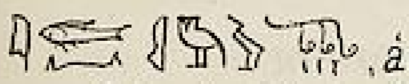
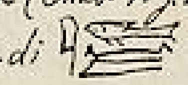
 (Rec. IV 46,1)



 (B.H.T. 21)

(T. 1974,92)

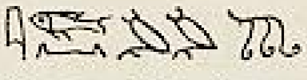
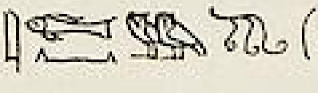
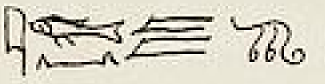
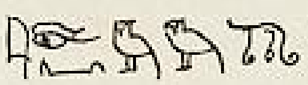
ànem, g.m. l'epidermide, la pelle; il vello, il pelo degli animali, il tosone (per es. di un montone, Storia di Sineha, col. 197).
2 — L'ultimo gruppo designa specialmente la pelle di leopardo o di pantera, che indossava il Sotem nei funerali (V. Schiap. Libro dei Funerali).
3) — Il color della pelle o del pelo; — il colore.
— ⲁⲩⲁⲛ, ⲁⲩⲁⲁⲛ, ⲁⲩⲟⲛ, ⲁⲟⲩⲁⲛ, ⲁⲃⲁⲛ, color, color cutis, cutis, χρὼς; ⲁⲛⲟⲙ cutis.
— plur.  ànemu (Chab. Voy. 254; — Rit. 154,13) i peli.

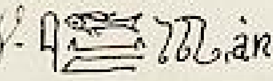
, ànm-àr
, ànmā-àr
, ànmā-ter
, ànmā-terī

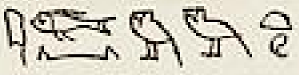
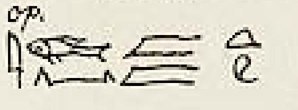
(Inscr. di Hor hotep, l. 450, 451, 461, 464, 499), Varianti di  nimā-ter.

, àn-nu-māk-t oppure àmmāk-t (Med. Abu; Chab. Ant. hist. p. 269), g.f., rarissimo vocabolo col significato di patria, sede primitiva, residenza, dimora.

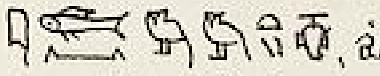
, ànemu (Chab. Voy. 254: Rit. 154,13), i peli, plur. di  ànm (V.).

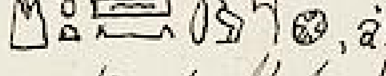
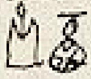

 (Dend.)
 (Rec. IV, 21)
 (Rit. 162,2)

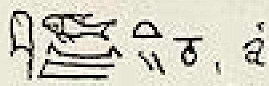
ànemem, V.  ànm.

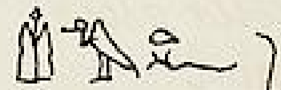
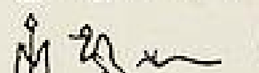

op.


ànememt (Dend.), designa una determinata parte del corpo umano. — Confr. il prec.

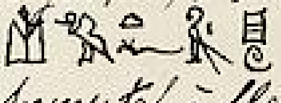
, ànemem-ti (Rec. IV, 61; D.Z.T. 6,5), un vaso particolare.

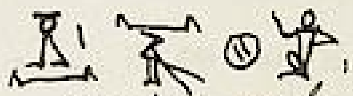
, àn-mentu, l'An meridionale, l'An del dio Mentu, la città chiamata Hermonthis od Hermopolis dagli scrittori greci.
V.  àn.

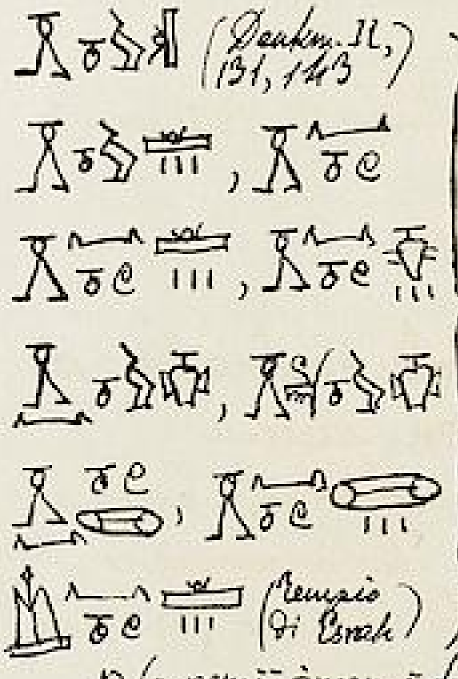
, ànem-ti (D. Kal. 115), V. ànmm-ti.

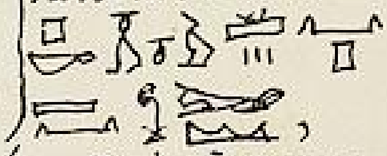



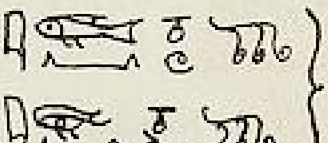
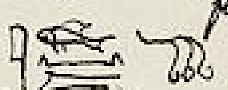
ànmutef (Denkm. III, 129, 53). Pierr. trad.: haut prêtre. È il titolo dato ad un sacerdote o ministro che officiava nelle occasioni solenni e indossava la pelle di leopardo. — Qualche volta questo personaggio appare in un carattere divino, per es. in Champ. Mon. 237, dove un Anmutef è la personificazione di Horo (V. anche Not. Descr. I, 797; Denkm. III, 202, f, 206, e, e altrove; — Traus. 1880, 526).

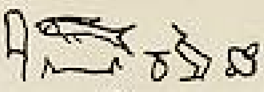
In Dendera (V. Lefèb. Ét. ég. 3, 56) si trova esplicitamente la frase , ànmutef ḥor pu, Anmutef è Horo. Secondo Brugsch, Horo-Anmutef appare come deità-locale della città Āteb, fra Dendera ed Abido.

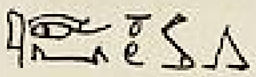
 ànnana (op. ànna), nome dello scriba autore del P. D'Orbiney: La novella dei due fratelli.

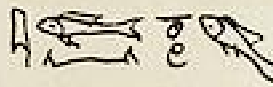

(Denkm. II, 131, 143)
(Tempio di Esneh)

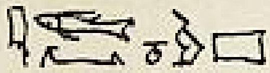
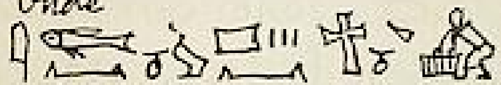
ànnu, reddito, frutto, prodotto, provento, entrata, imposta, tributo, provvisione, fornimento; — bottino. È di g. f., però si trova in Karn.: , p (e perciò ànnu è di g. m.) - k - ànnu n p-ta χar, la tua rendita dalla terra di Siria.

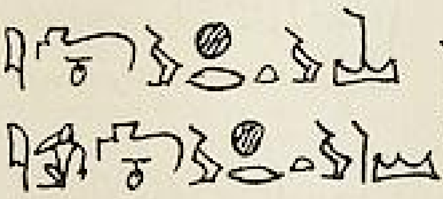
 ànm (Rein. Miram. 309; Rit. 42, 3). Brugsch e Lefébure lo fanno equivalente a  ànm, vello, tosone. — Pierr. trad.: chevelure; Birch: the Pied, il macchiettato, lo screziato (Comp. il seg.

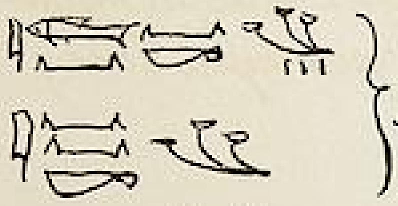
, ànnu (P. Med. 10, 7) le macchie malaticcie sulla pelle.

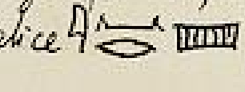
, ànnu, ritornare, ecc. V. àn.

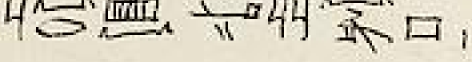
 ànnu, V. àn.

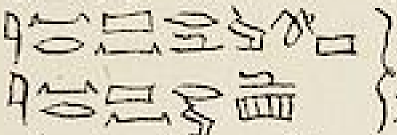
, ànnu, pietra, V. àn. Onde  ànnu n nuz, (Karn.), macina, mola.

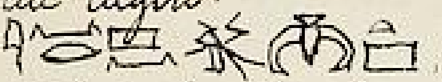
 ànnuχertu op. ànuχertu, Masp. (Z. 1879, 54) identifica con אֲנָחֲרָת, città di Issachar, Ἀναχαρέθ.

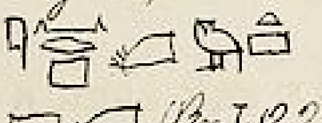
 ànenk, (E.) herba esculenta sacra. Designa una pianta speciale che era posta in relazione colla luna (Iscriz. del tempio di Dendera).

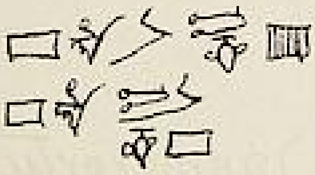
àner, V. àn. , àner ḥez nefer, la buona pietra bianca, sorta di pietra ricavata specialmente da Àn (Dict. géogr. 120). — Era forse identica alla semplice  àner ḥez, la pietra

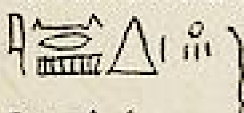
bianca, che fu interpretata l'alberese; — il calcare, il kalkstein, la pietra calcare, valore che Brugsch (Dict. géo. 120) dà al gruppo , àner n àiina.

 } àner n rud (Harr. I, 4, 1), la pietra dura, la pietra arenaria o pietra da taglio.

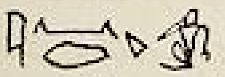
 àner n mauut (ib. 4, 9), la pietra lucente, il granito rosa di Syene, sienite rosa.

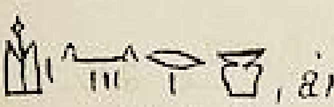
 (Rec. I, 12, 2) } àner qem, la pietra nera o scura, il granito nero o scuro.

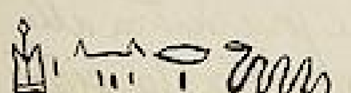
 } àner n met (op. tem?) (Rec. I, 12, 2). Brugsch lo fa equiv. al precedente àner n mauu-t.

 } àner-sepet (P. Med. Berl. 6, 3, 6), la pietra del triangolo, designa un preparato medicinale.

— 2) — àner designa anche un determinato peso (Confr. il peso inglese stone).

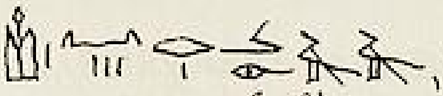
 àner (Birt. 145, 69)? (Pierr.) invocateur.

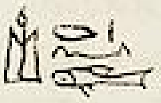
, ànuro, vaso per conservarvi le frutta. Se ne facevano d'oro e d'argento.

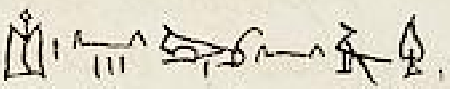
, ànuro, nome di un rettile.

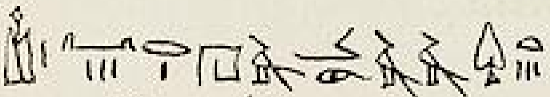
Chab. confr. con ϭⲟⲗⲓ, ϭⲟⲗⲉ, tineae; ma Lepage Renouf (Z. 1872, 74) non ammette questa derivazione copta. — (Brugsch) il verme che rode il legno, l'insetto xylofago, tarlo, foralegno, artison.

g. f.

, ànurmaa, (Chab.) grappoli d'uva, עוללות, raspi, grappoli, racemi.
— V. àn(u)rhamaa.

, ànron (Denkm. III, 180), nome di una dea.

, ànulna (An. I, 19, 3), אַלּוֹן, אֵלָה, אַלָּה, quercia.
— Lauth (Z. d. d. m. Gesell. 1871, 620) trad.: un grande albero che è in connessione coi cipressi o coi cedri del Libano, אֹרֶן, pino, abete o cedro.

, ànurohamaa (Gr. P. Harr. I, 16, 10; 16, a; 19, 6; — Z. 1873, 67, 154) Birch trad.: ghiande.
— V. àn(u)rmaa e àn(u)harmaa.

, àns (Nav. Myt. PK. V). Secondo Naville (Z. 1873, 89) le gambe anteriori o la pianta dei piedi anteriori di un animale.

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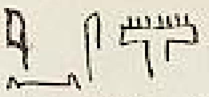
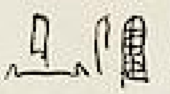
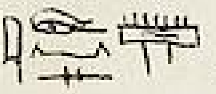
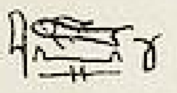
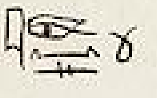
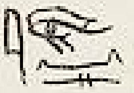
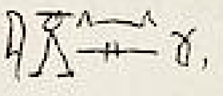
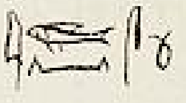
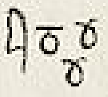
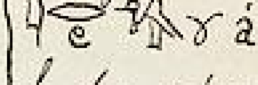
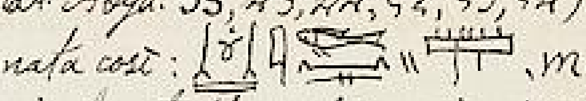
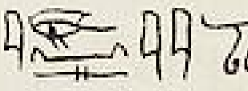
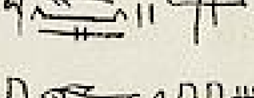
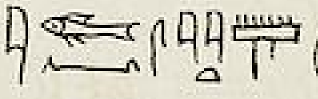
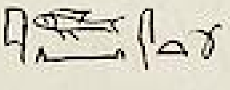
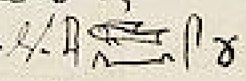
 (Insc. Unas 423)
 (Inscr. Teta 242)
 (Rit. 115,5)
 (ib. 17,10)
 (ib. 164,13)
 (ib. 42,2)
, 
 (Dendérah)

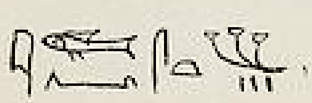
àns, g. f. designa una delle quattro sacre stoffe variopinte, che facevano nel culto un ufficio importante. Corrisponde alla stoffa  àruti delle b. c., ed era di color rosso-gaio o porpora. Nella lista delle sacre stoffe del tempio di Seti I ad Abido (V. Mar. Abyd. 55, 43, 44, 92, 93, 94) è menzionata così: , menx-ànsi, la stoffa rosso gaia ànsi.

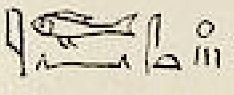
— 2) — anche esser rosso-gaio, o in generale: esser rosso, far esser rosso, far diventar rosso (Dend.); — il colore rosso o rosso-gaio (An. IV, 17,2).

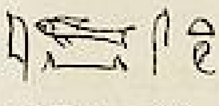
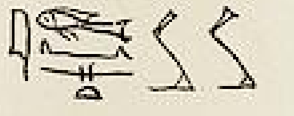
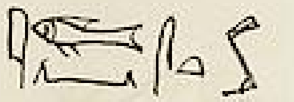
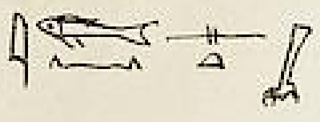
, ànsi (Rit. 141,18), detto di una vacca del Dūau: rossa, di pelo rosso. Confr. il prec.
— Birch trad. skin, pelle; — Pierr.: velata.

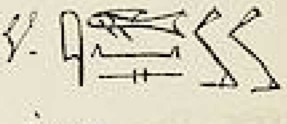
 (Mar. Abyd.)
 (Denkm. III, 164, a)


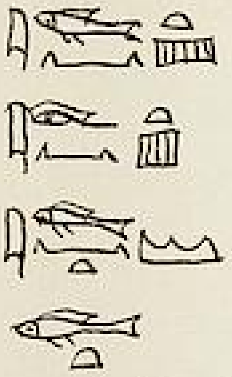
ànsi, àns-īt, àns-t, V.  àns.

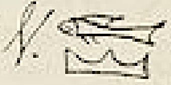
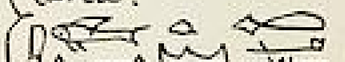
, àns-t, (E.) frutex quidam.

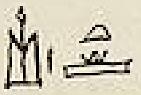
, àns-t, (E.) grana quædam.

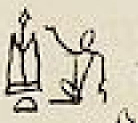
 (P. Med. Berl. 10,10)
 (E.)
 (E.


àns-t, V.  àns.



àn-t, g. f., V.  àn. Confr. ⲁⲛⲧⲱⲟⲩ. regio montana.
 ànt-āa (P. Mor. di Berl. — P. d'Orb.), la valle grande, la valle della catena libica, in cui erano le tombe dei re e delle regine. — E quindi: necropoli in generale.

, àn-t (Chab. P. Mag. N. 77) iniquità, mancanza, colpa, torto, ingiustizia, male.

 ànt (B. H. T. 60, col. 4), Bergmann (l. c. Testo, 3, 44) trad.: le classi profane della popolazione cittadina. — Ma Brugsch condanna questa traduzione e dice che questo gruppo designa i cantori e le cantatrici appartenenti ai santuari, ed i cui cori facevano risuonare le loro voci nelle sacre sale.

(Denkm. III, 24, W) (Mel. 46 Torino) ànt, designa un grande spazio sorretto da àn (V.), cioè da pilastri o colonne; e quindi: sala a pilastri od a colonne. g. f.

, àn-t (Rit. 15, 24), V. àn.

, àn-t (P. T. 7, 1), sostantivo corrisponde a àn.

, àn-t, un batter d'occhio, un minuto secondo, un istante,

(D. H. T. 114) (L. 1875, 11) ànt, forma aumentata di àn, respingere, refouler, faire retourner. — Usato freq. in senso riflesso: volgersi, voltarsi (D. l. c. 54, b. 5; — Nav. Myth. d'H. 4, 9).

, ànt (Masp. Rec. de trav. III, 203), portatore di tributi, imposte o rendite. V. àn.

ànt
ànti
uno che non ha nulla, cui manca qualche cosa. — non, senza.

— privazione, mancanza. V. àn.

enti-ànti, ciò che è e ciò che non è, l'essere ed il non essere, cioè: tutte le cose quali si siano, checchessia, tutto senza eccezione (L. 1876, 102)

(Inno ad Osiride) enti-ànti her-xet-k, ciò che è e ciò che non è in te.

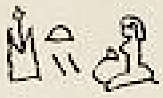
ànti-hāti, senza cuore, privo di cuore, cioè: insensato, stupido, ignorante, inetto.

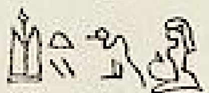
, ànti(-ti-u) (Rit. 79, 6), Pierr. trad. nessuno; — Birch: Those who wish me no good.

(Rit. 86, 3) (26 163, tit.) (Denkm. IV, 115, 23) ànti, V. àn e ànt.

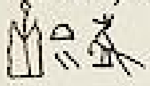
(L. 1872, 75) (Bend.) (L. 1872, 75) ànti, arco. Sinonimo di pd-ti (V. pd e pd-ti).

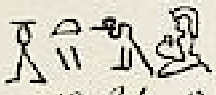
àn-ti (Dict. géo. 617; D. H. T. 49, a), V. àn-u.



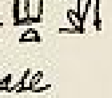
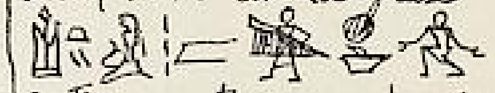


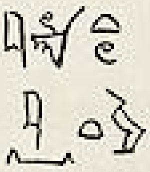
(S. K. T. 95,19)

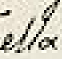
 (Dend.)

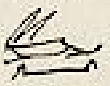


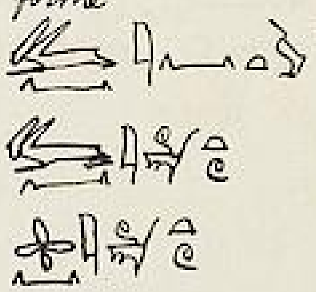
(P. Rhind)

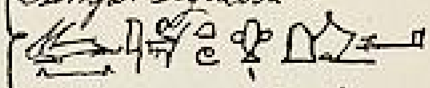
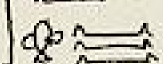
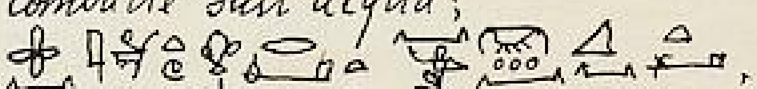
ànti: alcuni traducono: la donna, la abitante. — Brugsch però trova erronea questa interpretazione e traduce come  ànt (V.). Così la frase  ànti-u m-texen xeb, che alcuni traducono le donne suonano e danzano, secondo Brugsch si deve tradurre: le coriste suonano e danzano.

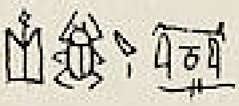


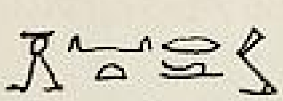
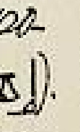
àn-tu, premesso immediatamente al verbo, o legato a questo mediante la particella , dà la forma impersonale equivalente all'italiano si---, francese on---, tedesco mann.---

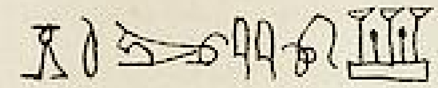
Talvolta preceduto da  un nelle forme

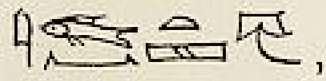


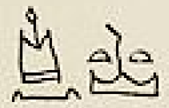
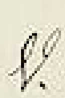
un-àn-tu, come negli esempi seguenti:  , un-àn-tu ḥer xer ḥer-mu, si combattè sull'acqua; , un-àn-tu ḥer rdu-t n-ȧ usex n gen-t, fu dato a me il collare del valore.

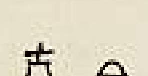
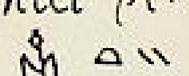
, àntonīnus (l'imperatore Romano).

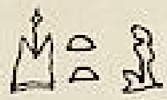
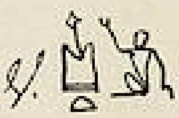
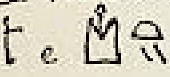
, ànt-rod (Champ. Not. descr. I, 389) camminante verso il senso opposto (agli altri), soprannome di un xer-heb (). — (Brugsch) ritorno; il rivolgere, rivoltare, volgere o girare il piede.

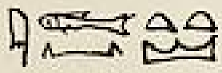
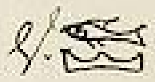
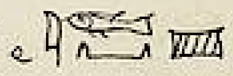
, àntarīūas, Dario.

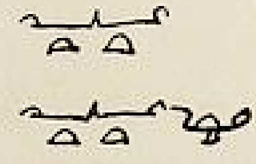
, àntes, un animale velenoso, al cui assalto l'uomo era esposto, e che era messo a confronto collo scorpione.

, àn-tet. V.  àn-u.

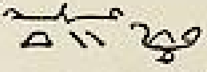
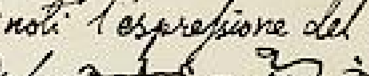
, àntet (Z. 1872,85).
V.  ànti.

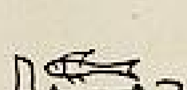
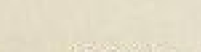
, àntet (Abbott 4,4), V.  ant e  ànti.

, àn-tt, V.  e  àn.

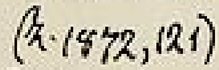


(femm.)

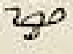
àn-tt, V.  ànti. Si noti l'espressione del P. de Orb.:  àntet r zed, a non dirsi, cioè tanto signif.: maraviglioso, stupendo, indescrivibile.

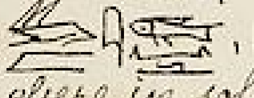
, 

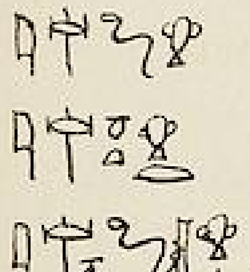
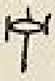
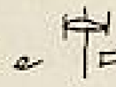
(Z. 1872,121) (Stel. Metter.)

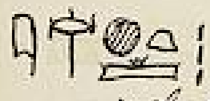
 (Louvre, Stat. A, 84)

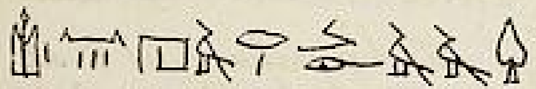
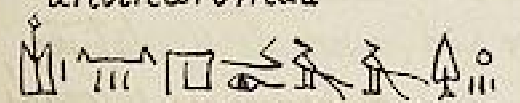
ànd, esser mesto, dolente, afflitto, attristato, affannato.

laſso, esausto (detto sopratutto del cuore, Torin. Stel. 1080 della XVIII din., e Stel. Mettern.).
Confr. אֵיד miseria, calamità, disgrazia; e la voce  àd, cui vuol riferire Pierret questi gruppi (Journ. As. (1881, 170); Confr. anche תַּאֲנִיָּה mestizia.

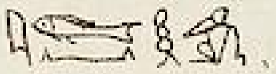
, un m ànd (Stel. Metter.), eſsere in sollecitudine, in affanno, in travaglio.

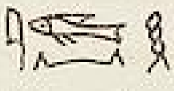
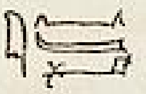
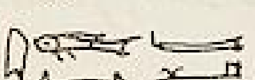
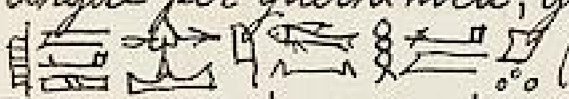
 ànez-ker (coi pronomi suffiſsi), saluto a, acclamazione a, invocazione a, omaggio a.... Questa espreſsione comincia gli inni e le preghiere agli Dei.
— Chab. trad.: difendere, proteggere, vendicare.
V.  nz e  nz-ḥr.

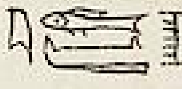
, ànez-xet-u, ἐπιστάτης, epistata, praefectus alicui rei, curator; ordinatore, economo.

 ànuharomaa
 ànuhmaa
(An. IV, 7, 5). designazione aramaica di una pianta fruttifera. — ceppo di vite? vite di specie particolare?
V. ànrmaa e ànrhamaa.

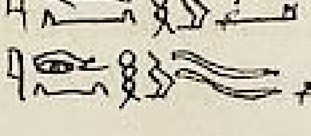
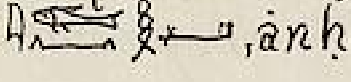
, ànhamen (Rec. I, 36, 1) una specie di albero? — Forse il ϣⲁⲗⲉ, tamarix orientalis? — Secondo E. Moldenke (Ét. arch.) designa l'albero del pomogranato o melagrano.

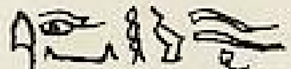
, ànḥ (Karn., Pilone di Xonsu), chiudere, nascondere, celare; eſsere oscuro, arduo, enigmatico, misterioso. — Enigma, mistero, indovinello. — Confr. il seg.

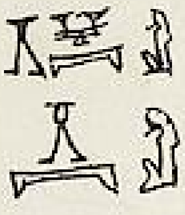
 (Denkm. III, 210, 6)
 (Ä. Z. 1. 112, 7)
 (ib. 102, 14)
ànḥ, circondare, cingere, inviluppare, attorniare; — cingere per guernitura, guarnire.
 (Denkm. l. c.)
ā m ās' ànḥ m xmt, porta di cedro guarnita di ferro.
2) — Equiv. al seg.

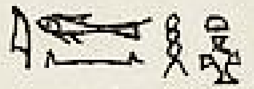
, ànḥ (Ä. Z. T. 101, 4) deriv. dal prec.: muro, muro di cinta, cinta, riparo, bastione.
ⲟⲛϩ sepimentum, locus septus, septum, murus cingens.

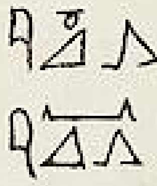
, àn-ḥa-sāp, una specie di senen ed una varietà di māsā-rouu.

 ànḥu (Bït. 162, 10), V. , ànḥ.

 ànḥu (Rit. 42,3) palpebre, ⲛⲟϩ; – le sopraciglia.

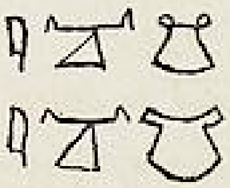
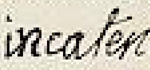
 àn-ḥer. Il dio Anhur, assimilato al Marte dei Greci. V. àn-pe.

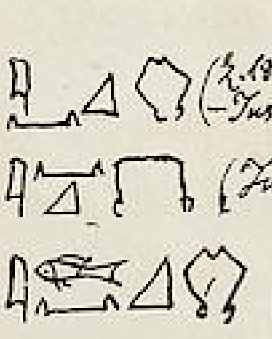
, ànḥ-t, brocca, cruche per la birra.

 (Deut) (L. H. T. II, 33, c, l. 7) àng, rarissimo verbo di moto; probab.: voltar sossopra, rivoltare, rivolgere, rovesciare.

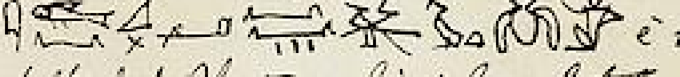
— tornare indietro, rivolgersi.

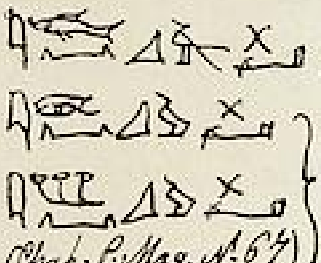
— Confr. נהג condurre, guidare.

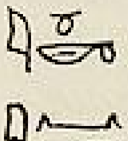
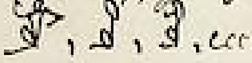
 àng (Inscr. Unas 236, 258), secondo Maspero, equiv. al seg. col senso di serrare, stringere, stringere nelle braccia; incatenare (Rec. de trav. III, 208). – Var. di  sk.

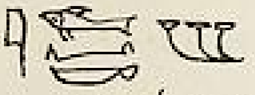
 (Z. 1881, tav. II, 2; – Insc. Teta, 287) (Inscr. Teta) (Rit. 84, 7) (Rec. de trav. III, 59) àng, ϩⲱⲗϭ, ϩⲟⲗϭ, ϩⲱⲗϫ, complecti, amplecti, adhærere, conjunctum esse; serrare tra le proprie braccia, abbracciare; abbracciarsi; — stringere (הֵצִיק), afferrare (לקח), impadronirsi di, dominare; — serrare, rinserrare,

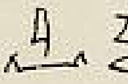
— Unire, riunire, congiungere.

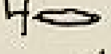
— Nel Rec. de trav., l. c., la frase  è tradotta dal Pleyte: egli ci ha dotati del pensiero.

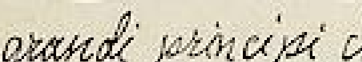
, ànqa (Chab. P. Mag. N. 64) ànqu V. il prec.

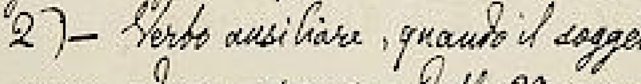
 ànuk, ⲁⲛⲟⲕ, אָנֹכִי, ass. anaku, io. – Si trova solo od accompagnato dai suffissi pronominali della 1ª pers. sing.  à.

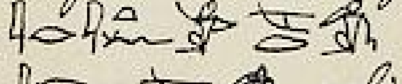
, ànk (P. Med. 10, 18) una specie di pianta.

, àn-ger, allora; imperocchè.

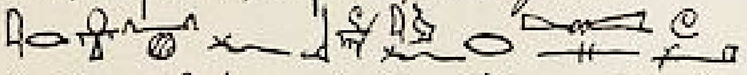
, àr, ⲣ̀, ⲉⲣ, verbo sostantivo essere. Si usa solamente alla 3ª persona e precede il soggetto:

 àr zeta ger-ui, è eternità la notte.

, sono i grandi principi che sono in An.

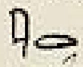
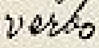
2) – Verbo ausiliare, quando il soggetto è un nome od un pronome della 3ª persona; come per es.  il padre ama; egli ama.

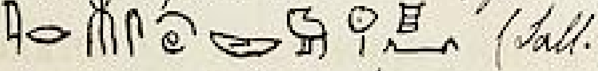
3) — In principio di un periodo di due proposizioni, la seconda delle quali enuncia la conseguenza del fatto o dell'azione implicata nella prima, àr dà alla prima propos. un senso condizionale ed equivale a se, εⲁⲫⲏⲟⲩ, ⲁⲫⲏⲩ, come per es.



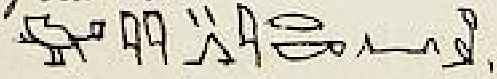
àr ānχ-f ben àu-f r-tesu, se vive, egli non si rileverà.

Appartiene a questo concetto il valore di àr nell'espressione frequente:

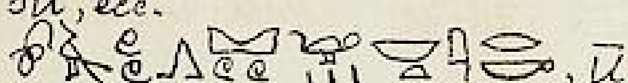
 + verbo + , che significa: chiunque . . . . . . ; per es.:

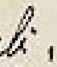
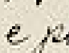
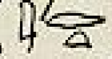
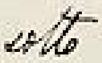
 (Sall. IV, freq.) àr-mesu-neb m hru pen, chiunque nasce in questo giorno.

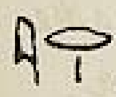
4) — Intercalato fra la radice verbale e l'affisso pronominale, rappresenta l'imperativo.

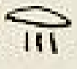
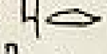
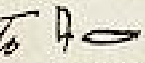
, māī-àr-k n-à, vieni a me.

5) — Cogli affissi pronominali è preposizione vaga, e vale: da, per, contro, in, su, ecc.

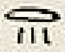
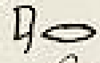
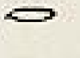
, ūauu duu neb-t àr-k, ogni male sarà allontanato da te.

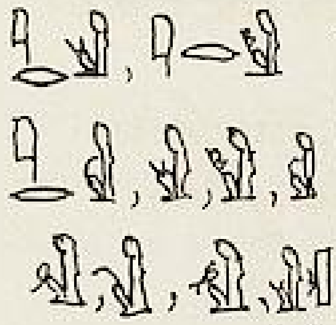
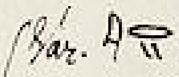
6) — e le medesime preposizioni in senso relativo: che è di, che è in, che è proprio di, specialmente coi suffissi pronominali, e più frequentemente nelle forme sing.  àri,  àrt. (V. esempi sotto la forma equiv.  àr); e plur.  àr-u e àru (V. ibid.).

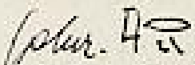
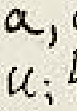
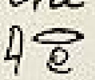
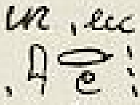
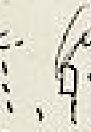
, àr, Ermann (Z. 1876, 41) dice che questo gruppo è una trascrizione della 18ª dinastia dell'ebr. אֵל, Dio.

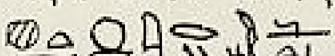
, àr-u, V.  àr, all. 6 e gli esempi sotto  àr.

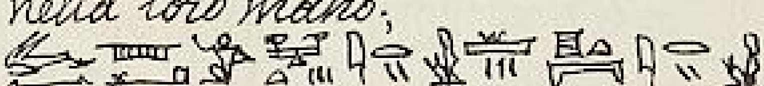
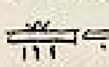
— Golenischeff (Z. 1877, 59) traduce: e, anche, insieme, nello stesso tempo.

— Lepage Renouf (Trans. II, 314) dà ad àr-u il significato di (il, la, i o le) loro, letter.: per-loro, ritenendo  composto di  àr prep. e di ııı u affisso pronom. della 3ª pers. plur. (V.  àr, all. 5).

 àr (Var.  àri ed altre forme omofone, V. gli esempi qui sotto), ερο, ε, ὲ, ερ-π, ad, in, apud, prae, pro, de, contra, ante, versus; ebr. לְ, אֶל, אֱלֵה, עַל.

— ed anche e più frequentemente in senso relativo, di appartenenza o di luogo, riferito a persona od a cosa, che di, che a, che in, ecc. (plur.  àri-u; , ,  od  àru).

, l'anello che è nella loro mano.

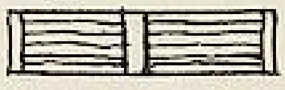
 , io apro le strade che sono nel cielo (e quelle) che sono sulla terra.

, coloro che sono in disgrazia nel Dūau.

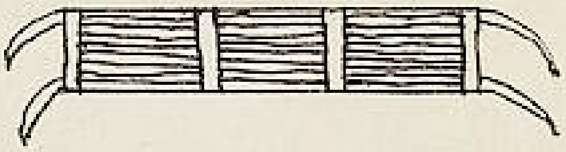
— Questo àr (e le sue varianti àri, àru, ecc.) compone diversi gruppi; eccone alcuni:

àri-pet (An. IV, 12, 7) àru-pet-u plur. (D. H. T. 9, 14, 16) propr.: che è nel cielo, che appartiene al cielo, signif. l'uccello, il volatile.

àr-dod-ui, propr.: che è alle braccia; cioè braccialetto, smaniglia, Armband, che in Mar. Abyd. 13 e 48 ha questa forma:



ed in Leps. Aelt. Text. Tav. 23 quest'altra



àr-rod-ui (Leps. Aelt. Text. Taf. 42), anello o cerchio che si poneva alla caviglia od in altra parte della gamba. 2)– Brugsch ha trovato questi gruppi in alcuni passi, in cui egli crede possano significare colui che è alle gambe o fra le gambe di un personaggio altolocato, cioè colui che sta nella sua immediata vicinanza e gli è quindi fedele, affezionato, devoto, sottomesso e simile. Confr. ⲉ̀ⲣⲏⲧ vovere, promittere, orare; devotus.

àr-semàu, Meyer (Z. 1877, 157) trad.: capitano; – forse il κελευστής.

àri-s'emer, il fabbricatore di archi.

àr-ḥā (Stel. 55, Vien.), colui o ciò che è davanti, per es. 1) il pilota sulla nave (l. c.); 2)– il frontale, il diadema del re (Pierr. T. H. du L., I, 41).

àri-ḥem-it, il timoniere, il pilota.

àr-χeχ (D. H. T. II, 56), collana, monile da collo. 2)– Una parte determinata della serratura della porta (l. c.).

— Si consideri ancora la seguente espressione: màtet-àri, màtet-àr-u (Z. 1877, 104) parimenti, similmente, altresì, dergleichen, desgleichen; ὡσαύτως, ὁμοίως (Decr. di Canopo); – e così bene come, anche, pure, eziandio, likewise, so likewise.

2)– Ciò che è conveniente, convenevole, competente; ciò che è d'obbligo; obbligo, dovere, debito, impegno; – fare il dovere. — ⲉⲣⲟ debere, ⲉⲧ-ⲉⲣⲟ, ⲡⲉⲧ-ⲉⲣⲟ-ϥ debitum, ⲡⲉⲧ-ⲉⲗⲁϥ debitus (V. àru e varr.).

àr-àri, fare ciò che è l'obbligo, il dovere, il debito, l'impegno di alcuno.

(Louvr. Stel. C, 26) rā reχ se-neb àr-t-u-f, insegnare ad ognuno a fare il suo dovere, ad adempire al suo impegno. letter.: fare che ciascuno conosca i suoi doveri.

set-àri (Goodw. Z. 1876, 104) The state of existence, that is completion, perfection; – lett. luogo convenevole,

competente; — Onde
r-set-àri (Stel. 78; Bul.), al luogo conveniente, cioè: nel giusto ordine, in giusta disposizione.

3) — Star rimpetto a qualcuno, somigliare a qualcuno in grandezza, qualità od età (An. I, 1). ερηυ, ερηου, ἀληου, invicem, inter pares. — (Chabas però contesta la traduzione fatta in questo senso da Brugsch del passo citato del P. An., e lo traduce come all' all. 5).

4) — רֹעִי, afs. riu, pastore, pecoraio; guardiano, servo, ispettore; servire, custodire, guardare. ουρι custos, ἀρεϩ, ἀλεϩ, servire, custodire; custos; נַעַר servo.

, àr-āa-u, il mandriano dei somari, il guardiano degli asini.

(Karn. Tempio di Mut) (Torino, Canopo di an Nōa) àr-ā, custode o guardiano della porta, portiere, al quale era affidata la guardia della porta nei templi, nel palazzo reale ed in case ragguardevoli. — Onde
, àr ā-ui (Dict. géo. 608), custode delle due porte, titolo del dio Horo, come il custode delle porte dell' Egitto.

àri seb, equiv. al prec.

àr-ā-t (Liebl. Dict. des noms propr. 178; 635, 375), la guardia, il custode della casa.

àr-māχ-t, il custode della bilancia, il pesatore pubblico, colui che ha la direzione e l'ispezione sopra l'esattezza delle pesature. (P. Harr. I, 26, 11) (Cor. P. Xons-mas) Questi àr-māχ avevano un capo chiamato her-àri-māχa (Cor. l. c.).

àr sebeχ (B. H. T. pl. 44), guardia, custode di un pilone.

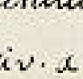
5) — Compagno, compagnon, camarade, fellow, חָבֵר, רֵעַ.

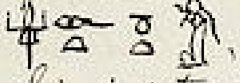
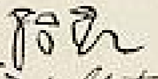
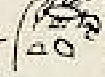
, àr (Chab. P. Mag.) ἀρω. fava.

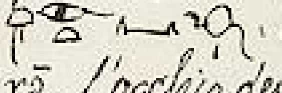
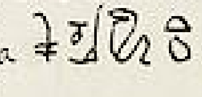
, àr, Var. di àar.

, àr (Ram. 102, Torino), secondo Masp. (Rec. de Trav. II, 109), forma semplice dei fattitivi maàr e d-àar.
, āa n àr, (Masp.) miserabile peccatore.

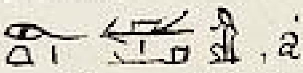
àr, ελ. ωλ. ωλι, ducere, abducere, colligere.
2) — (Piehl, Z. 1883, 131), misura itineraria ed agraria, assimilata allo σχοῖνος dei Greci.

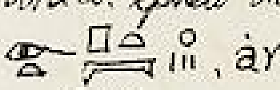
àr, l'occhio (Quale: , , [Schiap. L. d. F. Tav. XXI, 18], àr-ui, ed anche àr-ti). , àr àb-t, l'occhio orientale o sinistro, designa la luna, ed è equiv. a  àb-t.

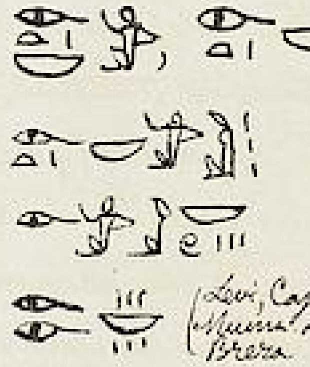
 àb-àr-t (op. àb-t) nt rā, l'occhio sinistro di Ra, nome della dea  Ūaz-t, Buto, siccome regina () della terra del Nord (Mar. Dend. I. 11).

 unem-àr-t (op. unem-t) n rā, l'occhio destro di Ra, denominazione della dea  nexeb-t, come regina del Sud.

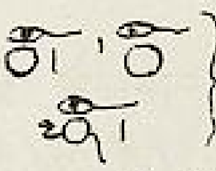
La prima di queste due divinità appare perciò come dea lunare e la seconda come dea solare.

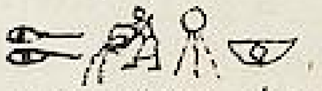
 àr-uā (Z. 1873, 105) occhio unico, epiteto del Sole.

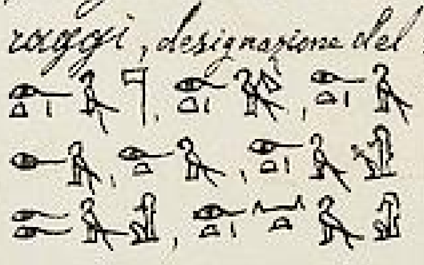
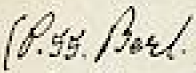
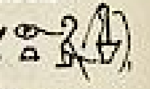
 àr-pet, occhio del cielo, (E.) metallum quoddam.

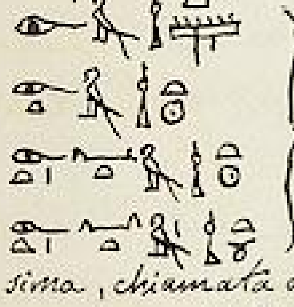
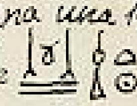
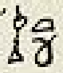

(Levi, Cofan. Museo di Brera)

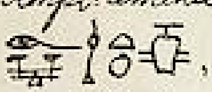
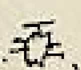
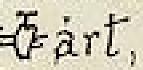
àr-neb, ogni occhio, tutti gli occhi, significa: ciascuno, ognuno, tutti gli uomini, tutti, tout le monde.

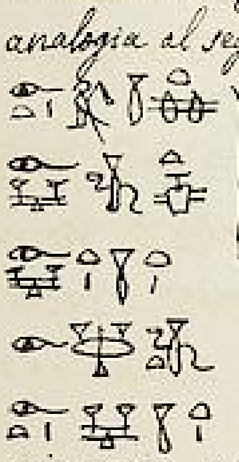
 àr-rā, occhio del Sole, titolo comunissimo delle dee.

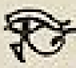
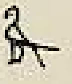
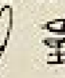
 àr-ui (op. àr-ti) set-heb, panegiria dei due occhi che spandono raggi, designazione del 13° giorno del mese.

 àr-ḥor (Z. 1868; Brugsch, Über die 4 Elem.), occhio di Horo, deificazione dell'uza ed equivalente a questo medesimo occhio mistico od amuleto. 2) — La propria causa prima di ogni cosa buona, bella e pura nel mondo, in particolare con relazione a tutto ciò che riguarda il servizio dei templi ed i suoi bisogni, non escluse le offerte; — quindi eufemismo comunissimo per indicare l'offerta sacra di qualunque genere (Schiap. L. dei F. 33). — Tutti i buoni prodotti del suolo sono chiamati àr-ḥor, cioè prodotti dall'influenza dell'occhio d'Horo. — Anche il fuoco è chiamato àr-ḥor (P. 55. Berl. , Stel. Bul. ), ed equiv. al copto ⲦⲤⲀⲦⲈ, ignis, flamma.

 àr-ḥor-ḥez (D. 2. T. 4, 5 e Exo. V, 1-4; Mar. Abyd. I, 43), il bianco occhio di Horo, designa una tela bianca finissima, chiamata anche  menx-ḥez o semplicemente  ḥez-t.

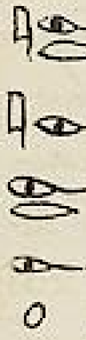
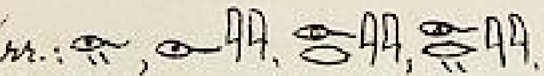
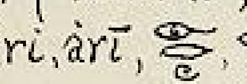
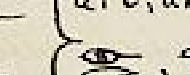
 àr-ḥor-ḥez-t, col determ. , secondo alcuni è equiv. ad  àrt, latte o boccale di latte (Harn. Tempio Apet); secondo altri significa vino bianco, per analogia al seguente:

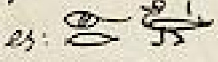
 àr-ḥor-ūaz, il verde occhio di Horo, secondo alcuni il vino in generale, ma specialmente quello delle località vinifere delle grandi oasi; — secondo altri: il vino verde, giovane, nuovo.

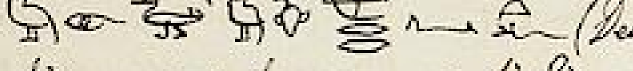
L'occhio di Horo, come occhio sinistro  della divinità si presenta per denotare la luna, specialmente nelle forme  ed , (N. Dender.).

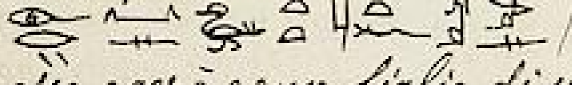
— Confr. ראה vedere, osservare, mirare, guardare, onde רְאוּת e רְאִית vista, רֹאוֹת (Eccles. 12, 3) occhi.

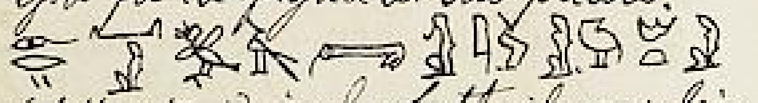
— V. anche sotto il fonetico ma.

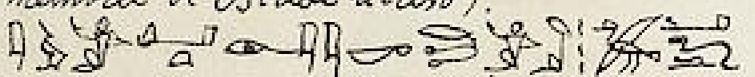
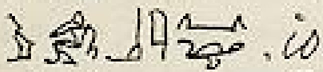
 àr (Varr.:  àri, àrī,  àru,  àrt), fare, operare, agire, formare, eseguire, compiere, fabbricare; — servirsi di, far uso di, impiegare.

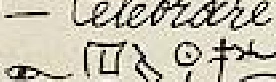
2) — Operare come, esser come, essere; per es.:  àr se, operare od essere come figlio, compiere i dovere o la parte di figlio.

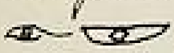
 (Denkm. III, d), operando come un figlio amante del padre.

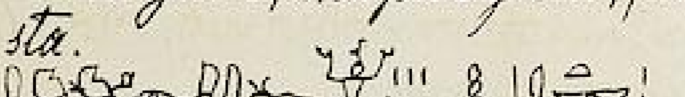
 (P. Rhind), essa operò come figlia di suo padre, essa fu la figlia di suo padre.

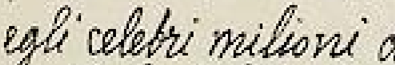
 (Sall. I, 8, 1), io ho fatto il maschio (operato come maschio) essendo femmina (dice Iside ad Horo, il secondo Osiride che ella avea ricostituito colle sparse membra di Osiride ucciso).

  io farò che tu faccia (sii, operi come) un uomo, o cattivo ragazzo! (dice uno scriba letterato ad un suo allievo).

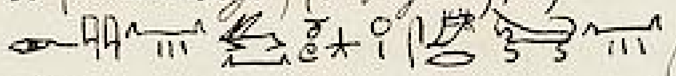
3) — Celebrare, festeggiare, godere.  àr hru nefer, celebrare un buon giorno, celebrare una festa; godere un giorno felice (D'Orb. 16,2).

 àr-heb, celebrare una festa religiosa, una panegiria; far festa.

 che egli celebri milioni di panegirie!

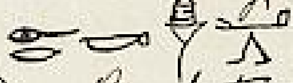
 celebrar (le feste dei) principii delle stagioni. —

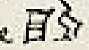
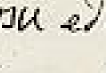
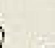
4) — Tardare, indugiare, attendere; trattenersi (un certo intervallo di tempo), weilen, verweilen; — trovarsi, stare (in un luogo) (P. Prisse 9,8).

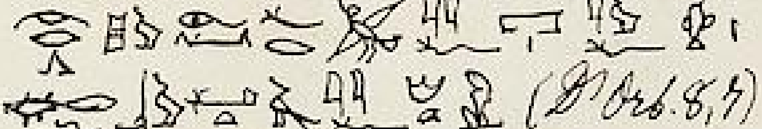
 (P. D'Orb. 3,7) passiamo un'ora coricati insieme.

— In copto abbiamo ƥ, ϵp, ϵλ, ϵıpϵ, ıpı, ıpϵ, ⲁλı, ⲁpı, esse, fieri; evadere, facere; transfigere tempus, vivere.

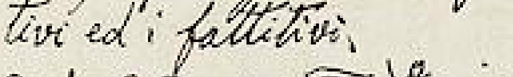
5) — Col suffisso della 2ª persona è verbo ausiliare e segna l'imperativo:

 àr-k-ha, arrestati.

6) — Preceduto dall'ausiliare  pu ed accompagnato dal segno del passato  n, esprime la relazione di subordinazione d'una proposizione ad un'altra: relazione che noi indichiamo colle congiunzioni quando, allorchè, dopochè, ecc., oppure col gerundio. — Ciò accade specialmente quando il soggetto è rappresentato da pronomi affissi, i quali non possono mai unirsi al verbo .

 (D'Orb. 8,7) allorchè egli giunse alla sua casa, egli uccise la sua moglie.

7) — Frequentissimamente forma i causativi ed i fattitivi.

 io non ho fatto piangere.

8) — Moltissime forme verbali (specialmente col concetto dell'all. prec. o con uno affine) sono composte con àr (o sue varianti) unito ad altri temi. — Diamo qui sotto le principali che abbiamo trovate:

, àrt an-t(*op.* àḥ-t)-u, (*Rec. I, 43, col. 13*), *coltivare i campi*; 2) — *fabbricare su terreni*.

, àr àm-ūr (*Denkm. II, 96*) *governare la nave a tribordo*.

, , , ,) àr àr, àr àru, *fare facienda, fare cærimonia, facere debita*. (*D. R. I. 119*), *i profeti fanno il loro dovere, il loro compito*.

....., àrī àt m... (*Leyd. Et. 134*), *aver parte a...*, *partecipare di...*

......., àr àter-ui n....... (*D. T. I. 108, 13*), *essere ai fianchi di (qualcuno)*.

(*Canop. l. 16*), , } àr-āb, *purificare, nettare, lavare, mondare*; *purificare in guisa solenne, santificare*. — *Espiazione, propiziazione*; *offrire un sacrificio propiziatorio* (ἡ ἁγνεία) (*Canopo l. c. e frequentissimamente nei testi di tutte le epoche*).

..... (*Mar. Abyd. I, p. 74 e 75*) *la purificazione per mezzo di (pallottole d'incenso)*.

} àr āb, *fare un'offerta propiziatoria, un sacrifizio propiziatorio*. — V. *sotto* āb.

, àr ān, V. *sotto* ān.

, àr uā àromā..., *far uno con*... *esser uno con*..., *fare unione con*...; *congiungersi, unirsi con*...; *accordarsi, allearsi con*....

, àr , àr , àr } àr-ād, ⲗⲱⲱⲧⲉ, *vulnerari*; *tagliare, troncare, ferire*, *equiv. al verbo* ād (V.).

àr-unī, ⲣ̀ⲟⲩⲉⲓⲛ, ⲣ̀ⲟⲩⲟⲉⲓⲛ, ⲉⲣⲟⲩⲱⲓⲛⲓ, *fulgere, splendere, illucescere, illuminare*.

, àr unun,
V. *sotto* unun.

, àr ūa-t (*Roug. Rech. p. 112, 113, 191*), *faire route, fare un viaggio, viaggiare*.

, àr ūaḥ (*Chab. P. Mag. N. 46*) *impiegare, utilizzare, far uso di*...; — (*Brug.*) *ricevere, accogliere, ammettere (alcuno in un paese)* (*trattato coi Xeta, l. 5*); *collocare, mettere, stabilire* (*Louvre C, 5*). — *Si noti*

àr-ūaḥ-tep (*P. Matemat. di Londra*), *formola della moltiplicazione, usata nel seguente modo*:
àr-ūaḥ-tep (X) (Y) (Z), *moltiplicando* X *per* Y *si ha per risultato* Z.

, àrt bek, *mettersi a servire, passare allo stato di un servo, servire, farsi servo*; — *rendere i proprii servizi (al Faraone)*.

} àr bu-nefer, *passar un giorno lieto, celebrare una festa*; — V. b-nfr.

, àr besa (*Chab. P. Mag. N. 44*) *conservare, proteggere, guardare, difendere*; — *far l'azione divina preservatrice*.

, àr betu, *far cose ab-*

bominevoli, peccare; commetter falli, errori, colpe, azioni vergognose, ecc.

, àr-per (Chab. Égyptol. 1876, Avril) slanciarsi, avventarsi (sul nemico); Naville però (Z. 1876, 133) contesta l'esistenza di questo verbo.

àr māk (Chab. P. Mag. N. 45) prender cura, aver cura, curare, assistere, proteggere, render servigi. È costrutto con ,
V. sotto māk.

, àr m mennu n...., V. sotto mnnu.

àr menx (Calend. di Esne), costrutto con , fare la vestimenta (a....), cioè: vestire, rivestire.

, àr menx-u (Canop. 41, 5), facere beneficia, far buone opere.

àr-m-sesef, àri-m-sef, V. sotto sf.

, àr neter-hotep-u, lo stesso che àr-xet-neb-nefer (V. sotto).

, àr neh, costr. con ; V. nh.

, àru ràu, scartarsi, allontanarsi, s'écarter, to avert from ; 2) - scartare, metter da parte.

(V. allin. 2).

, àr set, facere sedem, prender posto, stabilirsi, trovar sede; fissare la dimora, il domicilio; stanziarsi (Mar. Dend. I, 19).

, , àr sa: V. sa.

— eseguir bene, eseguir ciò che conviene a.....

, , àrt sunen-t (Chab. Voy. 260) faire gain, guadagnare, trar profitto.

(....), àr sunsunnu (n....), esprimere i proprii omaggi (a....). V. sotto sns.

àr surd (o s-red), far ristaurare.
V. sotto rd.

, àri seba-it, V. sotto sb.

, àr-sep, trattare, agire; — onde àr-sep du, trattar male.

àr sem-tet (Chab. Mél. 1873, 32) faire titre.

, àr senti, ⳁ cent ⳁ (M.), fundare. V. snti.

...., àr ses'u n...., essere sollecito, curante, attento a..... In parallel. col prec. àr sa.

, àr sotep-sa.
V. sotto sa.

àri ses'es', suonare il sistro, agitare il sistro (per spaventare e scongiurare il male od il genio malefico).

, àr sxaxi. V. sxaxi.

, àru sxūa, fare il sordo, rifiutare, disubbidire.
V. sx.

, àr sex-her, V. ibid.

àr sexem, scuotere, agitare il sistro.

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àrsexer
àr sexeru } V. sxr.

àr s'ād (Stel. Metternich), Caus. di s'ād.

àrt s'em (Rec. I, 70), fare una strada, percorrere un cammino.

àr s'en, V. sotto s'n.

àr s'enen-t, (Brug.) Schaffenhadernde Leute, gente attaccabrighe. V. s'nt.

àr s'enen-t-u, V. ibid.

àrt s'es (Rec. I, 43. col. 13), Brugsch lo identifica con ⲉⲣⲱⲃ colere terram.

àr ta-ūr (Denkm. II, 96) governare (la nave) a babordo.

àr tep-u, Brugsch traduce: das Gewohnheit mäßige verrichten, da ⲧⲱⲡ consuetudo, ⲧⲏⲡⲓ labor praescriptus. — Onde

} àr tep-u àḥ, fare le preparazioni, i preparativi per qualche cosa.

V. all. 3.

} àr zed, far parola, parlare.

àr kep, ⲉⲣ-ϩⲁⲡ (M.), ⲣ̀-ϩⲁⲡ (T.), judicare.

} àr hru nefer, V. all. 3 e 4.

— V. anche sopra àr bu-nefer.

àr hed, V. sotto hd.

àr ḥu sinon. di àr-xet-neb-nefer.

} àr ḳeb, far festa, celebrare una panegiria.

àr ḥem, ⲉⲣϩⲉⲙⲓ, gubernare, regere; guidare, governare il timone (Stel. 55, Vienna).

} àr ḥem-t, prender moglie; eſsere ammogliato — chi è ammogliato, in opposizione a s'eràu (Chab. P. Mor. di Bul.)

e varianti } àr ḥunt, V. sotto il vocab. ḥun.

àr ḥer, eſser con qualcuno, sceglierſi qualcuno a compagno, a guida (B. H. T. 38, 8; — Edfu).

àr ḥer r..., facere vultum in...; dirigere il viso a..., verso.....

àr ḥer, dominare, dominazione. V. ḥr.

} àr ḥes (Mél. I, 271. nota) far la volontà o il desiderio (di alcuno), eseguir l'ordine (di alcuno). V. sotto ḥs.

àr qetet m..., lavorare con (per es. con una verga di metallo, Mar. Edf.).

} àr χab (opposto xereb) m...., V. sotto χab.

àr χā, celebrar una festa.

àr-χī, V. sotto χī (op. χaī).

àr χeper n...., aſsumere la forma di; mostrarſi, apparire, farſi vedere nella forma di... (Z. 1867, 25).

àr χen, V. χn.

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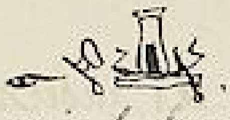
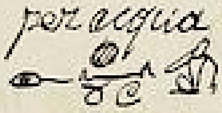
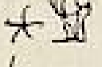
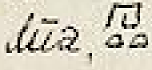
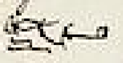
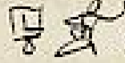
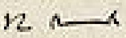
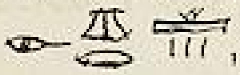
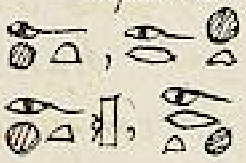
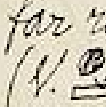
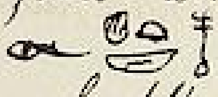
 , àr χen uà (V. Brugsch. 13), far uscir la barca sacra; vogare, far correre per acqua la barca uà.

 , àr χennu (Horr.), espressione sinonima di  dua,  hetet,   sod-hen; e come questi verbi si costruisce con  della persona lodata, glorificata, ecc.

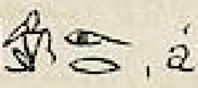
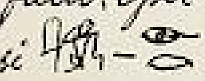
 , àr χer-u, V. sotto χer.

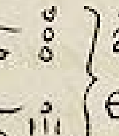
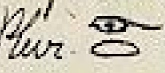
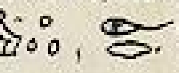
— — Equiv. al seg. àr χet neb nefer.

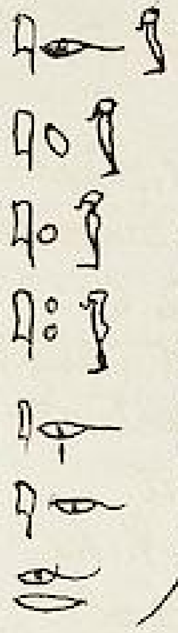
 } àr χet, 1) — lett.: facere res, signif.: diventar ricco, risparmiar qualche cosa, far risparmi, accumular qualche cosa (V.  χt). 2) — (Z. 1872, 63) espressione frequente per: et-caetera, e così di seguito: lett.: finisci la cosa.

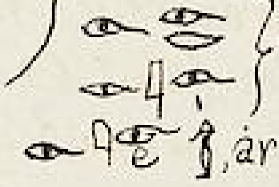
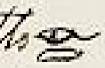
 , àr χet-neb-nefer, nelle formole delle offerte: fare ogni cosa buona; cioè: fare le cose sacre; in altri termini: accordare o mantenere le offerte ad una determinata divinità.

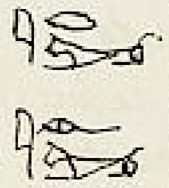
E molte altre forme verbali che si troveranno negli articoli dei vocaboli che si uniscono ad àr o ad una sua variante.

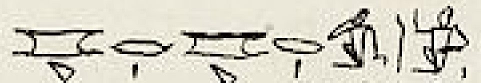
 , àr, dato da Chab. come rara var. del prec. verbo, col signif. di: esser fatto, esser creato. — è piuttosto a leggersi  à-àr, che fece.

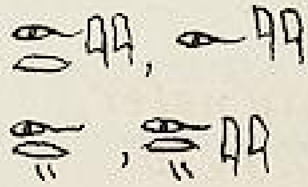
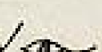
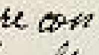
 } àr, frutto, baccello; — grappolo. ⲉⲣⲓ fructus, cibus, alimentum. — Plur.  ,  , àru. Naville però (Z. 1873, 27) ritiene queste forme plurali come varianti del seg. e le trad.: cose sacre.

 } àr, dovere, obbligazione, cerimonia a compiere; obbligo od impegno a soddisfare. — Fare il dovere. — Cosa sacra o cerimonia del tempio. — Attributo degli Dèi. — Forma, trasformazione; natura.

 } àr àr, àr àru } V. sotto  àr fare, ecc. all. 6.

 } àr, אֲרִי, אַרְיֵה, ass. ariu, il leone.

 , àràr (An. I, 23, 9), trascrizione dall'ebr. אראל, אֲרִיאֵל ed הַרְאֵל, lett. leone (V. il prec.) di Dio, per uomo forte, forte eroe, campione. — Aiutante.

 } àri, equiv. ad  àr, fare ecc. —, in tutti i suoi significati (V. anche ibid. all. 8). 2) — sostituisce il verbo sostantivo  àr, quando questo devesi accompagnare con un suffisso pronominale, ed equivale allora al copto ⲉⲣ, ⲣ̀. essere, fare.

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3) – Sostituisce lo stesso , verbo ausiliare, nelle prime e seconde persone coi suffissi. Si dice per es. àri-à-mer, io amo; àrī-k-mer, tu ami, ecc.

àri, equiv. ad àr (e le sue varianti) in tutti i suoi significati; – ma specialmente come preposizione esprime il relativo di appartenenza o di luogo: che di, che a, che in, ecc. – V. esempi sotto àr suddetto.

, àri-u, equivalente alla preposiz. prec. col senso relativo, quando il nome è al plurale. V. es. sotto àr, all. 1.

àri, equiv. ad àr, all. 4 e 5. 2) – V. àrti. plur. del prec.: i compagni, i camerati, i confratelli; (Chab.) l'entourage. – Le persone, gli uomini.

, àrī, la vacca, la vacca lattaiuola, la vacca da latte (àr-t).
– Comp. tuttavia , ass. ailuv, ariete, montone; , ass. 'ailu, cervo.

àrī (D.Z.T.12) voce rara: la spada o un'arma da taglio. Equiv. a begen.

, àrī, colui che si oppone, il nemico.

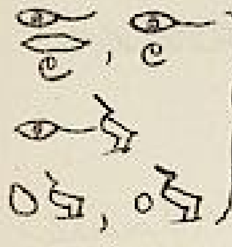
, àrī-u (Pst. 144, 12) plurale di àr; – V. àri.

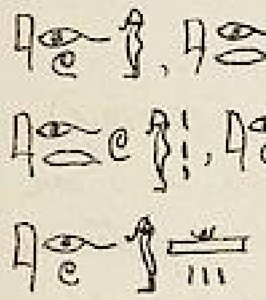
àrimāu (o pairomāu), con, insieme a. – Si connette in generale con antecedenti e si usa particolarmente nelle frasi riferenti comparizioni in tribunale.
V. àromā.

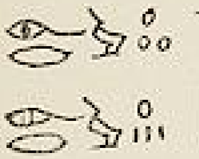
, àr-īt (Rec. I, 43, 8 bis), la vacca lattaiuola. V. àrī.

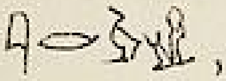
, àr-īt, g. f. (Rec. I, 36, 20), il frutto di campagna, frutto campestre. V. àru.
– Altri traducono latte, חלב.
V. àrt.

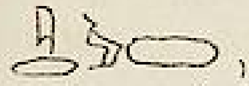
àru, prep. equiv. al , , àr, col senso relativo plurale: quelli che sono in, di, a, ecc. (V. ibidem gli esempi).
– Lepage Renouf (Z. 1877, 103) dà al 2° e 3° gruppo il semplice senso pronominale: per essi o per esse, cioè loro; vale a dire, egli li considera come composti di prepos. e , , pronome della 3a pers. plur. (V. anche Trans. II, 316 e qui sotto àr(-u).

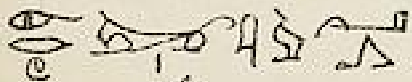

àru, equiv. ad àr, fare, formare; esser fatto, esser creato; ecc. V. ibid. gli esempi.

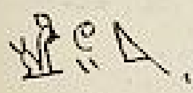

àru, equiv. ad àr ed al suo plur. neter-àru. V. àr-neter.

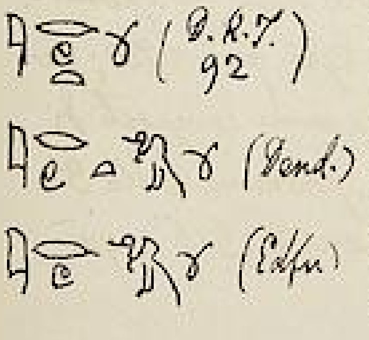

àru (Z. 1873, 27). V. àr. — Naville (l. c.) traduce: Choses sacrées.

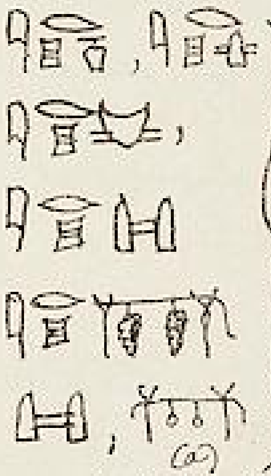

, àru, V. àr, all. 5.

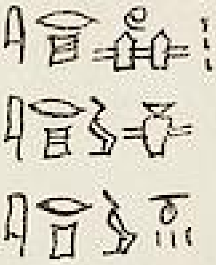

, àru (P. T. d. d., I, 107), Variante di àtur.

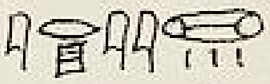

, àru-ràu, lato, parte.
2) — verbo: V. sotto àr p. 97, col. 1.

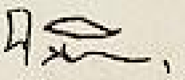

, àrui (Dend.), V. àrī.

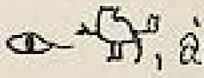

(D. R. T. 92) (Dend.) (Edfu) àrut, àruti. Alcuni traducono bianco, abito bianco: Confront. חור, חיר, חוור, חִוָּר, lino bianco, candido; da חור biancheggiare, חִוָּר bianco.
— Brugsch, che nel suo Dizionario aveva tradotto in questo senso, si corregge nel Supplemento, ove dichiara che àrut significa propr.: la stoffa di color celeste chiaro o latteo.
— Comunque ciò sia, questa stoffa appartiene alla quaterna delle stoffe sacre colorate (V. D. T. T. II, 19, 8).
— D'altronde questo vocabolo è delle b. e.

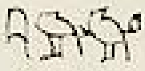

àrp (P. Harr. I, 4, 7 e freq.), Ηρπ, vino. àrp-ābes, il vino bianco; àrp-men-hez, àrp-men-qem (Ins. Unas, 43 e 45), due espressioni parallele che Maspero (Rec. de trav. III, 185) trad.: vino bianco, vino nero.

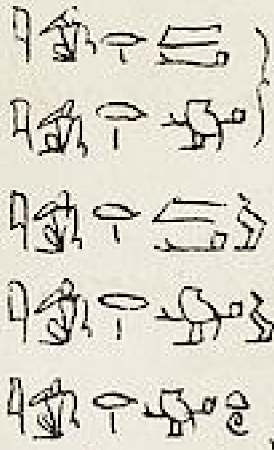
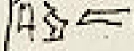
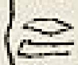
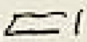

àrpu, forme plurali del preced., collo stesso signif. (P. Harr. I).


, àrpī-u (Edfu), vocabolo raro, signif.: prodotto (di un paese, di una contrada).

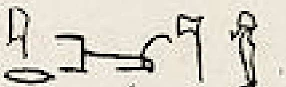

, àref, V. ref.

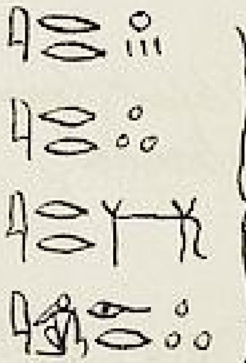

, àrmā (Stel. Bentres), Variante di

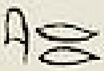
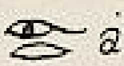
 àmmiā.

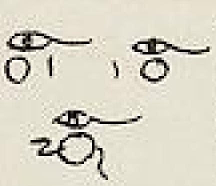

àromā
àromāu
àromātu
forme amplificate di  àu-mo e di  r-mo (V. sotto  mo), nel senso di con, insieme a, eſsendo con, ecc. V. àrimāu.

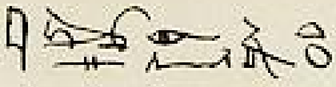
Confr. אלם legare, אִלֵּם legare insieme, onde אֲלֻמָּיו manipolo, fascicolo.
— Prende i pronomi suffiſsi, specialmente l'ultimo gruppo.
V. Chab. Mél. III, 239; Z. 1867, 87.

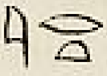
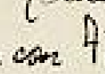
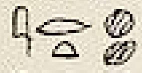
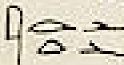
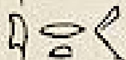
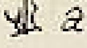
 àr-neter (Schiap. L. d. F. IV. 24 e Testo p. 53, b). V. àràr.

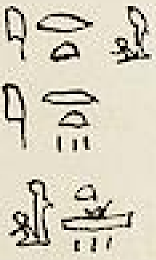
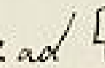
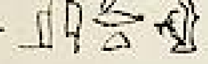
 àrer, g. f. αλολι, ελοολε, uva, acini d'uva, עֹלֵלוֹת.
— Chab. (Z. 1870, 124) trad. gocce di vino.
— Masp. (Journ. As. 1883, 403), traduce i due primi gruppi: baies, bacche.

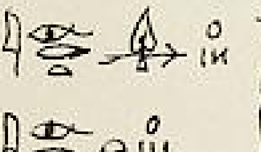
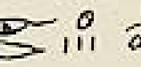
 àrer, var. del verbo  àr.

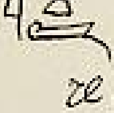
 àr-rā, occhio di Ra o del sole, titolo comuniſsimo delle Dee.

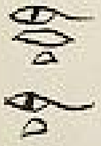
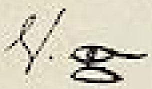
 àrsàrna-t, Arsinoe.

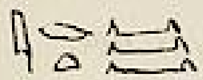
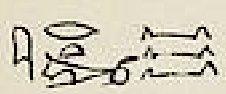
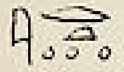
 àrt, 1) equiv. al seg.
2) — (Lieb. Denkm. p. 53, nota), in conneſsione con  àrt, designa una catena che era portata non solo al collo, ma anche alle braccia ed alle gambe; quindi le espreſsioni:
 àrt-xex, collana;
 àrt-remen-ui, braccialetto;
 àrt-men-ui, gambale o anello della gamba. — V. sotto  àr.

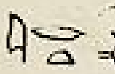
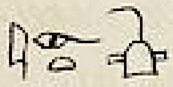
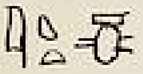
 àrt, equiv. ad  àr, in tutti i suoi valori, spec. all. 1, 2, 3. (V. Z. 1877, 102 e seg. Lep. Bar.).
— anche il dovere, ciò che deve eſsere oſservato.
—  set-àrt, V. ib. all. 2.

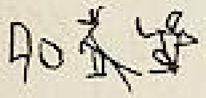
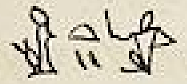
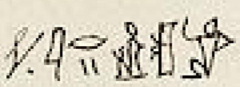
 àrt (Gr. P. Harr. I, 8, XVI, 3), frutto (V.  àr).

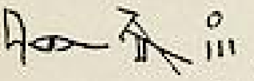
 àrt (Dend. Cam. d'Osir.), velare, coprire, inviluppare, avvolgere, ravvolgere, vestire, rivestire, לוּט, הֵלִיט.

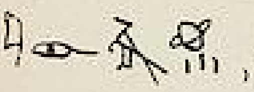
 àrt. V.  àr, fare, ecc. —

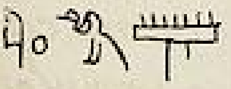
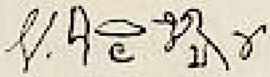
 (Stel. Renzi, 11)
 (D. L. T. 41, 6, 6)
 (D. H. T. II, 35, d, 7)
} àrt, acqua; — ed in generale: ogni fluido, liquido, umidità; ciò che è molle, umido, bagnato, in quanto che esso era considerato come un efflusso della divinità (D. H. T. l. c.).

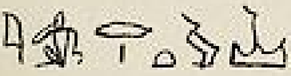
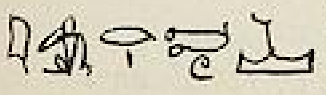
 (D. H. T. 55, e)
 (Br. T. 122, 4)
 (Z. 1868, 10)
} àrt, g. f., ερωτε, ερωτι, latte.

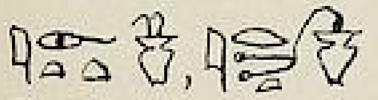
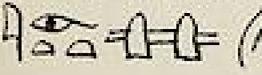
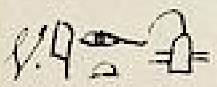
 (D. H. T. 68, 5)
 (ib. 44, 1)
} àrti, l'uomo, qualcuno.
2) — V.  àri.

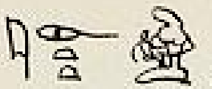
, àrti (Leyd. I, 344, III, 11; E.) ⲁⲣⲱ, ⲁⲗⲓ, fava.

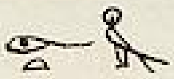
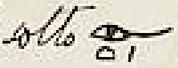
, àrti (E.), ?

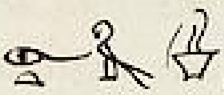
 àrti, V.  àruti.

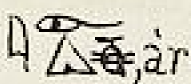
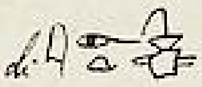


} àrotu, אַרְוָד, l'isola di Arad nella Fenicia, ora Ruad.

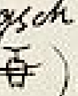
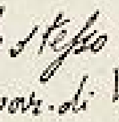

 (Br. T. 58, 4)
} àrt-t, V.  àrt.

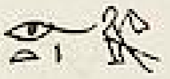
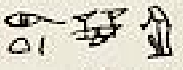
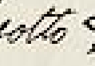
, àrt-t (Rec. I, 76. 4), deriv. dal prec., la dispensatrice di latte, la balia.

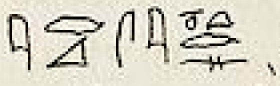
, àrt-ḥor, V. sotto  àr, occhio.

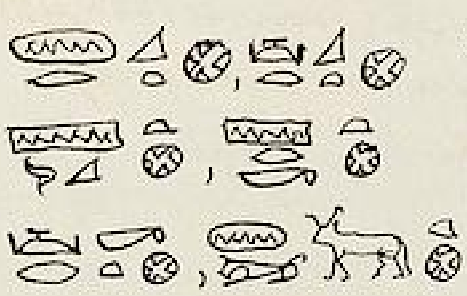
, àrt-ḥor (Stel. Bul.), fuoco, fiamma. — V. il prec.

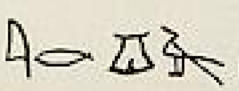
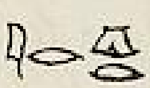
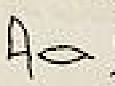
, àrdu (Br. T. 144, 30), Var. di  àrt.

2) Brugsch dà lo stesso vocabolo (senza il Determ. ) come var. di  àrtt.



e molte varianti
} àr-ḥor, V. sotto  àr, occhio.

, àrqsàntres (Elefant., Luqsor, Champ. Gramm. p. 30), Alessandro.


} (b. e.) àrq-t, àrk-t, nome dell'isola di Philae, πιλακ, πιλκϩ.

 (Br. T. 1737 e freq.) àr-ga
 (ib. 17, 18 e freq.) àr-ger
 (ib.) àr-xer
} imperocchè; — Ora poi, ora.

àr-χet (Z. 1872, 63), letteral.: finisci, compisci la cosa, espressione frequente ed equivalente a et-caetera, eccetera, e così di seguito.

àlel (Z. 1868, 38), affatto identico con ... ìnd, vaso, brocca, boccale.

às. Il significato fondamentale di questa voce (e delle sue forme aumentate ..., ..., àst, ... àsk, ... àsku, ... sk) è quello di un verbo col senso di: esservi ad un certo tempo, essere contemporaneo, esservi. Onde

1)– avverb.: anche, pure, inoltre, di più, oltre a ciò, e;

2)– Allora, allora quando; – ecco. ⲉⲓⲥ tunc, tum; ecce, en; ⲓⲥ, ⲓⲥϫⲉ, en, ecce; ⲓⲥϫⲉ si, vel, quam; ⲓⲥϫⲉⲕ quam, ecce; ⲓⲥϫⲉⲛ si, exquo, postquam. — אָז, אֲזַי, allora; הֵן הִנֵּה allora.

3)– forse; forse?.

..., forma dell'interrogativo negativo ..., non è uno di voi a cui io abbia fatto una volta del bene nel mio paese? (Rossi Gramm.).

... às-bu, equiv. al prec. ... às-àn. ..., non potete forse voi dire nel vostro cuore, che io fui il vostro muro di ferro?

... às-ben ha lo stesso signif.: ..., non sono io forse (come) tua madre? (D'Orb. 5, 2).

... mātet-às, ... mātet-àsk (D'Orb. 8, 2) pariter ac, parimente che, similmente, nello stesso modo.

4)– Calcolo, conto, computo. ⲁⲥⲟⲩ (ⲧ) pretium.

... às-m-χet, ... às-ḥer-χet il calcolo dell'interesse, berechnender Eigennutz.

..., às (Rit. 126, 2), invocare, chiamare e simile.

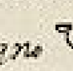
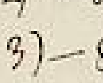
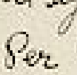
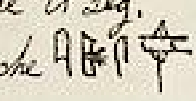
..., às, equiv. al prec. (Rit. 90, 4).

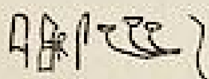
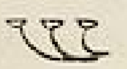
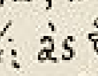
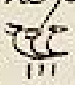
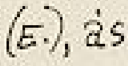
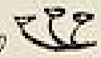
2)– equiv. ad ... às, all. 4.. Nel P. Mateu di Londra si trova l'espressione: ..., tep n às, schema pel calcolo di.... V. però ... nàs.

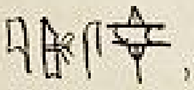
..., às, (E.) fel. V. ... as.

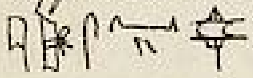
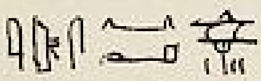
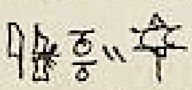
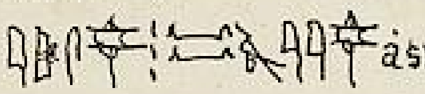
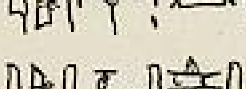
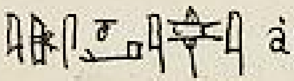
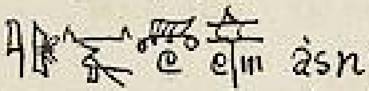
..., às (Z. 1869, 86), coi. trans. V. àsuatà e àsà.

..., às, esser vecchio, antico; ciò che è antico; antichità; – anticaglia. ⲁⲥ, ⲉⲥ, יָשָׁן, vetus, antiquus. – Si trova nelle b.e. (b.e.) il gruppo plur. ..., às-u, che Chabas

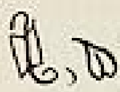
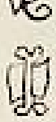
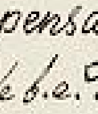
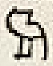
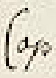
trad.: les anciens, gli antichi, gli anziani.
2)— Del segno  V. anche il seg.
3)— Per , , V. anche  às.

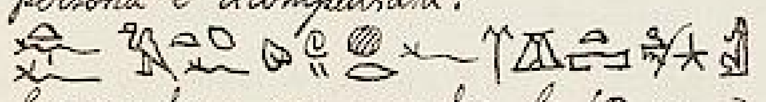
  } às (Birch 112,2; Dict. géo. 420,1230) {forme plurali: às , às , àse  (E.), às  (Gr. P. Harr. 7,12)}, designa certe specie di piante, con fiori di un odore aggradevole e soave, alle quali appartenevano anche il loto ed il papiro . — Alcuni traducono tamarisco, אֶשֶׁל. — Maspero (Journ. As. 1883, 25) lo fa corrispondere alla voce آس, che nell'arabo popolare dell'Egitto designa il mirto comune.
— Del segno  nelle iscriz. delle b. e. V. anche il prec..

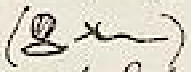
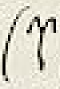
 , às, respirare; — fiato, respiro, soffio della vita, aria vitale.

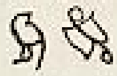
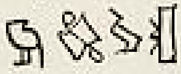
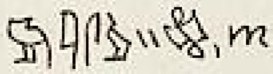
 àsni
 àsnen
 àsneni
 àsnnaī
 àskāi
 àsnauu
 , àsnnàu

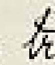
} questi gruppi sono dati dal Brugsch come equiv. al semplice às, sebbene egli non sia alieno dal crederli composti di due vocaboli sostantivi, cioè del prec. às fiato, respiro e ni (nn, naī, naī, nauu, nnàu, nni, V.); e perciò lett.: lo spirar del vento, del fiato, del respiro, dell'alito. — Bergmann li trad.: Sanftwehender Odem, fiato dolcemente spirante.

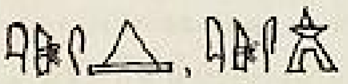
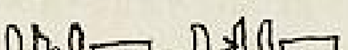
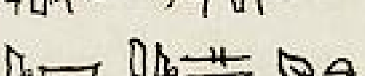
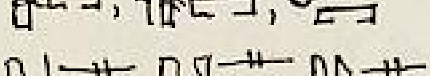
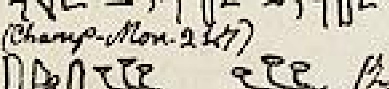
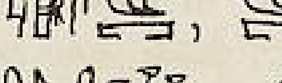
  } às (Z. 1878, 49), g. f., ricompensa, rimunerazione; ⲟⲥⲓ mulcta, pretium redemptionis, ⲁⲥⲟⲩ pretium.
— Del verbo corrisp.: rendere o dare in ricompensa. — Si costruisce con xer (op. nelle b. e.  s'er) alla persona, e con (op.  op. ) della cosa di cui la persona è ricompensata:



Suo padre e sua madre lo () ricompensarono col () trono di Seb.
Conf. l'ebr. שָׁוָה ricompensare.
2) — Prodotto, produzione, rendita, frutto.
— Si noti l'espressione:

 , m-às
 , m-àsu
 , m-àsui

} letter.: in ricompensa (di---), cioè: in luogo di, invece di ( ),
per: m-àsui nn, invece di ciò, per questo.
3) — testicolo, אֶשֶׁךְ; ⲁⲥⲟⲩⲓ crumena, saccus.
4) — Chabas trad.  figlio, figliuolanza. — Ma in questo caso il valor fonetico di questo segno è piuttosto uuā (V.).





(Champ. Mon. 227)
 (Z. 1880, 50)
 (Birt. 164,3)

} às, designa propr. la camera del laboratorium appartenente ad un tempio, l'officina di un tempio. In essa non solamente erano preparati e conservati: profumi, unguenti, balsami ed olii fini, ma erano anche profumati e conservati i sacri panni degli Dei, sotto la custodia e la protezione della coppia divina ḥez-ḥotep e tait.

— Nei più antichi testi (che si presentano il più frequent. nelle cappelle funerarie intorno alle piramidi) questo vocabolo designava non solo la cucina o il laboratorio degli unguenti, o il guardaroba della divinità, ma anche certi locali che non avevano che fare colle precedenti preparazioni e custodie, ma erano dedicati ad altri scopi. — Si esaminino per es. i seguenti titoli:

, mer às n ames (Mar. Mon. Tomb. 63) capo della camera dei bastoni o delle mazze;

(ib.) mer às nu pe-hotep (?), capo della camera dell'ufficio del demanio;

(ib.), mer às nu mert, capo della camera dell'ufficio dei contadini.

3) — (Chab. P. Mag. N. 94; Z. 1880, 50; Schiapar. L. d. F., freq.), cappella funeraria, siringa, sepolcro, tomba, camera del sepolcro, nella quale si deponeva la mummia. — ed anche il monumento funerario che racchiude una mummia. — I sacerdoti addetti al servizio di queste cappelle si chiamavano , , àmi-às, àmi-àsi oppure m-às.

, , , } às. forme antiquate del prec.

e varr. } Da principio si lesse às questo segno; poi si dimostrò preferibile la lettura s'ps, la quale è ora adottata da presso che tutti gli Egittologi. — Si noti però il gruppo seg.

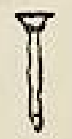
della XII dinastia (Firenze, Stel. 2590), che è una variante del prec. às.

, } às, us o se. Si trovano ragioni approvanti tutte tre le letture. — Noi riteniamo la lettura às pei gruppi seguenti e se pel vocabolo ed i derivati: — Quanto al loro valore ideografico: significano: dimora, soggiorno, luogo, sede, posto.

— Il segno ha in Abyd. Mar., p. 38, il valore salox (Lefébure).

, àsaut (Chab. Rev. Arch. 1861, 30) coi, trabs. — V. àsuatà.

, àsà (Leps. Aelt. Text. Taf. 10), cavicchio, piuolo o bastone, della forma qui accanto



— Forse identico ad àst.

, , , (Z. 1876, 9), , , (b. e.), (Pierr. É. É. II, Gloss. 145), (b. e.), (C. 3, Louvre) } àsàr, letter.: il soggiorno dell'occhio (di Horo). il dio Osiride: (Papiro Ram. del Louvre) אוסרי, אסיר.
2) — l'Osiride, l'Osiriano, denominazione

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del defunto che si presenta al tribunale di oltre tomba, innanzi al giudice supremo, il dio Osiride. — Questa denominazione e qualificazione del defunto non appare però nelle iscrizioni che a partire dalla XIX dinastia.

àsàr, equiv. al prec. all. 1, il Dio Osiride.

àsī
plur. àsī-u (P. Abb. IV, 17)
àsi (Tomba di Roi)
V. , às.

, àsī (E.) morbus ventris.
, àsi — Alcuni traducono anche: bugia, menzogna, peccato.

, àsi (Sall. II, 8, 1). Confrontando con , às, Chab. e Brug. traducono: ogni straccio vecchio. — Ma, secondo Brug., designa specialmente una stoffa tessuta di fibre grossolane del papiro o di un'altra pianta della specie às, la quale stoffa serviva a fare la vestimenta della classe più povera degli Egiziani.
2) — La stessa fibra di papiro.

(P. Harris 500, verso)
(P. Harr. I, 7, 12) plur.
àsī, V. às.

, àsī (P. Rhind. N. 234), sorella, (ⲧⲉ)ⲥⲱⲛⲓ, (ⲧⲉ)ⲥⲱⲛⲉ, soror. — Confr. אִשָּׁה fœmina, mulier.

, àsi (Chab. P. Mag. N. 103), augusto, venerabile. — V. .às.

, àsi, V. às.

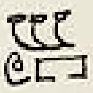
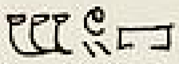
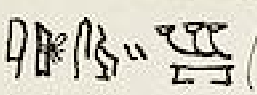
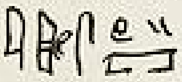
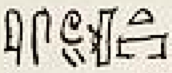
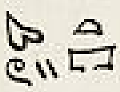
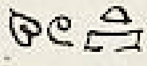
, àsiui (Dict. geo. N. 1209), V. às.

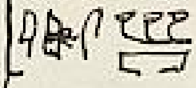
, àsī-ut-u, plur. di , àsi.

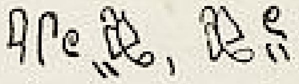
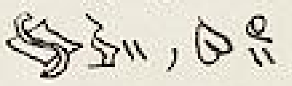
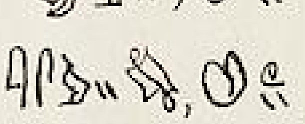
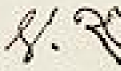
(An. VIII, 3, 9)
(Harr. I, 19, b)
àsiro, V. àsro.

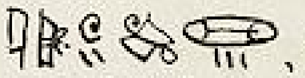
(D. T. A. 100)
às-ī t, V. às, spec. nel senso dell'all. 1.

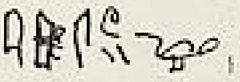
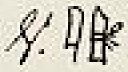
àsu, V. , às.

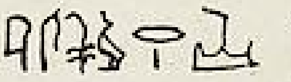
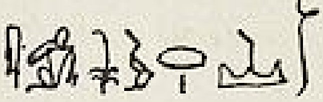
 (Q.Z.Z. 66,4), àsu
 (ib. 65,4)
 (P. Rhind 62;24,6) } àsui


 (Q.Z.Z. 71,4) } àsui-t
 (ib. 73,3), àsu-t

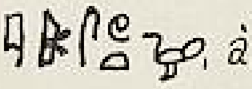
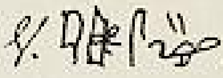
} Varianti più recenti di  às.

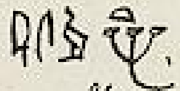
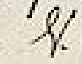



} àsui. V.  às.
2) – às-ui, i testicoli, ⲁⲥⲟⲩⲓ, crumena, saccus: אֶשֶׁךְ, testicolo.

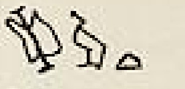
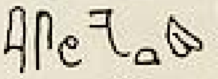
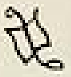
, àsui (Brug. Edf. 56, XII), prodotto, produzione. – V. il prec. all. 1.

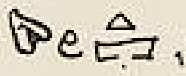
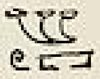
, àsui, V.  àsi.

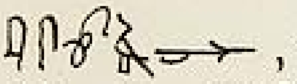
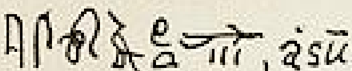
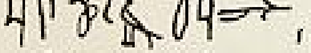
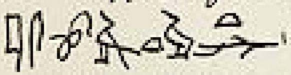


} àsur, אַשּׁוּר, l'Assiria.

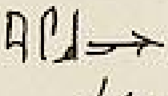
, às-ut, V.  àsi.

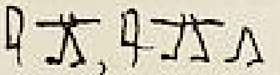
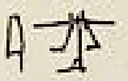
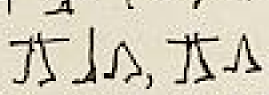
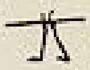
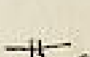
, àsut (Beni Hass. Tomb. di Xnum-hotep), Voce rara che significa molto probabilmente calcolo, conto. V.  às, all. 4.

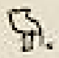


} àsut. V.  às.
Il 2° gruppo designa più propriamente i testicoli.

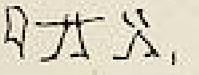
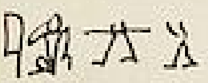
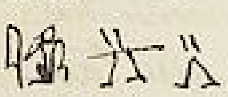
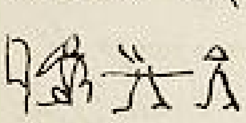
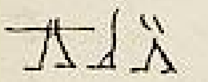
, àsut. V. col. prec.  àsu.

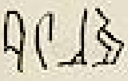
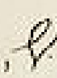
, àsūa (Rein. Miram. 245)
, àsūzut (An. IV)
, àsūatā (P. Rollin N. 1822 Ediz. Pleyte)
 àsūatut (P. Harr. I, 53, a, 12)
} g. f., secondo Chab.: trave, asse, tavola, lungo pezzo di legno (di cedro?), che era per es. adoperato nella costruzione di navi; ⲥⲟⲓ, trabs. Confr. סִפּוּן tavolato, coperta, soffitto; סְפִינָה nave.
— Il 1° gruppo pare significhi piuttosto nel l. c. sedia, seggio.

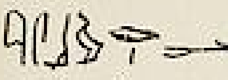
, àseb (Chab. P. Mag. N. 94), Var. del prec.

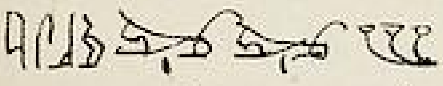

 (Edfu)

(Denkm. II, 99, 181) } (*)
 (Inscr. Unas 212)
} àseb (Alcuni leggono solamente seb i gruppi segnati (*), e noi pure li abbiamo messi sotto il fonetico sb ove mandiamo il lettore per la traduzione).
1) causa, cagione, motivo.
2) – (Goodw.): chi?, che?, dove?.
3) – (Masp. e de Roug.) eccetto, tranne, excepto, praeter.
4) – (Brugsch) forma imperativa di  seb; voltati!, ritirati!, vattene! (…, verso →

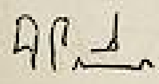
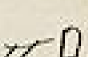
..., in...).
5) — Correre, percorrere; venir a capo, giungere, arrivare.
6) — (coll'accusativo) inseguire (Z.1867,78).

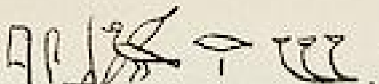
,

 (An.IV, 12,8)
 (ib. 12,6)
 (·)
àsebi, V. il prec.

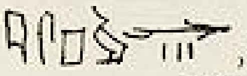
, às-bu, V. sotto  às.

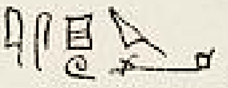
, àsburo (An.IV, 17,2), frusta, sferza, flagello, disciplina.
— Lauth trad.: pungolo, stimolo, e lo identifica col seg..

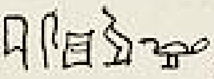
, àsbulol, nome straniero di una pianta, che Chabas traduce: houx, agrifoglio, alloro spinoso.
— (Lauth) Gestrauch, cespuglio, prunaia, macchia, roveto, pruno; — aculeus, οἶστρος, pungolo o stimolo per spingere gli animali da tiro. — Confr. שָׁמִיר, pruno, spina, vepri, spina aegyptiaca.

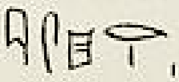
, às-ben, V. sotto  às.

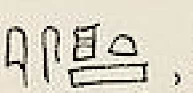
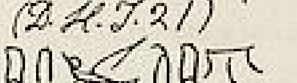
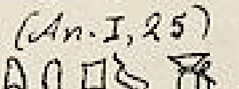
, àsbaro, g.m., (Brugsch) legno, arbusto; — bosco, foresta.
— Forse equiv. ai prec. àsburo, àsbulol.

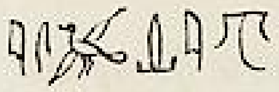
, àspu (An.V,24,3), palco, treno, zattera (סְפִינָה, סְפִין, V. sotto àsua), su cui erano trasportati per terra grandi e pesanti massi di pietra o di marmo (per es. i grandi monumenti monoliti di ogni specie); — forse anche il ponte o tavolato di legno, con cui si circondava il masso o monumento, per proteggerlo contro gli urti (V. Dict. géo. 405).

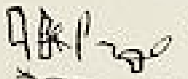
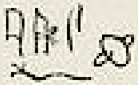
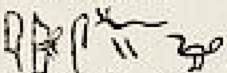
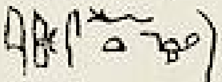
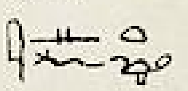
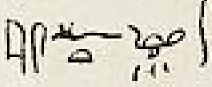
, àspu (Bit.9,3), tagliare, couper, decouper; — (Birch e Pierr.) percer, forare, trafiggere (per es. il cuore); — (Brug.) verwunden, ferire, piagare.

, àspu (Bit.78,34), deriv. dal prec.: tagliuzzamento, il fare a pezzi, trafittura, puntura, ferimento, ferita, piaga — detto in senso morale.

, àspro, Var. di àsburo.

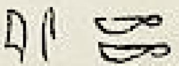
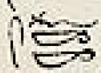
, àspet (D.H.T.21)
, àspetà (An.I,25)
, àspetu
אַשְׁפָּה, costr. אַשְׁפַּת, faretra, turcasso.
(V. Idelboug. T.H.76,9; Z.-1879,57).

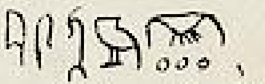
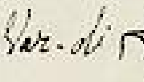
, ȧspezȧ (D.H.T. 4). Var. del prec.

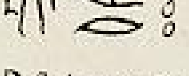
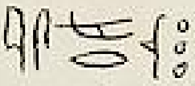
 (Rit. 14,2)
 (ib. 42,2)
ȧsf
, ȧsfi (ib. 26,3)
 sost. ȧsf-t
 (Chab. P. Mag. N. 95)


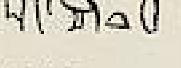
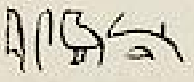
ⲥⲟϥ, ⲥⲱϥ, ⲥⲟⲟϥ, violare, contaminare, polluere; abominatio, contaminatio, impuritas, impudicizia; — impurus, profanus, abominandus. — (Pierr.) faute. — (Chab.) menzogna, malvagità, iniquità, peccato, colpa.

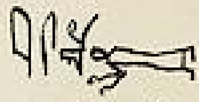
— Confr. כזב esser bugiardo; menzogna; אַכְזָב bugiardo.

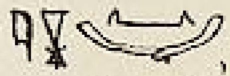
, ȧsefkek-t (Inscr. Unas, 58), Maspero (Rec. de trav. III, 187) lo dà come forma di , sfekek-t (V.), radere, rendere glabro o liscio.

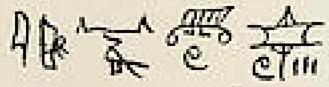
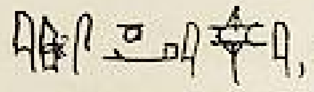
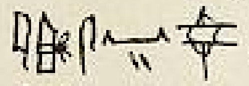
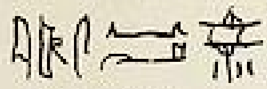
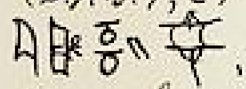
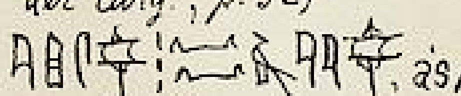
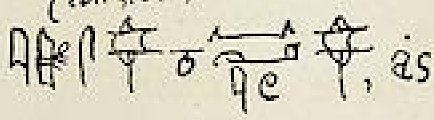
, ȧsem (Z. 1873, 119), Var. di  ūasm.

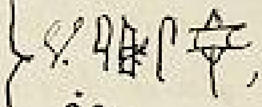


ȧsmer (Tav. stat. di Thothm. III), שָׁמִיר diamante; σμίρις-lapis smiridis, lo smeriglio. سمور.

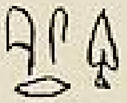
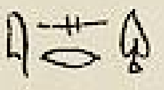
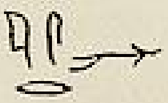
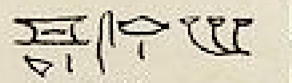


ȧsmet (Inscr. Unas, 206), Masp. (Rec. de trav. III, 200) trad.: morto.

, ȧsn, salutare, presentare i suoi omaggi. ⲥⲛⲁⲧ timere, revereri.

, ȧsen (Inscr. Tetà, 289), Maspero (Rec. de trav. V, 41) trad.: fraternizzare con.

, ȧsnauu
, ȧsnāī
, ȧsni (P. Rhind, N. 236)
, ȧsnen (D.H.T. 7,c)
, ȧsneni (Brugsch, Buch vom Durchw. der Ewig., p. 32)
, ȧsnnāī (id.; ib.)
, ȧsnnau

V. , ȧs.




 (Gr. P. Harr. XIX, b, 9)

ȧser (Rit. 42,3; 124,4; Z. 1873, 70). Brugsch l'aveva da principio identificato con ⲟⲥⲓ, ⲟⲥⲉ, אֵשֶׁל, tamariscus, tamarix orientalis; tamarice, come traducono ancora alcuni egittologi. — Poi convenne con Birch (Z. l.c.) nel riconoscere in questo vocabolo una specie particolare di pianta che cresce nelle paludi del Basso Egitto; verosimilmente una specie di canna o giunco adoperata pel servizio dei templi (Confr. Dict. géo. 696).

Confr. il suddetto אשל nel senso di brolo,

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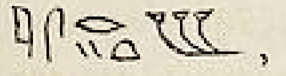
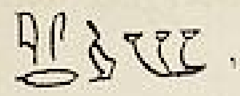
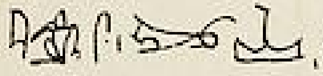
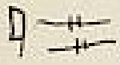
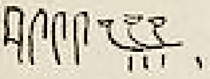
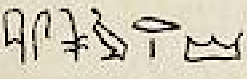
frutteto; e אֲשֵׁרָה, אֲשִׁירָה, quercia sacra, — selva, bosco.

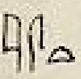
, àserit (Denkm. V, 53, a),
, àseru V. il prec.

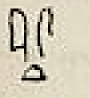
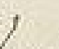
, àser, אָשֵׁר, la tribù di Ascher e la sua provincia. 2) — nome di una città vicina a Sichem. 3) — Haigh (Z. 1876, 56) cita una città di questo nome, ora Yasir, a 20 miglia da Megiddo.

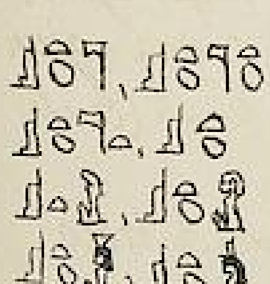
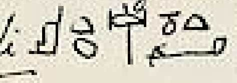
, àses (Inscr. Età 242), Masp. (Rec. de Trav. V, 39): espellere?.

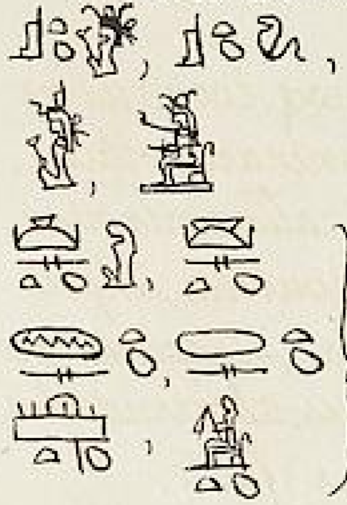
, àsses, (E.) herba quaedam.

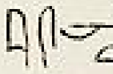
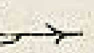
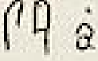
, àssur, אַשּׁוּר, l'Assiria.

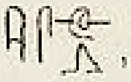
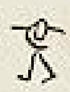


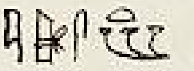
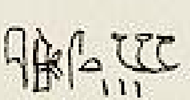
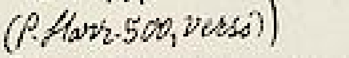
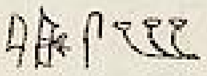
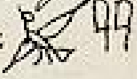

àst, Var. di  às all. 1 e 2.
2) — Schiapar. (L. d. F. p. 130) cita i due primi gruppi come forme parallele ed equivalenti di snt, render stabile, esser reso stabile.

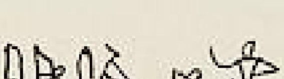
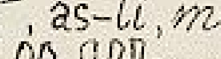

àst, Ἶσις, Ἧσις, la dea Iside, e nome proprio di donna, molto frequente. — Harkavy (Journ. As. 1870, 180) dà il nome אָסְנַת della moglie di Giuseppe come trascrizione di  àst-nez, Iside conservatrice.

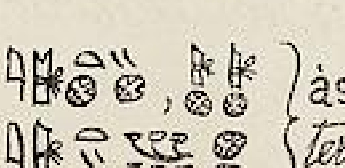
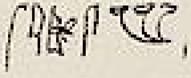

(Z. 1879, 127)
b. e.
(Lefeb. Myth. Osir. 135)
Varr. del prec.

, àst (P. Rollin, 1882), V.  às. Secondo Brugsch, è la forma più recente della più antica  àsà.

, àst, forma di  set, cogli stessi significati. Pleyte (Rec. de trav. III, 63) trad.: fuggire, fuggirsene.



(P. Harr. 500, verso) àst
, àstu
V. , às. È degno di nota il fatto che il 2° gruppo, sebbene abbia la forma di un plurale, è preceduto nel l. c. dall'articolo sing. masc. .

, às-ti, mentitore, peccatore. V.  àst.


às-ti (Düm. Dend. 12, 9), la terra dei due às (, V.

la terra del loto e del papiro, cioè l'Egitto.

(Rit. 93, 7) (B.A.T. 79, col. 4) àstu, equiv. ad às, alb 1 e 2.

, àst-uā-serq (Dend. Sala V. Mar.) denominazione di Iside.

(L. 1872, 108) (Dendera) (B.A.T. 62) àsten; (P. Rhind, N. 28 4 d) àstennu — nome del dio Thot, specialmente a Dendera. Brugsch confr. con ⲤⲞⲦⲦⲈⲚ, ⲤⲞⲦⲦⲚ, dirigere, aequitas, directio, rectitudo.
2) - il cinocefalo, l'animale di Thot, o l'animale sacro a Thot.

, àstennui-u (Pierr. Et. I, 104), testi di un libro.

, às-teḥ-t, nome della sostanza chiamata altrimenti , mā-māmā.

, àsd (Inscr. Pepi I, 125), (Masp. Rec. de trav. V, 177) saliva.

, àsdu (Inscr. Pepi I, 203), (Masp. Rec. de trav. V, 198) esser seduto.

(L. 1872, 108) (S. Tomp. 26) àsden, Varianti di e , àstn.

, àsdes (Rit. 17, 34; 145, 39, 81, 86), nome di un dio associato a Thot.

, àsded, forma di , setet, cogli stessi significati.

àsdod, forme equival. a sdod.

, àsdod-ui, V. il prec.

, àsez (Inscr. Unas, 601, 609), (Masp. Rec. de trav. IV, 73, 75) lanciare, proiettare. — Forma di sz (V.).

, àsha (Rit. 163, 13), שׁזר, אסר, attaccare, legare.
2) — g. f., fascia, benda.

, àskabu (An. IV, 13, 3), nome

di un quadrupede ancor indeterminato. Conf. זְאֵב, lupo.

, àseq (Pierr. Inscr. du Louv. I, 134), forma di sq, ed anche variante di , ḥsq.

(Denkm. III, 255, i) (P. T. II, 137) } àsq, aspettare, attendere. rimanere, restare, fermarsi; — tardare; fare o porre indugio.
ⲱⲥⲕ, ⲟⲥⲕ, tardari, morari, multum transigere tempus; mora, diuturnitas, longum tempus. — שָׁכַן fermarsi, stabilirsi; הִצִּיג (da יצג) far restare, fermare, stabilire.
(Leps., Grundpl. d. Grab. Rams. IV, Tor.) ta-usex-t àsq, la sala d'aspetto, designazione del locale situato immediatamente prima della camera del sarcofago o camera dell'oro (pe-n-nub), nella tomba di Ramesse IV a Biban-el-moluk.
Conf. il seg..

, àsqeb (P. di Torino); , àsqebi (Chab. P. Mag. N. 95) } equival. al preced.: dimorare, stazionare, to stay. (Torino, l. c.) usx-t àsqeb, sala d'aspetto, sala di dimora, anticamera; designa lo stesso che ta usx-t àsq dell'artic. prec.

, אַשְׁקְלוֹן, Ascalon, città dei Filistei.

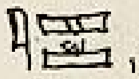
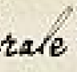
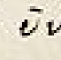
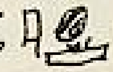
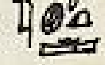
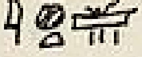
, àsk; , àsku } equiv. ad às, all. 1 e 2. ⲓⲥϫⲉ si, vel, quam. ⲓⲥϫⲉⲕ ecce, quam; ⲓⲥϫⲉ ⲉⲛ si, etqua, postquam. Forma aumentata di sk, cogli stessi significati: anche, ancora, ora, allora, allora anche, poi, e, inoltre, oltre a ciò.
— 2) — Si trova nel Libro dei Funerali (Tav. VI, 4 e XXIV, 14) di Schiaparelli, il quale (Testo, p. 135) dà questo gruppo come una forma di sk, nel senso di: segnare, fare un segno: segnato.

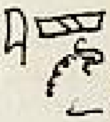
, àsk (Inscr. Pepi I, 190). Maspero (Rec. de trav. V, 193), traduce l'espressione àsk ḥer, fermer la face.

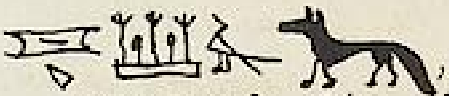
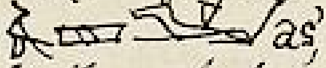
, àsken-ui (Schiap. L. d. F. p. 135) segnato. V. àsk, all. 2.

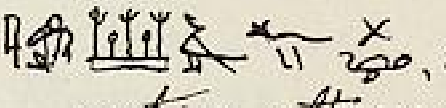
(Pet. 110, a); (Champ. Not. Descr. 286) } àsex, forma di sx ed equiv. a asx: mietere, falciare, tagliar il grano colla falce, col falcetto. — Falce, falcetto. (V. il seg.).

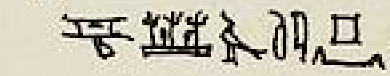
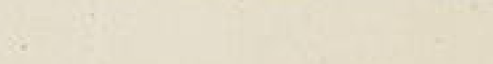
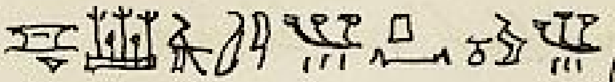
, àsex (Mél. d'Arch. I, 128), il falcetto, la falce per mietere.
V. il prec.

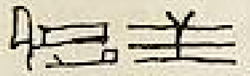
, às' (Stela Piānxi), De Rougé traduce: archivio, deposito di titoli, di documenti. — Secondo Pierret (Ét. II, p. 33, 35), la forma plurale  è var. di  às't-u (V.), beni, e designa i titoli rappresentativi di beni-fondi. — Molto verosimilmente questo às' e le sue forme plurali às'-u, às't-u, non sono che varianti più recenti del più antico  àx, o  àxt,  àxt-u, res, cosa, beni, ecc.

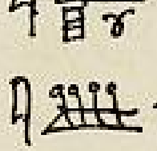
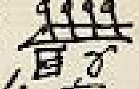
, às', emanare, far colare, versare. — Emanazione, scolo, emissione. Così sono chiamati certi Dei di secondo e di terzo ordine. Per es. Su è chiamato: figlio primogenito di Atum ed emanazione (às') di P-rā.

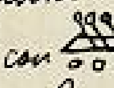
, às'a (Chab. Mél. 1873, 255), Variante di  às', è detto degli schakal che tirano la barca del sole.

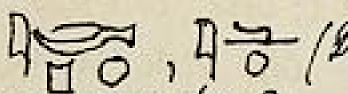
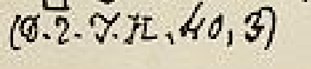
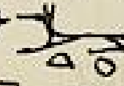
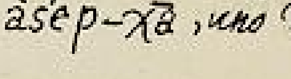
, às'afi, ⲟⲩⲱϣϥ, conterere, atterere, confringere; contritio, comminatio; contritus. — ספה, האסיף, consumare, distruggere, abîmer.

, às'atā, nei due gruppi:  (An. IV, 12, 4) e  (Id. 8, 12) às'atā-pennu, nome di una particolare specie di pianta, che Brugsch traduce: letter.: Mauskraut o Mäuserkraut o Rothmaus. — È una pianta con fiori; forse: herbe à coton, gnaphale bourbeux; il cavolo rosso. Il 2° gruppo si trova in una lista di cereali, di legumi e di specie di frutti. — Lauth legge questi gruppi mers'ata-pennu e riferisce a ⲙⲉϣⲫⲱⲛⲉ impetigo, od anche ϣⲫⲱⲛⲉ, שָׁפָן, topo di monte; — e confr. con משוה forse invece di משתה banchetto, convito. Questi confronti ed assimilazione di Lauth sono avventate e non appoggiati da alcuna prova.

, às'ā (Z. 1881, Taf. IV, a, 10), vocabolo della VI Din., ?

 às'ep (D. 2. T. II, 47, 6), forma di  s'p collo stesso significato.

, às'ep (Dend.; Rec. IV, 83), nome di una pianta. Confr. ⲉϣⲟⲟⲡ melo. — Forse identico con  s'p, una certa specie di grappolo.

  (D. 2. T. II, 40, 3) (Dend.) às'ep, V.  s'p. , às'ep-xa, uno dei

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nomi della 4ª ora del giorno.

, às'pi (Dend.) Var. del prec.
, às'pi-χā, Var. del prec. às'p-χā.

, às'p-īt
, às'p-t
(Dend. Mar.) V. s'p-t.

, às'ef, (E.) liquor quidam.
— V. e s'efu.

às'er. Secondo Brugsch, è una parte dell'animale stabilita per l'olocausto.
— Forse anche carne in generale, שְׁאֵר.
— Chab. trad.: arrosto (צָלִי), carne arrostita.

às'er (Z. 1864, 38), forma di s'er (V.), il fiume, l'acqua del fiume, sopratutto del Nilo.
2) — Nome proprio di una località in Egitto.

, (Z. 1880, 1 e seg.)
às'es, às'est.
Secondo Goodw. (Z. 1876, 106; 1880, 1 e seg.) è un pronome interrogativo e variante di àx; che?, che dunque?, che mai?; chi?, chi mai? אֵי זֶה.

Solitamente unito ad un seguente , come:
às'est-pu (Tomba di Ti, l. 166, 167; Z. 1880, l. c.), che è dunque ciò?, come si chiama questo?, che v'ha dunque?, was ist denn mit...?.
2) — Forma di s's.

(Insc. Pepi I, 125; Insc. Unas, I, 15)
às'es' (B.H.T.2, XXVII; Mar. Abyd. I, 90; Denkm. IV, 90: 41, a: 46, 18 e 19) forma di às' (V.).
Gettar fuori, ributtare, sputare, vomitare: lasciar o far uscir fuori; spuntar fuori, sgorgare; — Farsi innanzi, spuntare, presentarsi. — Esporre alla vista, metter in luce.
— Sost.: getto, sputo, spurgo, Auswurf (in senso buono); — schiuma; saliva (Masp. Rec. de trav. V, 147).
— Si trova frequent. in parallelismo col verbo tefen, di cui è con molta verosimiglianza sinonimo (V. Mar. Abyd. l. c.).
— Confr. נסך, הִסִּיךְ spandere, versare.

(Rit. 114, 1)
às'es', deriv. dal prec., col senso di: esser portato fuori; portare, trasportare, ⲉϣⲧⲉ.
Pierr. trad. il 1º nel l. c.: agitation.

, às'es'u (Inscr. Unas I, 16), saliva, V. às's'.

àst, forma tanto delle più antiche quanto delle basse epoche, di àxt. Pierret (V. d. L. I, 34, nota 3) traduce il 2° (A 16. Louv.) les biens, i beni. — V. às.

às̀et. Var. di us̀t.

(b. e.), às̀t (Rec. III. 97) (Rit. 17, 47) (id. 125, 4) (Mar. Sagg. Tomb. 22) (Cal. Med. 4) às̀d; às̀du (P. Med. 13, 9); (Lepp. delle text. 5 al Rit. 17, 47) (E.) às̀d-t — un albero (sacro specialmente in On), e il suo frutto che si distingueva pel suo dolce sapore: il persea od il sicomoro. — L'ultimo è tradotto da Stern: racemus.

(a.) (b. e.) àt, Varr. di àtef, padre. plur. (Karn. Tomb. di Rams. III; Z. 1881, Taf. II, col. 1, 3 a 4).

àt (P. Rhind, XXXIII, 2), V. at.

àt, ειωτ, ιωτ, hordeum, orzo. V. tā.

àt (Dict. géog. 570) Var. di àd un lattante, un bambino nella primissima età. (Confr. àtt).

2) — (Dend. sala V, Mar.) equivalente a àd, la pupilla degli occhi. (l. c.) àt nt àr àb, la pupilla dell'occhio sinistro.

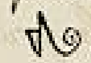
àt (Insc. Unas), Masp. (Rec. de trav. IV, 41) trad.: prender forma.

àt (De Roug. Rech. p. 112; idem. T. H. 95), re. forme antiq. per àti.

Champ. (Mon. IV, 82, ter) legge àtp; ma Brugsch dice che probabilm. si deve leggere àt. — Designa un oggetto che si teneva in mano in un giuoco simile a quello italiano della morra.

àt (Denkm. IV, 35, 6), ΟΤΙ, ΟΟΤΕ, vulva, uterus; le parti sessuali della donna. per-f m àt-s (l. c.), egli esce dall'utero di lei (sua madre).

àt, g. f., parte, porzione, divisione. una parte; due parti. ... àri àt m ..., aver una parte di.., prender parte a.., aver parte a..

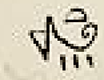
, àt-rā, una parte del Sole, denominazione frequente del Faraone.

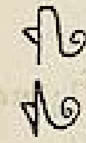
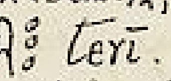
— Conf. ⲧⲱ̱, ⲧⲱ̱, parte, preda; ⲧⲟ, ⲧⲟⲓ, ⲧⲟⲉ, g. f., pars, portio.

2) — (Chab.) figliazione, discendenza.

3) — far parte di, formare una parte di, esser parte, emanare; emanazione.

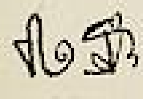
4) — V. àt (Canop. 32, 63).

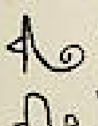
, àt (o tàt) (Denkm. IV, 46 a, 2), ⲧⲱⲧⲉ fimbria, צִיצִית frangie o fimbrie, orli, lembi ricamati.

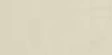
 àt (o tà) (Düm. Dend. 12, 10), colore: sinon. di  terī.

2) — Smalto o metallo che è frequentemente nominato coi metalli preziosi.

V. sotto tà.

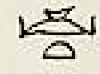
 àt (Stel. Metern.), usato solamente come sost. nei luoghi conosciuti; doglianza, lamento, laio, querimonia; grido di lamento o di doglianza.

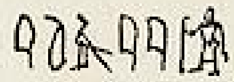
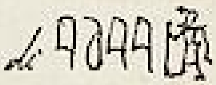
 (D.R.T. 53a, 10) (D.R.T. 95, l. 13) àt, la forma simbolica, il simbolo, אוֹת, insegna sacra, monumento, segno; immagine, figura, forma, simulacro.

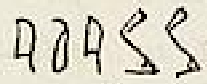
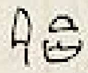
, àt (D.R.T. II, 6, l. 5 inf.), camera, pièce; compartimento (di un fabbricato, di un tempio) · spazio o locale speciale.

חֶדֶר camera segreta, gabinetto, camera, loggia.

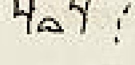
V. anche sotto ḥmt.

, àt, Var. di àat.

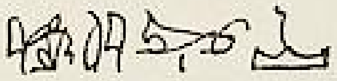
, àtaī, Var. di  àtī.

, àtà, Var. di  àt (Br.),

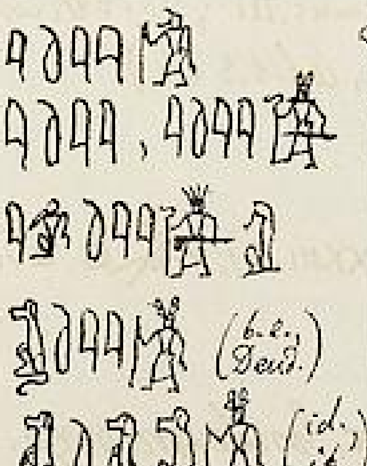
— Io credo più verisimile var. di tàtà.

 àtā (Düm. Dend.) propr.. innaffiare, spruzzare, arroser, נזה, הזה.

2) — ⲓⲱϯ, ⲉⲓⲱⲧⲉ, g. f., ros, rugiada.

, àtàr, Ἄδρα di Tolomeo, metropoli della Batanea.

אֶדְרֶעִי, Edrei, Ἀδαρα, Ἄδρα, città dei Bagraniti; — città nella tribù di Nephtali; — אֲדָרִים nome di un luogo nella Palestina australe.



(l. c. Dend.)

(id. ib.)

àtī, il re, il grande re. (Nell'inscrizione di Rosetta è trascritto ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ grande re.

— In demotico vale pure re.

— Nel P. Rhind però corrisponde ad ūr (conf. ⲟⲩⲣⲟ, ⲟⲩⲣⲱ, rex), grande, magnate, principe, אָצִיל.

, àtinu (Chab. P. Mag. p. 80) g. f., trou, cachot, prison: ⲟⲩⲁⲑⲏⲛ, foramen.

, àtu (Stel. Mett.), V. àt.

àtur, ruscello, rio, fiume, corrente; le acque che si elevano; corso d'acqua in generale; ed in particolare il Nilo. ϫⲟⲗ fluctus: יאור ;יְאֹר, rio, fiume; il Nilo.

, àtur āa, il grande àtur, nome del braccio principale del Nilo nel Basso Egitto; — o forse, secondo Chabas, nome di una località situata sulla sponda del Nilo.

V. àur.

(Géog. I, 17) (Rit. 110) àtur, V. àtr. Secondo Brugsch, questo àtur rappresenta la più antica forma delle più recenti: , , àr, àz, (V.), e designa la misura itineraria, cui i greci diedero il nome di σχοῖνος.

, àtur (D. Z., 86, 8). ϫⲉⲣ, ϫⲉⲉⲣ, ϫⲱⲣ, ϫⲱⲱⲣ, ϫⲟⲟⲣ, זרה, חסל, dissipare, disperdere, succidere, excidere, diffundere; ἐμποδίζειν, impedire.

, àtur, V. àtr-t.

(Dend. Mar.) àtur-ti, duale di àtr (V.); i due lati, le due sponde del Nilo.
2) — i due lati (destro e sinistro, oppure orientale ed occidentale) di una persona o di una cosa.

, àteb (P. Rhind, 11, 11), parola rara, la lingua (Br.).

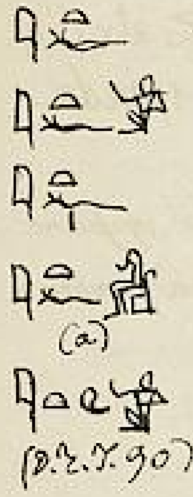
(Rit. 149, 47) (Rev. Arch. 1865, 194) (ib.) (Dend. Mar.) àteb, scritture delle epoche tolomaiche, invece di àdb. Piantagione, campo coltivato, luogo coltivabile (Chabas e De Roug.). Comp. ϫⲟⲟϥⲉ, plantare.

, àteb. Questo vocabolo si trovò solamente una volta (Rec. III, 99), e pare debba ivi tradursi stabilito.
— Forse sta erroneamente per stb.

, àtep?, V. sotto àt.

àtep. V. atp; caricare, caricarsi; —

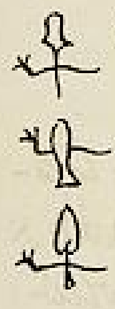
—Sost., g.m., fardello, carico, peso.



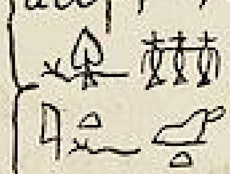
àtef, אַב, ⲉⲓⲱⲧ, ⲓⲱⲧ, padre: avo, antenato (L.1872,31). Il plur. i padri, i genitori, ⲉⲓⲟⲧⲉ, ⲉⲓⲁⲧⲉ, ⲓⲁϯ, ⲓⲟϯ, ⲓⲟⲩϯ; — gli antenati. — Il 1° anche equiv. al seg. nelle designazioni e (V. art. seg).

(a)

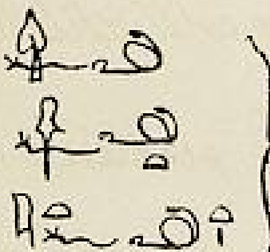
(D.Z.T.90)



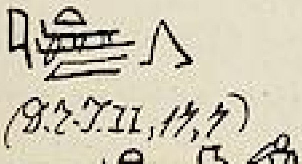
àtef, V. atf.



àtef-xent, designazione del 13° nômo dell'Alto Egitto, il nômo lycopolita anteriore:



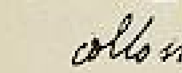
àtef-peḥ, designazione del 14° nômo dell'Alto Egitto, il nomo lycopolita posteriore.



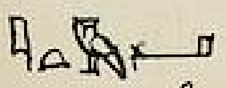
(D.Z.T.II,17,7)

(P. Prisse)

àtem. Due vocaboli ancora indeterminati. Forse ambedue equivalenti od affini all'eb. הדם prostrare.

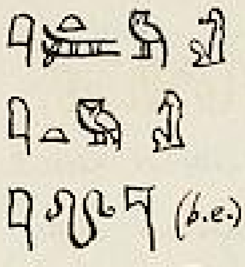


, àtem, forma di tm, collo stesso significato: non, ecc.



, àtem, אטם, ⲧⲱⲙ, obturare, claudere, excæcare.

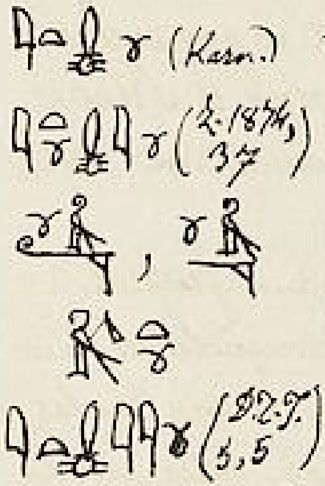
2)— Annientare, annichilire.



(b.e.)

(Dend. freq.)

àtem, V. tm: il dio Atum o Tum, personificazione del Sole al tramonto.



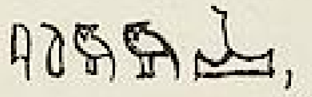
(Kam.)

(L.1874, 37)

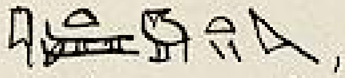
(D.Z.T. 5,5)

(D. Rec. IV, 14,84)

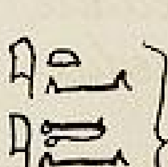
àtmà, àtmāī (V. P. Med. Bul. I,7,15 e 16), forme delle b.e. invece di àdmà e demāī (V.); la stoffa di color rosso scuro.



, àtmem, אֲדָמִי. אֲדָמָה città di Nephtali; אַדְמָה una delle cinque città vicino a Sodoma, sommerse nel Mare Morto.
—(L.1874,144), Var. di àdmim.



, àdemti (Denkm. III,79, b), Var. di àtm, annientare, annichilare.
Conf. המם distruggere, consumare.



àten, Var. di àdnt.
—(L.1872,80) forse: signoria, dominio, dominazione, ecc.; — domi-

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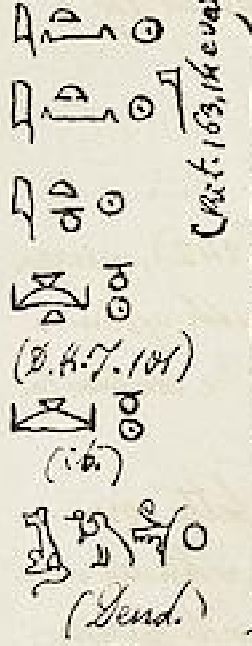
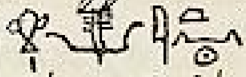
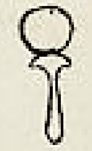
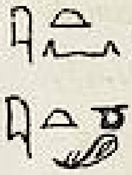
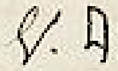
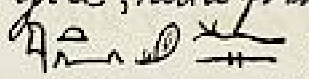
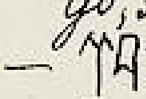
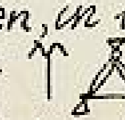
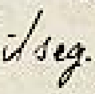
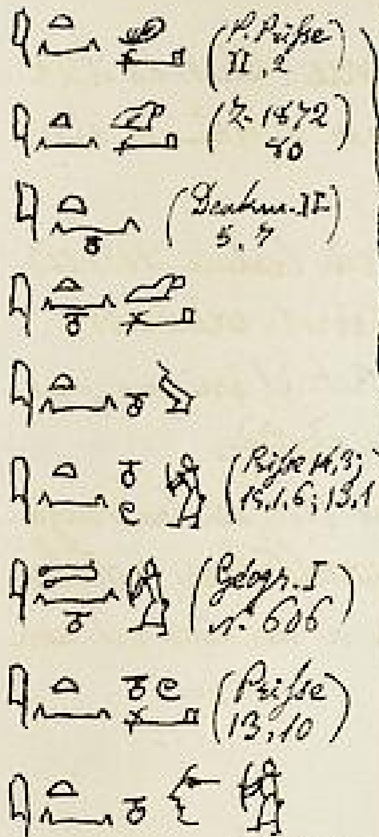
natore, sovrano.

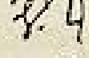
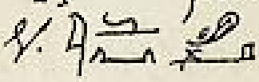

(D.H.T. 101)
(ib.)
(Dend.)
(Rit. 163, 14 e var.)

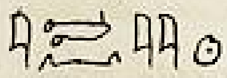
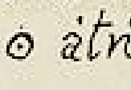
àten, il disco o il globo del sole, il sole.
— anche il disco della luna. Così in Dend. (Tempio di Osir.) si legge in una iscrizione:  her xnum àten rā àḥ, alla riunione dei dischi del sole e della luna, cioè al tramonto del sole (Loret, Rec. de trav. III, 50).

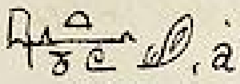
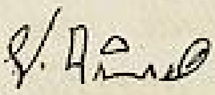
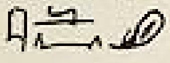
2) — Lo specchio egizio fatto a forma di disco. 

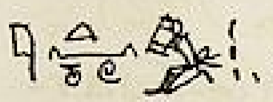
 àten, V.  àdn.
2) — (B.H.T. 71, g. h), sottrarsi, schivare, scampare, fuggire, nella forma riflessa:
 àten-f-s, quasi: egli strappò, estorse da se; egli si distrigò, si cavò d'impaccio, ecc. (da…, …).
— , m-àten, in luogo di, invece di, sinonimo di  m-deb. (V. Düm. Baugesch., Taf. 8, 12; Brug., Rev. Egyptol. 1880, p. 24).
3) — l'orecchio, propr. il forato (V. il seg. all. 2) (Denkm. IV, 81, e). Gli Egiziani solevano forare le loro orecchie ed introdurvi orecchini. — Confr. אזן, cald. אודן, assir. uznu, orecchio.
Duale  (Rit. 146, o).
4) — Equiv. al seg.

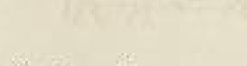

(P. Prisse II, 2)
(Z. 1872, 80)
(Denkm. III 5, 7)
(Prisse 14, 3; 15, 1, 6; 13, 1)
(Geogr. I n° 606)
(Prisse 13, 10)

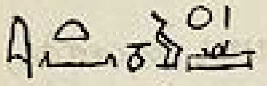
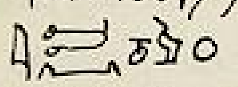
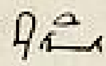
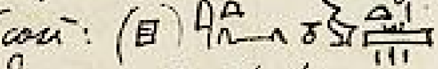
àten, àtennu, impedire, proibire, ributtare, respingere.
2) — forare.
3) — V.  àtn (Z. 1872, 80).
4) — Prender il posto di un altro, supplire alcuno o qualche cosa; rimpiazzare, sostituire, entrare al posto di: (V. Rev. égyptol. 1880, 22).
5) — V.  àdn.

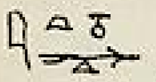
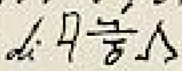
, àteni (Descr. de l'Ég. V, 40), rarissima var. di  àtn.

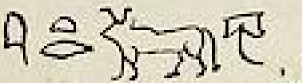
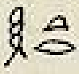
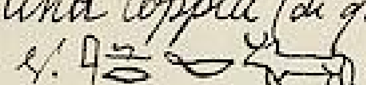
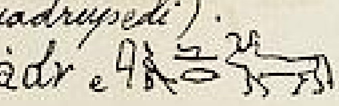
, àtennu. V.  àtn e  àdn.

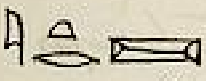
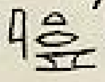
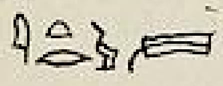
, àtennu (D.H.T. 15, 2), avversario, nemico. — עון esser perverso, operare perversamente.

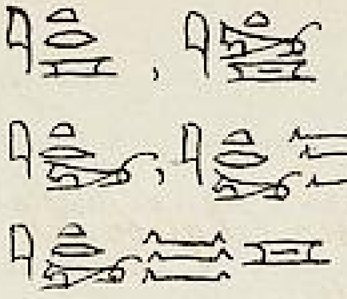
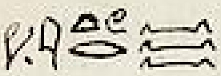
, àtennu (Mar. Karn. 36, 28), espressione riferentesi ad una composizione letteraria, che si potrebbe forse tradurre per lo meglio: posto, passo, squarcio, paragrafo.

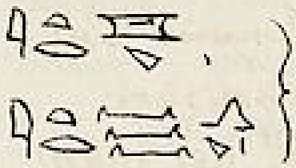
 (Rit. 153, 7)  (Chab. P. Mag. N. 109) àtennu. Chab. dà il 2° come var. di  àtn, disco. Brugsch traduce il 1°: circolo, orizzonte, e Pierret: extension. Si osservi però che nel Rit. il gruppo pare scritto così: .
— Ambedue, secondo Chab. (l. c.) sembra designino anche un verbo: avvoltolarsi, rotolarsi, prender la forma di un disco o di una sfera.

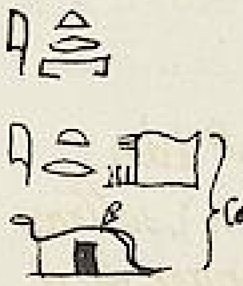
, àten-t (B. H. T. 70, 1). Brugsch l'ha trovato variante di  àdn e tradotto: occupare; — ma egli dichiara che gli manca ogni prova per convalidare questa interpretazione.
2) — Sost.: אָזֵן arma; arredo, arnese, suppellettile, masserizia, mobili; — strumento, ordigno, utensile.

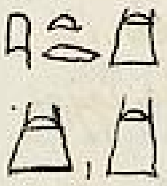
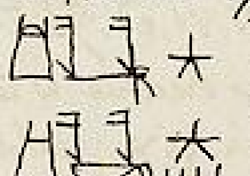
, àter (Testo geogr. d'Edfu), in conness. con  heter e col copto ϩⲁⲧⲣⲉ, ⲁⲑⲣⲉⲣ, gemelli, signif.: un paio, una coppia (di quadrupedi).
V.  àdr e  àadr.

, àter (Chab. Voy. p. 59) lieu arrosé, lieu cultivable grace à la présence de l'eau. — V. il seguente  àtr e  àtru.

 àter, V.  àtur.
2) — equiv. al seg.

 àter (Géog. I, N. 242), misura itineraria che Lauth assimila al greco σχοῖνος e confronta coll'ebr. יֶתֶר fune, corda.
— Brugsch l'avea dapprima fatto corrispondere allo stadium e ritenuta una misura itineraria per le grandi distanze; — ma poi convenne con Lauth.

 (a) àter (il 2° ed il 3° appartengono alla iscrizione della piramide di Unas, V. Rec. de trav. IV 44, 56), lato, côté, Seite; spazio, regione (Masp. Rec. l. c.).
Si trova comunemente al duale, V. àtr-ti, àtur-ti.
2) — Equiv. al seg.

 àter, deriv. dal prec., il lato consacrato ad una divinità; scompartimento o cella di un santuario, di uno speos; — santuario; arca.
 àter-sek, l'arca o il santuario di Orione, parte di questa costellazione, la qual parte era composta di sette stelle.

(Rec. IV, 13) (b.e.) àter, pianta usata come legamento ed intreccio per legare e serrare i pezzi di scrittura o le aperture delle porte; pei graticci delle sedie, per le barche, ecc. Il βύβλος πάπυρος, cyperus, papyrus. — Giunco con cui si facevano le funi.

meru àter-u, collocare liste di papiro (come fasciatura o legaccio) — E quindi:

2) legaccio, lista o benda di papiro.

— Confr. אסר chiudere, אָסֻר chiuso, legato; אסר, צור, צרר, סָרַ, legare, אָסוּר, אֲסִירִ legati. — ϫⲗⲁⲗ, ϫⲟⲗϫⲗ, sepes, sepimentum, φραγμός, claustrum.

àter (D. Z. T. 40, 10), Var. di àtur.

(Karn.) àter, equiv. a e , ter. La parte estrema di una cosa, estremità, fine, ecc. Brug. confr. ⲁⲣⲏϫ, ⲁⲧⲣⲏϫ, ⲁⲣⲏⲏϫ, ἄκρον, extremum, terminus, extremitas.

Confr. anche אַחֲרִית fine, אָצִיל estremità.

, àter (Bit. 149, 15), V. tr.

(Bit. 69, 5) àter; àterà forme equiv. di tr. àter rā àh (Dend. Temp. d'Osir.), Loret (Rec. de trav. III, 49) trad.: il mattino e la sera, mattino e sera.

, àt-rā V. sotto àt,

(Denkm. II, 150, a) (Chab. Voy. p. 54) àteru, effondere, versare, spandere; — spandersi, traboccare. — (Chab.) guttatim fluere, guttatim effundere.

זרה spargere, disperdere; דלף gocciare, gocciolare, onde דֶּלֶף goccia (chiamata pure אֶגֶל).

(L. 1872, 29) (B. T. d. d. I, 104) àteru, V. àtr e àtur. — Gli ultimi due specialmente equiv. a àtr. — L'ultimo anche equiv. al seg. (Chab. Voy. 59).

àteru (Chab. Voy. p. 59), V. àtr.

, àteru, V. e tr.

(R.Edf.9,V,c)
(Dend.)
àteruu, V. àtr e tr; limite, confine, termine, ecc. — àn àteruu, senza confini, senza fine, senza ceſsa, inceſsantemente, senza posa; — inceſsante.

(Inscr.Unas,479)
(B.H.T.44)
(ib.)
àter-t, V. e } àtr.

(Bon.9) (ib.)
(ib.) (a)
(Inscr.Unas) (a)
(Mar. Dend.)
àter-ti, duale del prec.; i due lati, le due regioni. — V. àtur-ti. àter-ti beq, i due lati dell'Egitto, le regioni orientale ed occidentale dell'Egitto.

àtes (Z.1876,106) Var. di às'es.

àtes (B.M.T.67, col.3), verosimilmente in conneſsione con tes, ergersi, elevarsi, salire, ecc., significa: habere phallum erectum; sentire o provare la virtù prolifica, generatrice; aver l'energia genitale. — il phallus, membro genitale vigoroso, eretto, in erezione.

àt-t (Z.Z.Z.11,6,l.5 inf.) V. al fonetico àt.

àtet (Rit.98,2) forma equiv. di tutu.

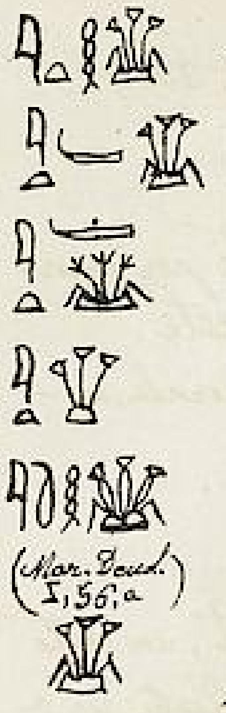
àtet (Rec.I,46,4), Var. di att e di tat, ar àtet, nutrire, allattare ed anche allevare un bambino, dare il latte, fare la balia; — ma eziandio poppare, succiare il latte.

àtet (Birch, Diz. ad E. p.32,48), una specie particolare di grano. V. àt e tä.

àtet-t, (E.) sanies.

(An.VI,2,2)
(Bul.Stel.Antef 2,2)
àtḥ, luogo dove si è rinserrati, rinchiusi, imprigionati: carcere, prigione. — (Birch, Trans. IV,129) enclosure, chiuso, recinto.

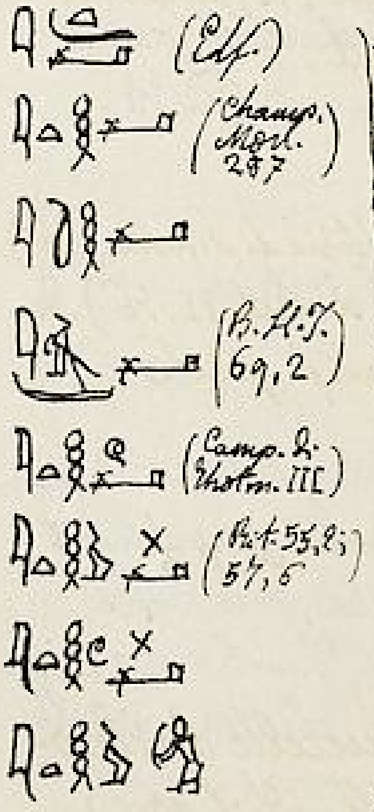
àtḥ, Var. del seg.


(Mar. Dend. I, 56, a)

ȧth, g. m. Come avea già interpretato Chabas, anche Brugsch è di opinione che questo vocabolo designa più strettamente la specie di papiro che cresceva nelle regioni paludose al nord del Delta, e che si chiamava col nome semitico θufi, e portava talora la denominazione ȧth nt ūaz-t, papiro di Buto (D. Z. T. II, 9, l. 4).

2) — Anche però le paludi e maremme medesime: la regione palustre del Delta, ricca specialmente in arbusti di Biblos. — palude, maremma, marais in generale.

3) — Detto delle piante, il qualificativo significa palustre, in opposizione a che significa terrestre.


(Elf.)
(Champ. Mon. 287)
(B. H. T. 69, 2)
(Camp. d. Thotm. III)
(B. H. 55, 2; 57, 6)

ȧtḥ, ȧtḥu, signif. fond.: muovere un carico da un luogo ad un altro mediante una fune (Confr. ȧḥtt), un canapo od un altro mezzo qualsiasi; — Quindi: tirare, trarre, trainer, charrier, trar via; trasportare, condurre mediante il tirare, trascinare, carreggiare (Harr. I, 4, 8; Mar. Abyd. I, 67, m).

2) — strappare, arracher (B. H. T. l. c.).

3) — tirare (l'arco); tirare (le reti).

4) — attirare, ramener vers....

5) — tirare (il vino), spillare.

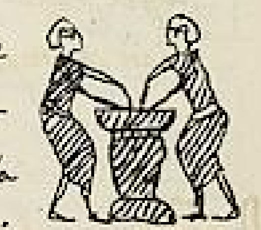
— Confr. משך tirar l'arco, lanciare, saettare: נתק, הִתִּיק, הוֹצִיא, tirar fuori.

ȧtḥu-t, (E.) avis quaedam. letter.: Zugvogel, uccello da tiro (V. il prec.), uccello di passaggio. Confr. עַיִט uccello, uccello rapace.

(Br.) ȧtega
(Goodw.) ȧtegu
(P. Harr. I, 14, a); Goodw. (Z. 1873, 66) trad.: benda speciale di tela.

— Brugsch lo dà come nome di un particolare oggetto di vestimento, che era fatto di stoffa di fino bisso.

Confr. דַּק panno sottile, cortina, tela.

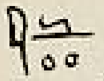


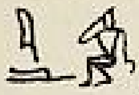
ȧtexu, designa un'azione che nella tomba di Ti a Saqqarah è rappresentata come nella figura qui accanto: Due uomini stanno manipolando entro un piatto posto sopra una specie di piedestallo.

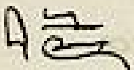
Confr. הֵדִיחַ lavare, risciacquare; op. דקק, cald. דוק, הֵדַק, sminuzzare, triturare.

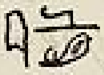
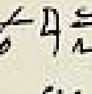
ȧd (Z. 1879, 13). V. ȧdḥ.

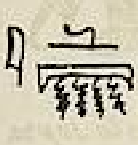
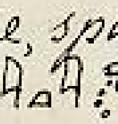
ȧd, Var. di at.

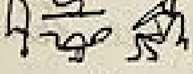
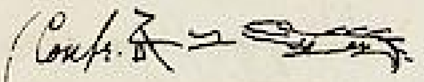
, àd (Bend). la pupilla dell'occhio.

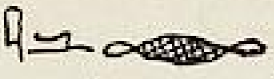
, àd (Dict. géo. 1223). V. àt.
— fanciullo, figlio, giovane.
— (Chab.) figliuolanza, figliazione, discendenza.

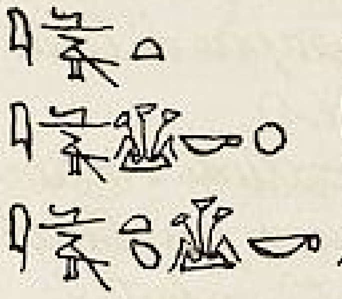
, àd (Karn. Pilone di Konsu). Non si è trovato altrove. Brugsch traduce ipoteticamente: difendere, proteggere.

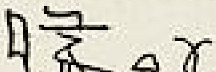
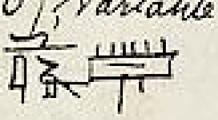
, àd, (Brug.) equiv. ad àad; prestar orecchio, ascoltare, udire, intendere. — Confr. àdn ⲉϥⲓϫ orecchio.
— (Birch e Chab.) sordo; deficient, destitute, privo (dell'udito).
2) — radicale, ond'è derivato  àd, cogli stessi significati (Denkm. IV, 9, b); — in connessione con àdt (V.).

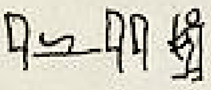
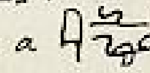
, àd, spruzzare, spandere, sprengen. V.  àtà.

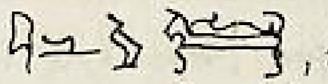
, àd, far piccolo, esser fatto piccolo. — Lo stato in cui uno si sente piccolo; — la persona che ne fa piccola un'altra, o che è stata fatta piccola essa stessa.
— Avversità, calamità, disgrazia, miseria, אֵיד; combattere, pugna, guerra; cœdes, percussio, adversari, resistere (Confr.  ad).

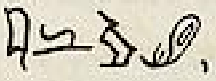
, àd, tender reti per prender pesci, prender colla rete.
— La rete tesa; rete in generale, anche per gli uccelli.

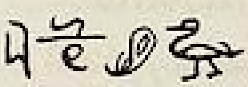
 àda, àda-t, un certo oggetto di offerta in olocausto.

, àda-t (Rit. 153, c). Variante di àd o di  dàa.

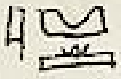
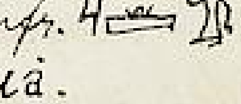
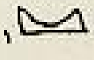
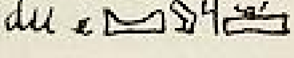
, àdi (D. Temp. 8, c), aggettivo equiv. a  àd.

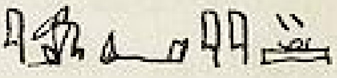
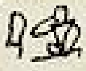
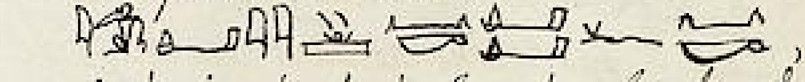
, àdu (Storia di Sineha, l. 45), secondo Masp. (Mél. d'Arch. II, 46), derivato dal prec. e signif. peste:

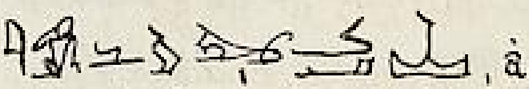
, àdu, V. àd.

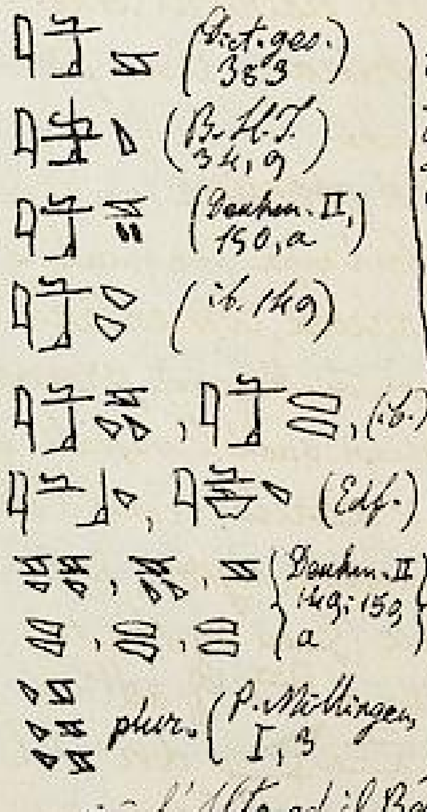
, àdu, l'uccello dalle orecchie appuntate (V. il prec.). Confr. il greco ἡ ὠτίς, otis, avis tarda, ottarda (avente lunghe penne alle orecchie); ὁ ὠτός, ὦτος, otus, genus noctuae,

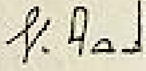
civetta, nottola o gufo (ambedue derivati da οὖς, ὠτός, auris).

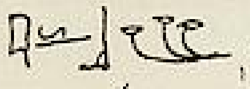
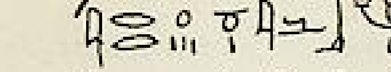
, àdu (Pierr. l'.I, 116) se révéler. Confr.  à,  du e  duà.

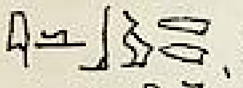
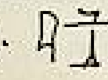
, à-duī, forma imperativa equival. ad  à:
, à-dui-n-k dudu-f n-k, fa che esso ti sia reso.

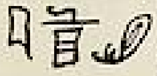
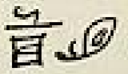
, àdurmā oppure àdulmā, אֲדוֹרַיִם, città di Giuda, ora Dora, l'Αδωραι dei Settanta, era una delle piazze fortificate da Roboamo.
— עֲדוּלָּם o עֲדֻלָּם, spelonca o città della tribù di Giuda.

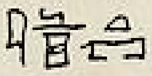
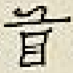


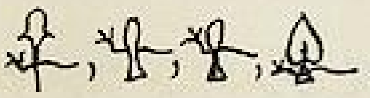
àdeb. In senso più stretto designa la terra coltiva, che può essere invasa dall'inondazione.
— In senso più lato: terra (אֲדָמָה), territorio, regione di terra; specialmente con relazione all'Egitto (Denkm. l.a) nelle forme duali, che si possono tradurre: le due terre, cioè l'Alto ed il Basso Egitto, ossia l'Egitto intiero: — (Masp. Rec. de trav. IV, 60; V, 171) le due rive, le due parti dell'Egitto.
— V.  àtb.

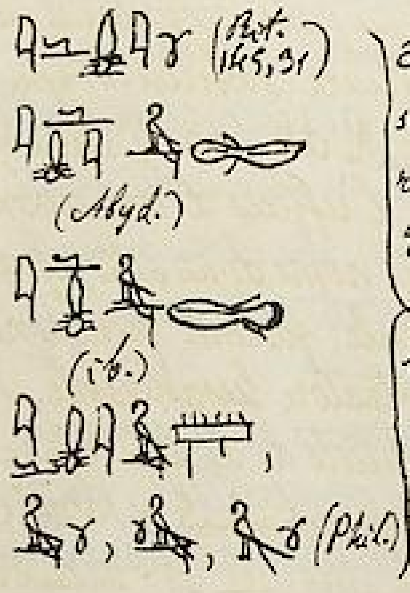
, àdeb (Masp. Z. 1879, 54; Journ. As. 1883, 42) le prunelier, il prugnolo.
, àrr nu àdb (Stel. C, 100, Louv.), le bacche del prugnolo.
— Confr. אֵזוֹב issopo (da אזב essere irsuto?).

, àdebu (Inscr. Unas, 514), duale di  àdb.

. àdep, forma equiv. di  dp.

, àdep (B.K.T. 98), V.  dp.

, àdef?, V. atf, àtf.



àdmà, secondo Brugsch, sicuramente identico all'ebraico אדם esser rosso, rosso scuro: e quindi: il color rosso, rosso scuro, ed una stoffa di questo colore.
— Ma il suo senso fondamentale è piuttosto coprire,

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ricoprire (compr. verbo أدم sovrapporre, aggiungere, fasciare, legare); e quindi anche il vocabolo egizio àdmà in tutti i testi è riferito quanto alla derivazione alla radice demàï, legare ecc., e per conseguenza da alcuni egittologi fatto identico a demàï (V.).

, àdmàï. V. il prec.

, àdmā } (Z. 1874. 144),
, àdmim } Edom; Idumea.
אֲדֹמִים, אדם.

, àden o den? Si trovano complementi fonetici di ambedue le letture.

, àden (P. Berl. 11, 3), designa una determinata parte di un vegetabile.
2) — l'orecchio — V. il seg., all. 4.

àden. Significato primitivo: respingere, rimuovere, levar di mezzo alcuno, mettersi al suo posto, occupare il suo posto; sostituire, sostituito: equival. a db. (Rev. ég. I, 25 e seg.); esercitar l'ufficio di uno, amministrare al nome di un altro, essere vicereggente, facente funzione, amministratore, luogotenente, vicario, sostituto di un altro. Essere, come dicono gli arabi, وكيل Wagil di un altro o per un altro; — ed i sostantivi corrisp. (V. Rev. ég. 1880, p. 30 e seg.).

Il verbo è frequentemente designato dall'espressione àden-set () o àden-men-t () (Rev. l. c. 27), occupare il posto di un altro, le remplacer.

— Secondo Maspero (Atti del IV Congresso degli Orientalisti, p. 39), l'àden segna sempre un grado elevato nel corpo di cui la menzione viene appresso: e significa perciò comandante, capitano, capo ecc. Così: àden n mer aūa, egli traduce: commandant des chefs de domestiques. — Nella fanteria il grado àdennu p-menfi-u vien dopo il mer menfi-u e il ; sexa (op. ān) menfi-u: nella cavalleria il grado àdennu tent-hetrà-u viene prima di qa-zanem. (V. àdnnu).

— Da alcuni egittologi l'àden o àdennu traducesi lo stesso che sennu, senn (V.).

2) — ubbidire all'ordine, al comando di un altro; prendere il suo partito. — Ed anche

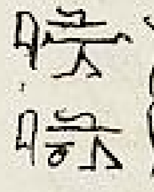
3) — colui, cui si obbedisce, cui si deve o si presta ubbidienza; — e quindi in un certo senso: padrone, comandante (V. all. all. 1 l'interpr. di Maspero), proprietario (per es. di schiavi, sudditi, vassalli o servi) — ed anche il marito; come l'ebr. אָדוֹן significa padrone, signore, sovrintendente e marito (Genesi 39, 16 e 19).

4) — In connessione con àdt e àat e dn, dal cui significato fondamentale deriva l'altro

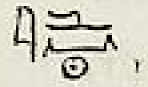
di àden: *appuntare, tender, aguzzare l'orecchio*; — e quindi *l'orecchio stesso*. אזן, أذن, aguzzar l'orecchio per ascoltare, האזין ascoltare, udire, esser attento, ascoltare attentamente (onde esaudire parlando di Dio e ubbidire parlando degli uomini); onde אֹזֶן, cald. אוּדְנָא, arab. أذن, orecchio.

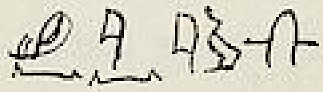
5) — *Aguzzare gli occhi*; *drizzare*, *aprire gli occhi* ed anche *la mente*, cioè: *pesare, ponderare, confrontare, rapportare*; *preparare, addobbare* (confr. mātnnu, mādn e mādnnu, B. H. I. 71, g, h).

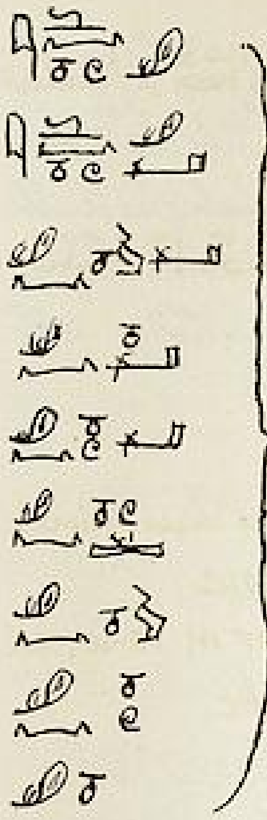
Lo stesso signif. ha pure אזן; confr. anche דין, דון, giudicare, trattare la causa di qualcuno. Brugsch confr. anche ΕΙΑΤ, ΙΑΤ intuitus, seu physicus oculorum, seu mentis considerantis visus, consideratio.


àden (B. H. I. 50 e 53) equiv. al prec. all. 1, nel senso di *occupare, occupare il posto* di alcuno, sia come *sostituito* o *vicario*, sia come *successore*.

àden set, *occupare il posto, il seggio*.

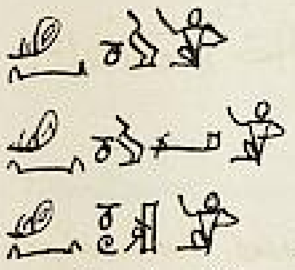

, àden, Var. di àtn.


. àden-àn-àu (P. Harr. I. 15, b). *una misura* che è legata con nomi di piante.

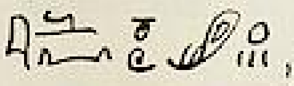

àdennu, V. àdn, àdn, in tutti i loro significati, ma spec. quelli degli all. 1, 2 e 3.

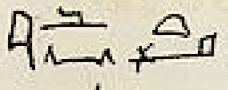
2) — Equiv. a snnu (Z. 1873, 1 e seg.).

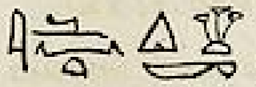
àdennu ūr, *il grande àdennu, àdennu generale* (di Ramesse IV. Comandava a 5000 uomini di truppe regolari, senza contare gli ausiliarii.

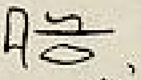

àdennu, sost. equiv. al prec.

àdennu menfi-u, *ufficiale di fanteria*.

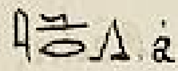
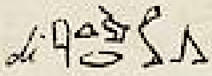

, àdennu, (E.) *vestigia? excrementa?*

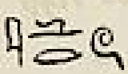
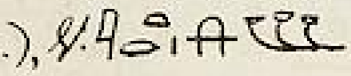

, àden-t, Var. di dn.

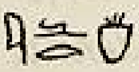
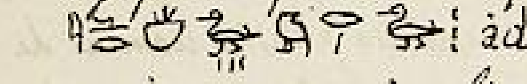

, àden-t, V. àda-t.

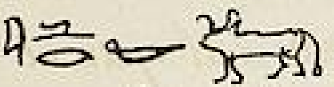
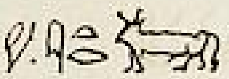

, àder (a., Iscr. di Tī), forma equiv. di der, *distruggere*.

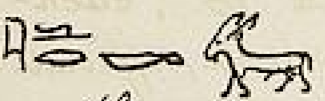
2) — Equiv. al seg.

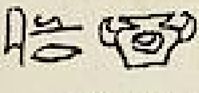
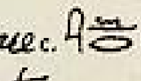
 àder (Dend. Mar.), Var. di  àtur.

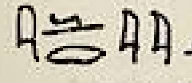
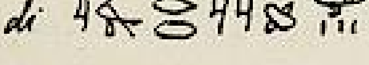
, àder (Dend. Mar.), V.  àtr.

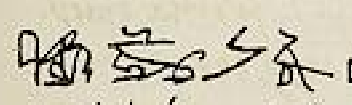
, àder, seguito dal nome di un animale significa un paio, una coppia:
 àder m ro-u, un paio, una coppia di oche.
V. àadr.

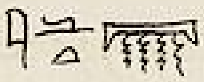
 àder. V.  àtr:
Deriv. dal prec.

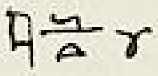
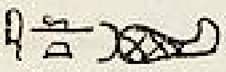
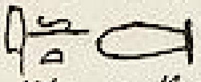
, àder, probab. identico al prec. — (Brugsch) specie di capra. — armento in generale — od una specie di armento.

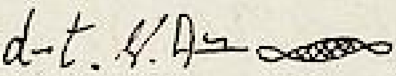
, àder (P. Blind. N. 329, c), ϩⲧⲟⲣ, il cuore. — Propriamente: i due ventricoli del cuore (Confr. il prec.  àdr).
— V. anche tr.

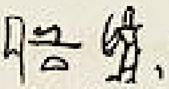
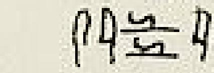
, àderī (P. Amenneb al Bit. 125, 43; Z. 1869, 134), Variante insolita di  àarrī.

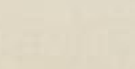
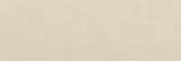
, àderma oppure àdulma (Liste di Sesonkī I), Variante di àdurmā (B.).

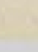
, àd-t (Düm. Flotte, 14, a. 8), corrisponde esattamente all'ebr. אד, vapore, nuvoletta che sale, arab. اياد (âyâd), atmosfera; — designa il grato vapore della terra coltivata, in seguito alla rugiada caduta di buon mattino; — quindi: vapore, esalazione, esalazione od evaporazione del mattino, il fresco dell'evaporazione del mattino.
— La rugiada, rosée (E. de Roug., Mél. d'Arch. 1873, 104): ⲓⲱϯ, ⲉⲓⲱⲧⲉ (ϯ, ⲧ) ros, roris.

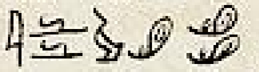

(B.H.T. II, 47, a)

(B.H.T. 70, 1)

(Champ. Mon. 257; Chab. P. Mag. 106)

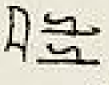
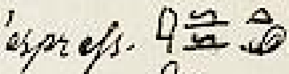
àd-t. V.  àd. La rete da caccia e da pesca. 2) — rete, laccio, in senso figurato (B.H.T. l. c.). 3) — Il 1° anche equival. a àda-t.

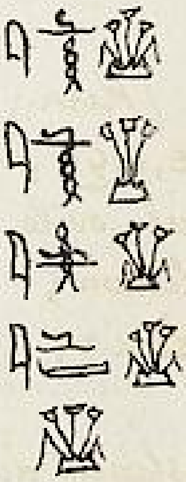
, àdet (Denkm. II, 150, a), signif. fondam.: aguzzare, affilare, appuntare, acuire; חדה, חדד, החדיד aguzzare, essere acuto; חַד aguzzato, aguzzo, acuto; — arab. أدّ onde أدود aguzzo, acuto, pungente, affilato; punta.
2) — disapprovare, disapprovazione.
— Onde il causativo
 s-àddī (Bul. Stel. 76) ⲥⲧⲟ, ⲥⲧⲉ, reprobare, improbare, abjicere; riprovare, rifiutare.

, àded
, àddu

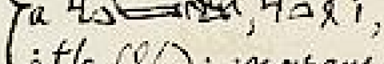
(E. tav. 99) equiv. ad àd, come radicale di  àdn, ma specialmente

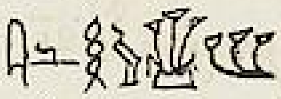
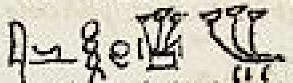
punta, come nell'espress.
 àddu mester-ui (l. c.), la punta delle orecchie.

, àded-t (E. l. c.) equiv. al prec. nell'espress. , la punta delle orecchie.

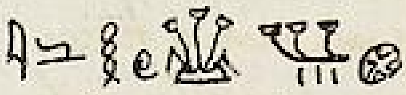


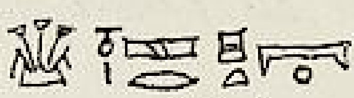
àdḥ

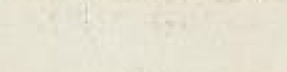
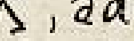
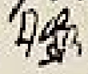
(L. 1879, 13; — Stele Mettern.; — Stel. d'Aless., l. 7; — D. H. I. 20, l. 8) scritture più antiche equivalenti a , àtḥ (V.); maremma, padule, palude, ecc.

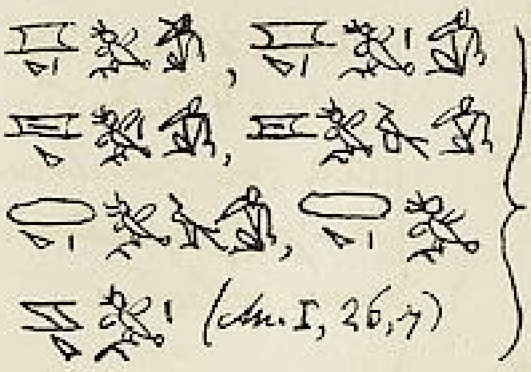

(S. II, 5)

(ib. — liste dei nomi)

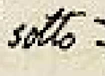
àdḥu

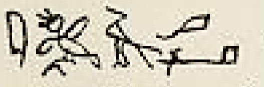
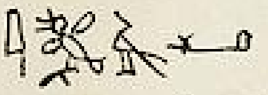
, àdḥu (Sall. IV, 14, 1), equiv. al prec.; — il Delta.

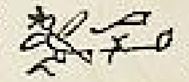
, àdḥ-nu-s'erpet. V. ḥanu-s'erpt.

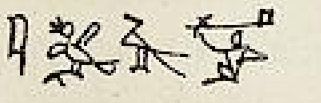
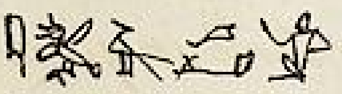
, àdeken. dal Brugsch identificato con  dkn, avvicinarsi, probab. si deve scomporre in due parole, cioè nella particella  à (V.) e nel predetto dkn.


(An. I, 26, 7)

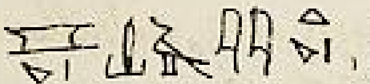
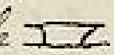
à-za, V. sotto  à.

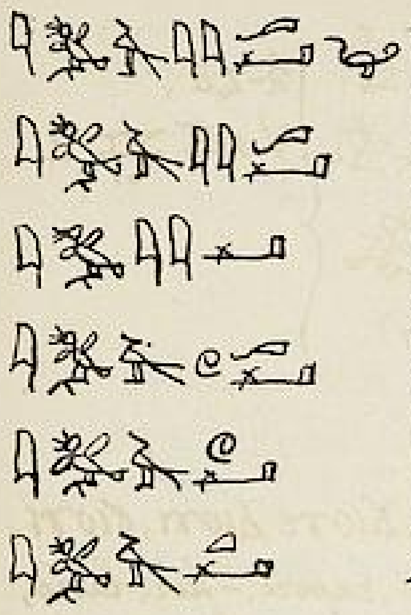

(P. Abb. 2, 3 e 4)

(An. III, 5)

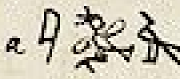
àza, ϫⲓⲟⲩⲉ, ϫⲓⲟⲩⲓ, ϭⲓⲟⲩⲓ, furari, rapere; — fur, latro, raptor: prendere, rubare, portar via, rapire, entrainer, trainer, déferer; — togliere, levare, condur via; — furto, latrocinio; — ladro, rapitore, rapace.
2) — Portare, condurre, menare, tirare a se, raccogliere.
— Conf. נשא portar via, portare, togliere, levare, menar via; השיא, apportare, portare.
— V.  za.

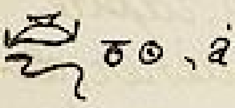
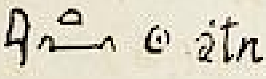



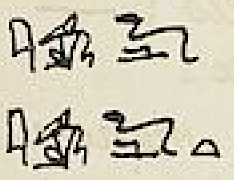
àza, deriv. dal prec., ladro.

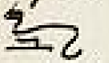
, àza-it (P. Harr. 500, verso, 8, 7), Maspero (Journ. As. 1879, 258) trad.: vicinato, vicinanza, voisinage.
— Goodwin invece traduce distance.
— Il segno iniziale  è però ipotetico, poichè v'ha ivi nel papiro una lacuna.

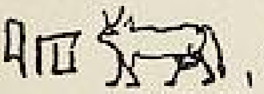


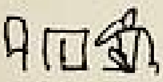
àxaī, àxau, àxa-t, equiv. a  àxa, ma specialmente e più frequentemente come sostantivo.

 àzen, Var. di  àtn.

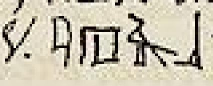


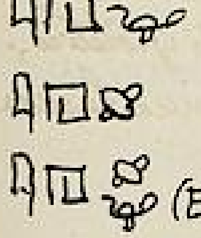
àzed (An. II, 4, 7), g. f., forma rafforzata del semplice  zed; discorso, ragionamento, הגה, הגיג, הגות; parlare, dire, dictum.

, àh (Chab. P. Mag. N. 13), ⲉϩⲉ, la vacca.

, àh, esser contento, in gioia; se réjouir; acclamare; — grida di gioia.

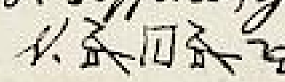
אוה compiacersi; הֶאָח orsù, via! allegramente!; אבה contentarsi.

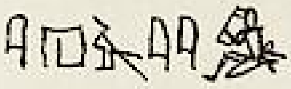
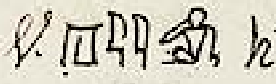
— V.  àhab.

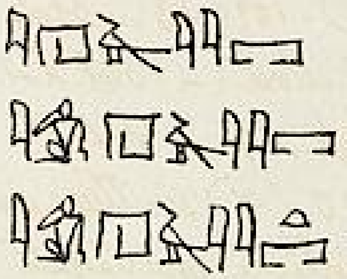
 (E)

àh, g. m.; designa prossimamente: il mancare, lo scemare di ciò che si tiene per desiderabile e desiderato: — quindi: debolezza, anche malaticcia, dolore, doglia, pena, male, affanno, sofferenza; tristezza, chagrin: — male, danno, nocumento.

— Verbo: soffrire, esser triste.

— V.  aha.

, àhaī, V.  hī.



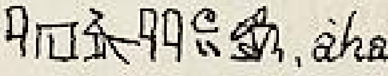
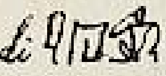
àhaī, g. m. (Kirch.; D'Orb. I), ⲟϩⲉ, ⲱϩⲉ, ⲁϩⲓ, ⲟϩⲓ, caula, ovile, cella, monasterium; stalla, scuderia; — casa.

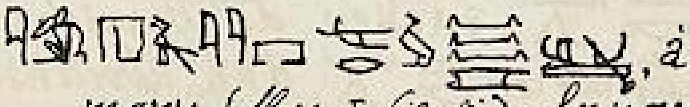
— Anche i particolari locali o stanzoni dei granai portavano la designazione àhaī (An. IV, 8, 7, 10).

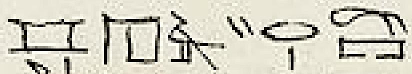
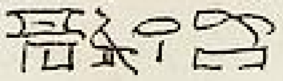
— Confr. נָוֶה ovile, נָוָה abitazione pascolo; abitacolo, casa; אֻרְוָה stalla.

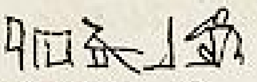
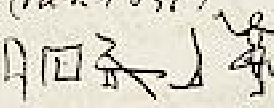
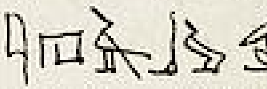
— Amministrazione di una casa sopratutto della casa reale.

— Secondo Chabas, designa anche le haras, la monta, il luogo dove si tengono le razze dei cavalli, e luogo di rimonta dei medesimi.

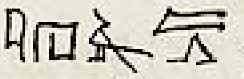
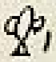
, àhaīui, Var. di  àh.

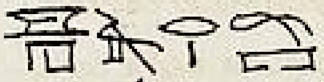
, àhaī-meru (Harr. I, 69, 15), la nave del porto, la nave di stazione nel porto.

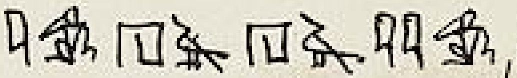
, àhairo (Harr. I, 76, l. 10); — Z. 1874, 143), V.  àhar.

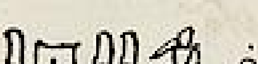
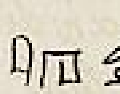
 (Rit. 18, 7)

 (Vide Roug. I. H. 156)

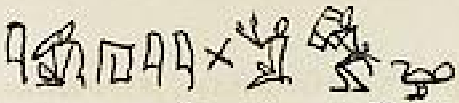
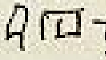
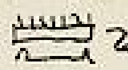
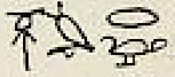
àhab, àhabu, rallegrarsi, alzar voci di giubilo, giubilare; applaudire. — Esser in lieta disposizione d'animo. — Ed i sost. corrispondenti. אָהַב delectatus est, אֹהַב delicia. 2) — amare, אָהַב, אָהֵב amare; esser amico, benevolo; desiderare. (Lo stesso אהב costrutto con בְּ signif. rallegrarsi).

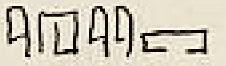
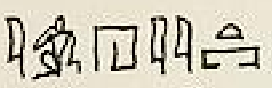
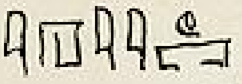
, àham (Rit. 64, 18), camminare, marciare (su....  ....) (Birch) to hasten (to....).

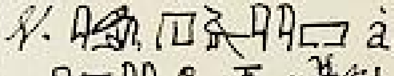
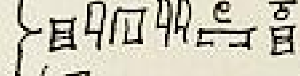
, àhar (Z. 1874, 143), ebr. אֹהֶל, assir. alu, tenda, padiglione, capanna.

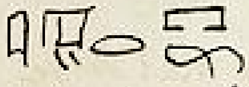
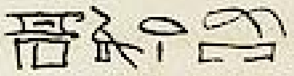
, àhahaī (Harr. I, 22, 9; 76, 3; 78, 10), Variante del seg. di cui è forma rafforzata per indicare maggior energia: esultazione, esultare; lietissima disposizione d'animo.

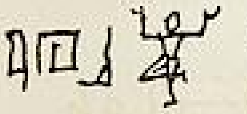
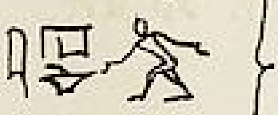
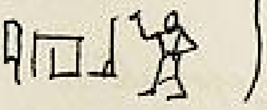
 àhī, Var. di  àh.

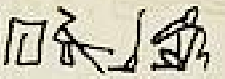
, àhī (Chab. Spol. p. 100). Var. di , àh e sinonimo di  mn e di  smr.

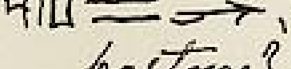

 (An. IV, 3)


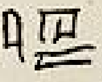
àhī, àhi-t, àhīu, V.  àhaī. ; p-àhīu n p-menfi-u, la cosa della soldatesca, dei soldati, cioè la caserma. — Stazione militare; campo militare.

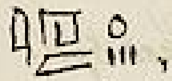
, àhir (Z. 1874, 143), V.  àhar.

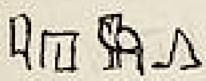
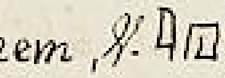




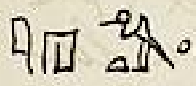
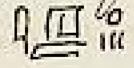
àheb, V.  àhab.

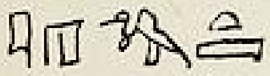
, àapen? (Rit. 145, 12), bastone? mazza? Pierr. legge àh e lo dà come una specie di legno (di cui era fatto nel l. c. uno scettro ams).

, àhem, ϥⲱⲙ, esser infelice, disgraziato; — disgrazia, sventura, infelicità. עָמֵל infelice, misero, miserabile.

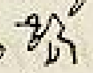
, àhem, specie di incenso, proveniente da un albero chiamato perciò: xe-n-àhem.

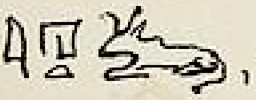
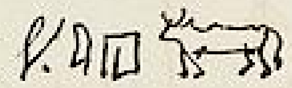
, àhem, V.  àham.

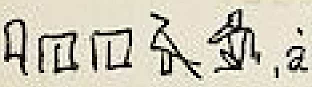
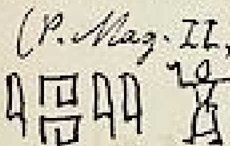
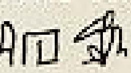
, àhem-t (Düm. Flotte, II), Var. di  àhm.

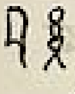
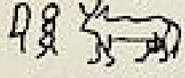
, àhmut, (E.) metallum quoddam.

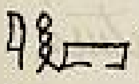
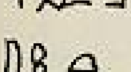
— Brugsch lo fa identico al prec.

— A me pare dubbia la lettura mut del segno , che forse più verisimilmente si deve leggere nḫ o ti.

, àh-t, V.  àh.

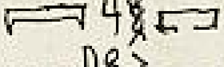
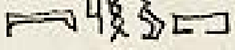
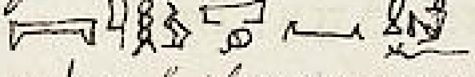
, àhha (P. Mag. II, 1)
, àhhī (Stela del re Horo)
} forme rinforzate di  àḥ, esultare, esultanza.

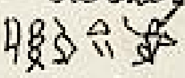
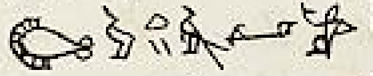
, àḥ, (b.e.), congiunzione equival. all'ebr. ו, ass. u, e, inoltre, ancora.
2) — equiv. a  àḥ.

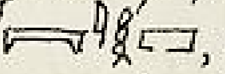


} àḥ, la magione, la residenza di un proprietario, il re non escluso; quindi la corte di un principe o del faraone — e tutto ciò che vi appartiene, in particolare le stalle pei cavalli; la scuderia.

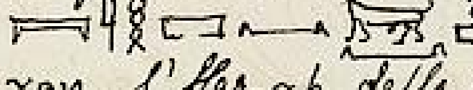
, semsem m-sotep n àḥ, il miglior cavallo della scuderia.

Il proprietario di una possessione, il padrone di una tenuta, o, in condizione più bassa, il contadino delle regie tenute, portava la designazione di:

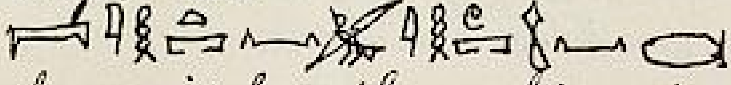
 ḥer-àḥ
 ḥer-àḥu
} che alcuni egittologi traducono maggiordomo; onde il titolo
 ḥer-àḥu-tep n ḥon-f, il capo-maggiordomo di Sua Maestà, o il primo maniscalco di sua Maestà (V. quì sotto).

— Le sue genti si chiamavano:


} àḥuti (V.), gli appartenenti ad una magione, contadini (V. P. di Bologna 1094, ediz. Lincke, III, 3).

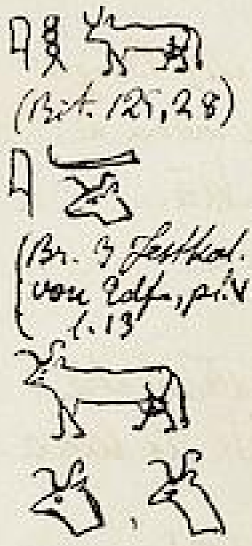
Il , come possessore di cavalli, avea parimenti una posizione nella cavalleria; e nelle classi dei combattenti sui carri il suo ufficio era di condurre e guidare il carro di guerra ed i cavalli attinenti.

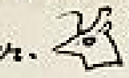
Di grado superiore erano:
, ḥer-àḥ n xen, l'Her-aḥ della (regia) residenza.

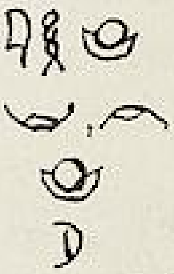
ḥer-àḥ n ḥon-f, l'Her-aḥ di Sua Maestà.

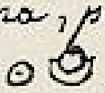
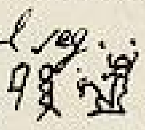
E sopra tutti

il maggiordomo, il capo dei maniscal-

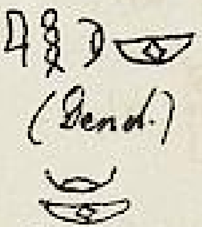
chi del Faraone.
— Chabas traduce questo àḥ: officina, laboratorio, cantiere.


(B.t. 125, 28)
(Br. 3 Festkal. von Edfu, pl. VII, l. 13)

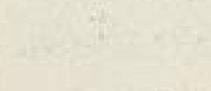
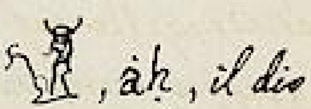
àḥ, 1) g. f., vacca; 2), g. m., bue. ⲉϩⲉ, vacca, bos.
— Plur.  àḥu.

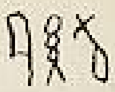
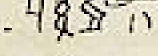


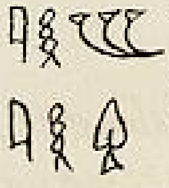
àḥ, la luna, la luna piena, g. m.; ⲓⲟϩ, ⲟⲟϩ (ⲠⲒ), luna, plenilunium.
, rā-àḥ, lett.: sole e luna, signif.: giorno e notte, cioè sempre, ognora (Journ. As. 1880, 413).
2) — equiv. al seg.
3) — equiv. a  àḥ.

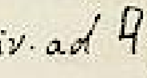

(Dend.)
(D. T. T. 50, 1)

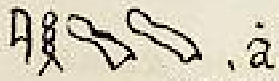
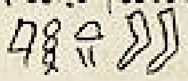
àḥ op. àḥ-ḥeb, lett.: festa o panegiria della luna, designazione del 15º giorno della luna del mese, ossia del 15º giorno del mese lunare.

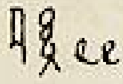
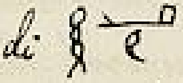
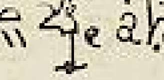
, àḥ, il dio Lunus, la luna divinizzata.
 p-siu p-àḥ, Siu e Àḥ, cioè il Sole e la Luna.

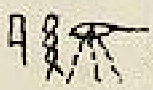
, àḥ (Libro del Dūau I, 2; IV, 3), remo
plur.  àḥu (ib. II, 2).
2) — timone, ϩⲓⲏ (T) gubernaculum navis.

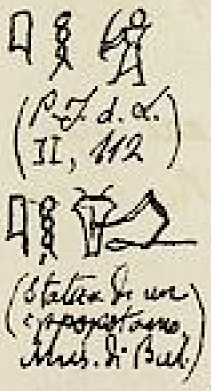


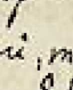
àḥ, il papiro o una specie particolare di pianta di papiro. Confr. אָחוּ, ⲁⲭⲓ, erba di palude, giunco.
— (E.) hortensis arbor.
2) — equiv. ad  àḥu.

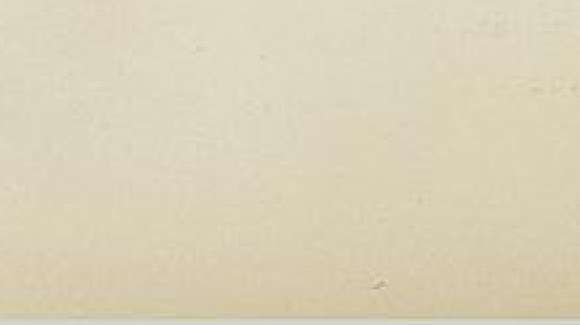
, àḥ (Levi, P. del Dūau di Brera),
V.  àḥ-ti.

, àḥ, Var. di  ḥā (V), carne, sostanza, ecc.; op. di  àḥti.
— V. il prec..

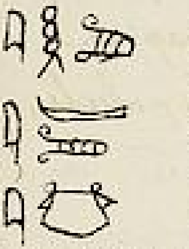
, àḥ, piangere.

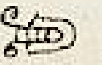
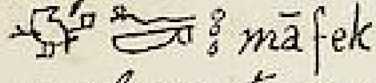

(P. J. d. L. II, 112)
(Statua di un [illegible] Mus. di Bul.)

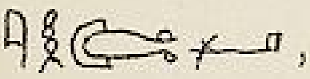
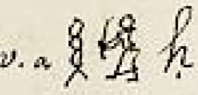
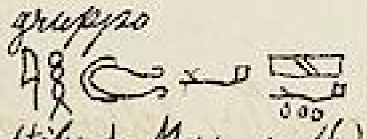
àḥ, combattere, battere, colpire, pugnare, domare.
דָּכָה ha gli stessi signif.
Sono due gruppi rarissimi, ma evidentemente in affinità con  ḥ.
V. anche Masp. Rec. de trav. III, 204.

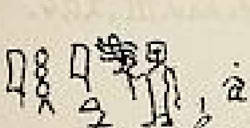
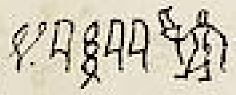


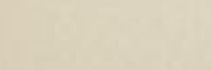
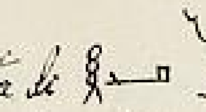
àḥ e non anu come lessero Champollion e i primi egittologi che gli vennero dietro, nè hannouti come legge ancora Maspero (Z. 1879, 51). Quanto al suo significato, V. il seg.

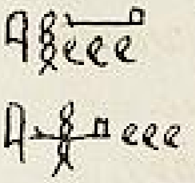

(Iscr. bilingu. Vienna)

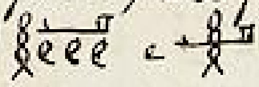
ȧḥ, signif. primitivo: distendere, stendere, allungare, allargare (le braccia, le mani, le ali, la corda misuratoria, ecc.).
— abbracciare.
— estendersi, distendersi, stendersi (Dendera), estendersi (su....).
2) — stringere, raccogliere, legare (Bergm. Rec. de trav. III, 150).
3) — equiv. al seg.
4) — In Düm. Result. 28 il segno  designa il minerale chiamato altrimenti  māfek, ed anche significa semplicemente verde.

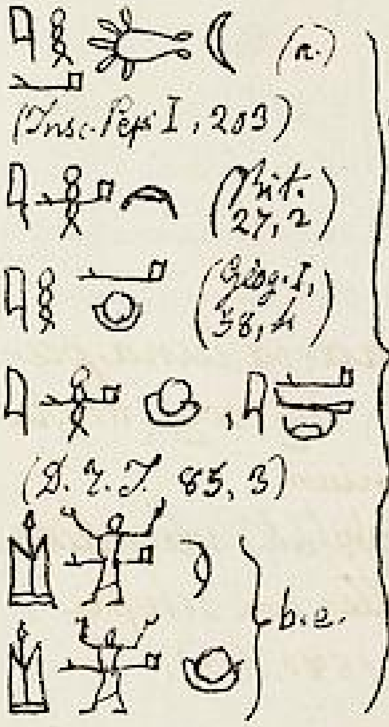
 , ȧḥ, equiv. a  ḥ nel gruppo  ȧḥ sā (V. Mar., Les stèles de Mars. p. 14).
— colpire, combattere, lacerare colla spada o colle unghie (Masp. Rec. de trav. III, 204)

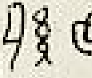
 , ȧḥā-t, la giovane, giovinetta, fanciulla.
2) — Titolo sacerdotale, V.  ȧḥī.

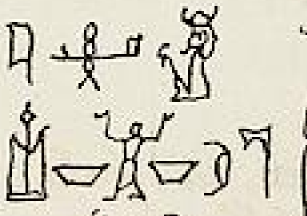
 , ȧḥā (Inscr. Pepi I, 194), forma antiquata di  ḥā (V.), nel l.c. specialmente nel senso dell'all. 2, rallegrarsi, congratularsi, ecc.

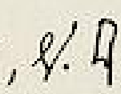
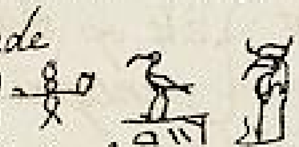


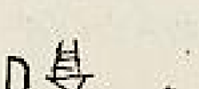
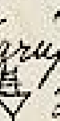
ȧḥā (P. Vienn. 29, ediz. Bergm. p. 35) rare forme invece di  , ḥā.

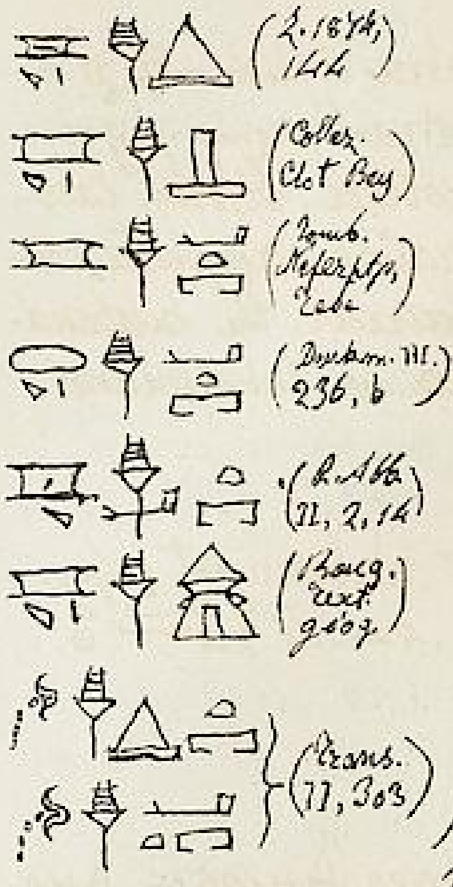

(n.)
(Inscr. Pepi I, 283)
(Rit. 27, 2)
(Géog. I, 38, 4)
(D. Z. T. 85, 3)
b. e.

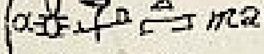
ȧḥā, lo stesso che  ȧḥ, la luna ecc.
V. anche ȧāḥ.

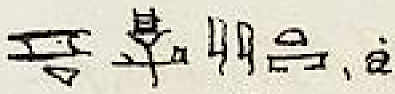

(b. e.)

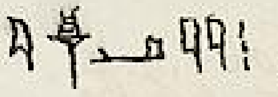
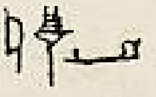
ȧḥā, V.  ȧḥ.
onde  ȧḥā-dhuti, il dio Thot-Lunus.

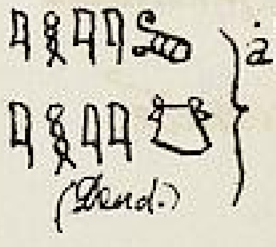
 , ȧḥā, secondo Lepage Renouf (Trans. II, 303), questo gruppo è una variante omofona del segno  che la maggior parte degli egittologi leggono ḥā ed alcuni āḥā. (V. sotto questi fonetici).

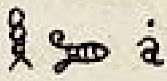

(L. 1874, 144)
(Collez. Clot Bey)
(Tomb. Neferhetep, Tebe)
(Denkm. III. 236, b)
(P. Abb. II, 2, 14)
(Brugsch, Dict. géog.)
(Trans. II, 303)

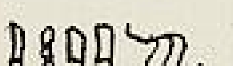
ȧḥā, g. f., Lepage Renouf (Trans. II, 303) legge questi gruppi māḥā, È un fatto che essi sono affatto equivalenti a  māḥā (?). — Confr. tuttavia il copto ⲁϩⲟ diversorium, hospitium. — Masp. (Mél. d'Arch. I, 298) non addotta nè la lettura ȧḥā nè l'avvicinamento con ⲁϩⲟ; ma legge questi gruppi merḥā e traduce tomba (V. mḥā, mrḥā).

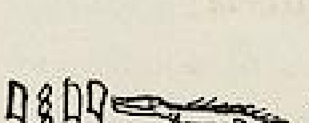
, ȧḥā-it (P. Abb. 2, 1), equiv. al prec.

, ȧḥāi. V.  ȧḥā.



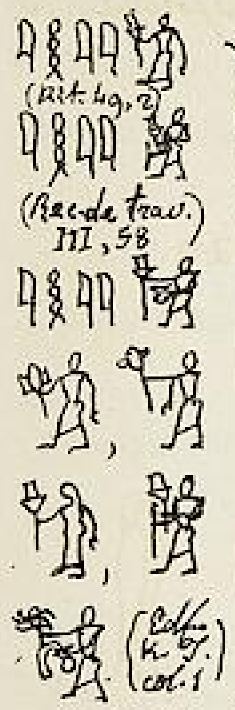
ȧḥī. V.  ȧḥ.

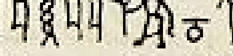
, ȧḥī (Dict. géo. 1390, 20, 4), i capelli.

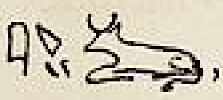
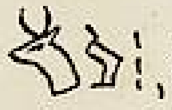
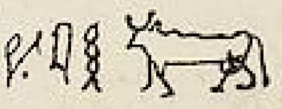


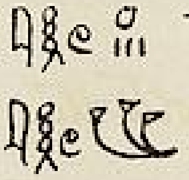
ȧḥī (Rit. 130, 23; — L. D. T. 29, 7), ⲟⲣⲁϩⲓ (in unione con ϩⲏⲧ cor) durus, insolens, ὕβρις.

2) — Il coccodrillo, come animale tifonico, personificazione dell'insolenza e durezza del cuore.

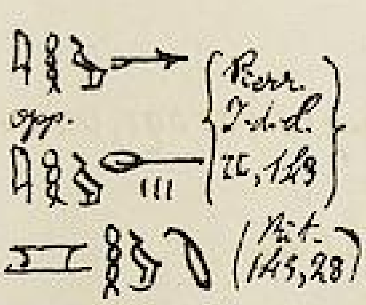

(Rit. 49, 2)
(Rec. de trav. III, 58)
(Coll. k. 67, col. 1)

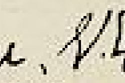
ȧḥī, il giovane.
2) — un titolo sacerdotale per l'uomo e la donna, specialmente per questo; — cantante, cantore e cantatrice (Pleyte, Rec. de trav. III, 58).
3) — Verbo: rallegrarsi, gioire, e simili. , ȧḥīnu m her-t (Dend.) noi ci rallegriamo del tuo viso.
4) — (Brugsch, Astr. Insc. 11) anche il nome del Sole dell'anno nuovo, in correlazione coll'all. 1.

, ȧḥi
, ȧḥu (plur.)
V.  ȧḥ.



ȧḥu, (E.) fructus arboris hortensis ȧḥ (V.).

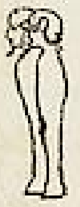

(Birch, I. d. L. II, 129)
opp.
(Rit. 145, 28)

ȧḥu, V.  ȧḥ. (Birch) javeline (i due primi). — Alcuni leggono il 3° mrḥu (confr. רֹמַח, rematore, remigante). Però il Pierret traduce questo gruppo del Rit. specie di legno merhu.

, àḥu (Prisse IV, 3). ⲁϩⲉ opus habere, indigere; desiderio, passione, brama, bisogno, uopo.

} àḥu, v. àḥ.

, àḥ-ui (Wilkins. I, 101). i due sonagli o battacchi (confr. àḥ) di legno, di questa forma.



, àḥunnu (D. H. T. 19, 28 e freq.), infanzia.
Forma equiv. di hunnu.

} àḥu-t (Z. 1874, 144), v. àḥu.

} àḥu-t, il campo coltivato. v. àḥ-t.

, àḥuti, (Brugsch) ⲟⲩⲟϩⲓ, ⲟⲩⲱϩⲓ, piscator.
— Verosimilm. equiv. al seg.

} àḥu-ti, deriv. dà àḥu-t, signif.: agricoltore, bifolco, lavoratore campestre, contadino, le laboureur, the husbandman, der Bauer, der Ackersmann.

, àḥbennu-t (Leps. Denk. Text. 40), var. di ḥbnn-t.

, àḥmes, Ἀμωσις, Ἄμασις, nome proprio d'uomo e di due celebri faraoni.

, àḥnen (D. H. T. IV, 42), forse forma equiv. di ḥun.

} àḥ-t (Dict. géo. 606), g. f., pezzo misurato di suolo di grande estensione, forse quanto arura?
— Campo o terreno lavorato.

, àḥt (Z. 1879, 61)
} àḥ-ti
(Rec. I, 53, 6)
} v. àḥu-ti.

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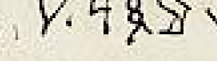
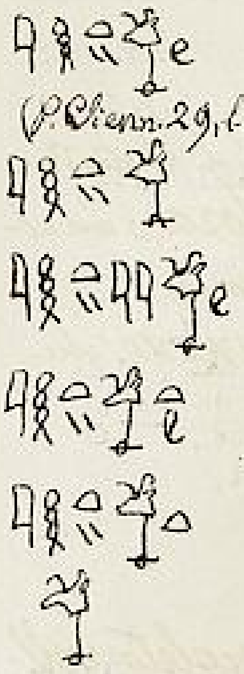
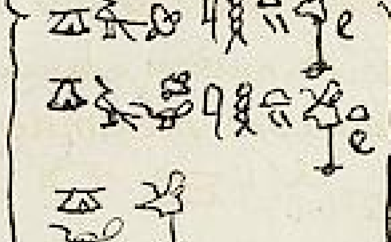
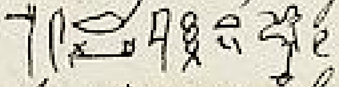
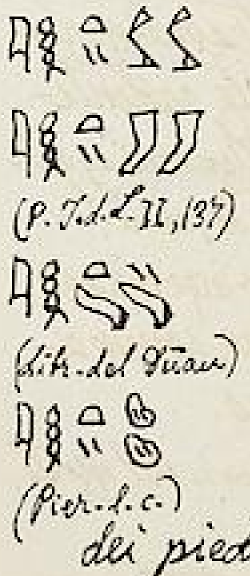
, àḥti, V.  àḥuti.


(P. Vienn. 29, l. 12)

àḥti, gola, fauci, strozza, gozzo, collo, trachea. — (Chab.) respirazione. Onde le espressioni:



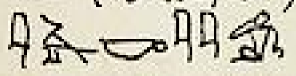
ga-àḥti, la privazione, la cessazione della respirazione; — Brugsch invece: esser distretta trachea, esser stretto di gola, cioè: respirar difficilmente, esser senza respiro; être obstrué, bouché, étouffé nel respiro; — essere costipato. , user àḥti, (Chab.) la pienezza, la forza della respirazione. — Brugsch assimila al copto ⲧⲟⲣ-ϥ integer.

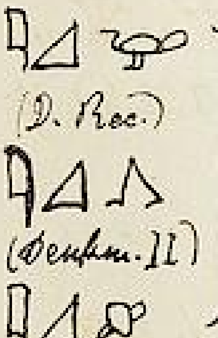

(P. T. d. L. II, 137)
(Lib. dei Funer.)
(Pier. l. c.)

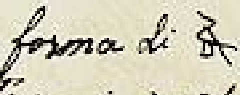
àḥ-ti, lombi? anche? cosce? reni? La parte interna delle cosce, ⲧⲟⲟⲧⲉ, ⲧⲟⲧⲉ, ⲧⲟϯ vulva. — Spesso in opposizione ad braccia o mani, e quindi forse i piedi, le piante dei piedi oppure le suole.

àḥti (Denkm. IV, 82, 6) Denominazione di una Dea a testa di urœus, la quale è in parallelismo con un'altra dea rer-t a corpo di ippopotamo.

, (Inscr. Unas 283), àḥq? Mas[pero] lo fa var. di ḥq (?), reggere, governare, ecc.

, àq (Denkm. II, 138, c), operaio, tagliatore di pietre. — (ib. III, 229) anche equivalente ad  àakī, quelle persone che erano incaricate di scrivere od incidere i memoriali; scrittore di inscrizioni (ⲁⲓⲕ, ⲁⲉⲓⲕ dedicatio, encænia).

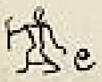
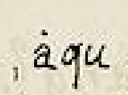

(D. Roc.)
(Denkm. II)

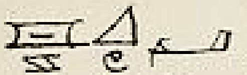
àq, forma di  aq, con tutti i suoi significati: perdersi, guastarsi, deteriorarsi, alterarsi, irrugginire; — perdere. — Sost., g. f., perdita, pregiudizio, rovina, dommage. — ⲁⲕⲟ, ⲁⲕⲱ, ⲁⲥⲱ, ⲁⲕⲟⲩ, perditio; res perdita, amissa; אָבַד perdere, rovinare.

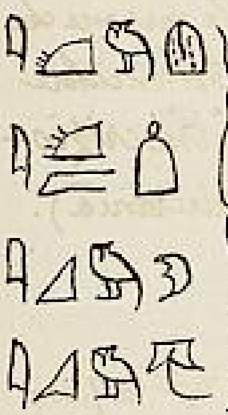
, àqa (An. IV, 15, 10); Goodwin (Z. 1871, 64) paragona con ⲟⲕⲉ sesamum.

, àqidūa, אַכַּד città supposta fabbricata da Nembrod e creduta identica a Nisibe nella Mesopotamia.

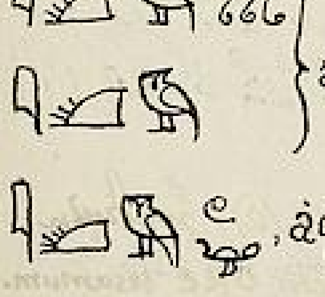
Forse יָקְדְעָם di Giuda? (Confr. יָקַד arsit, exarsit).

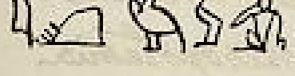
, àqu, V.  aq.

, àqu (Goodw. Z. 1874, 62) דָּקָה battere, colpire; bastonata, vergata. Goodw. legge però mergu (Confr. מַקֵּל, מַקֵּל verga, bastone).

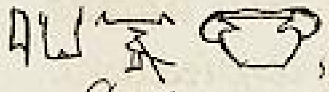
 àqem, scudo, rotella, boudier, Schild. — Spesso nel senso di riparo, difesa, protezione; e quindi, come sa e le espressioni con essa affini, costrutto con op. con (Harr. I, 22, 4), esser riparo o scudo a.....

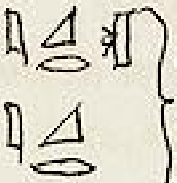
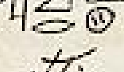
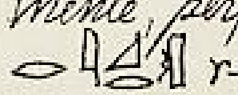
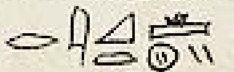
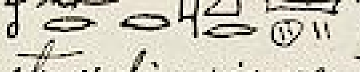
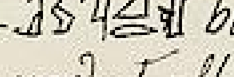
, àqem, forma equiv. di qm, trovare, ec.

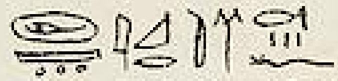
 àqem, àqemu: triste, infelice, stato di essere da compiangere. ⲱⲕⲙ tristem facere, tristis esse. אָגַם cagionar malattia d'animo; tristo, mesto, addolorato.

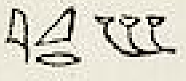
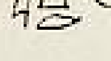
, àqemu, (Pleyte, Ét. pl. 4),

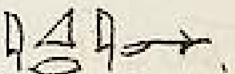
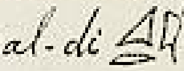
grido, — Brugsch trad. allocutio, ma Chab. (Réponse à la critique) confuta questa traduzione.

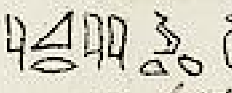
, àqana (Stel. di Usortes. III; Denkm. II, 30, b, 144), anfora, o un altro grosso vaso a doppio manico. Confr. la misura persiana ἀχάνη che conteneva 45 medimnen.
— V. àkn.

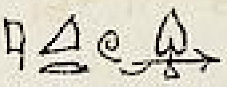
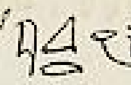
 àqer, perfetto, completo, vollkommen, achevé; — perfettamente, completamente, compiutamente, tout-à-fait.
— Perfezionare, condurre a perfezione.
 àqer-àqer, superlativo dell'aggettivo precedente: perfettissimo, grandissimo, moltissimo, straordinariamente, perfettissimamente.
 r-àqer, perfettamente.
 r-àqer-àqer, straordinariamente, perfettissimamente, ardentemente, moltissimo. — Dopo un aggettivo forma il suo superlativo, come:
 nefer r-àqer-àqer, straordinariamente buono, sommamente buono, cioè ottimo.
— Anche frequente designazione del morto, signif.: il perfetto.
—  bu-àqer, nome astratto corrispondente all'aggettivo prec.: perfezione.
2) — Un impiego particolare di questo vocabolo si trova freq. in espressioni come la seg.:

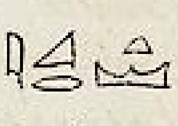
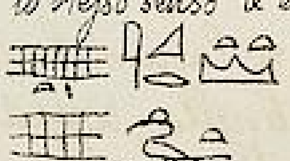
, ānta àqer-t m ro-f, l'incenso distinto, segnato secondo le sue qualità.
— Confr. כָּלָה perfezionare; (Pi'el) compire, completare; כָּלִיל completo.

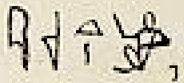
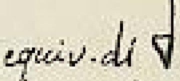
, àqer (Rit. 35, 3), nome di una pianta, propr. la perfetta (V. il prec.).
Pierr. trad. il plur.  del l. c. les herbes.

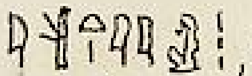
, àqerà (Rit. 68, 1), forma equival. di  qrà.

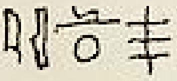
, àqer-ūt (Rit. 146, 39), la perfetta, denominazione di una delle torri del Dūau, e della dea a cui la torre apparteneva.

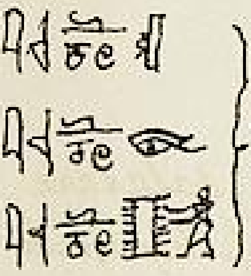
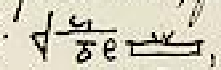
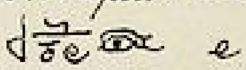
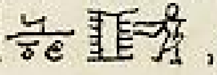
 àqeru (E.). V.  àqr.

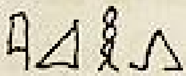
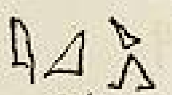
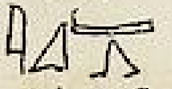
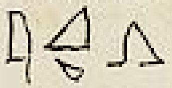
 àqer-t, àqer-ti, terra della perfezione, designazione del regno dei morti, della necropoli, nei testi delle epoche saitiche e tolemaiche:
Nella tavola di legno della sacerdotessa Nestaneter-t-ten (Museo di Torino) si trovano nello stesso senso le espressioni:
 sep-àqer-ti.
— V. àqr-ti.

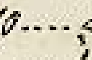
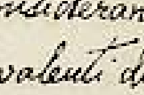
, àqed, forma equiv. di  qd, manuale, operaio, servitore, ecc.

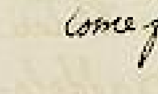
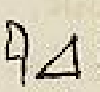
, àqedū-u (Rit. 130, 18) plur. del prec.; — (Pierr.) l'équipage (d'une barque)

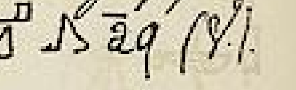
, àqed (Inscr. Teta 265), ?
Maspero (Rec. de trav. V, 35) trad.: incinta?.

 àqedenu, forme equivalenti di ,  e , qdnu (V.).

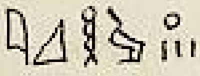

(B. K. J. 95)

(ib.)

(ib. 112)

(D. T. F. 48, 15)

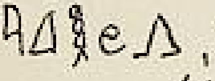
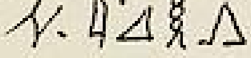
àqoh, (Br.) correre con ardore (verso ....  ....), affrettarsi; fare sforzi con ardore, tentare con ardore; — Confr. ⲭⲟϩ aemulari, zelari.
— Chab. (Rép. à la crit.) rifiuta questi significati e traduce per l'azione semplice andare, entrare, considerando questi gruppi come forme equivalenti di  āq (V.).

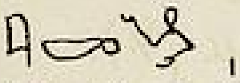
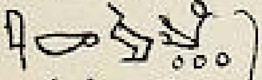
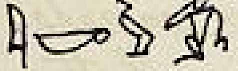
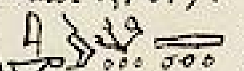
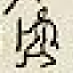

(D. Temp. 34, 6)

(ib. 45, 28)

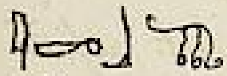
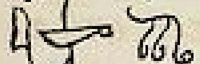
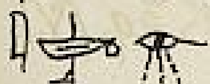
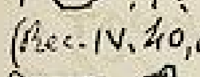
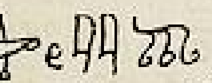
àqoḥ, affine con  qaḥa e col copto ⲕⲱϩⲧ ignis, lumen; signif.: luce, fuoco lucente, raggio brillante, fiamma, ⲭⲁϩ.
Confr. נגה risplendere e far lucere o render

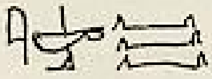
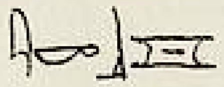
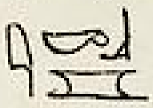
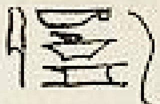
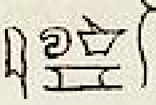
splendido, illuminare — da נגה risplendere, rilucere, — onde נֹגַהּ, נְגֹהָה, splendore, luce.

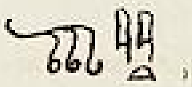
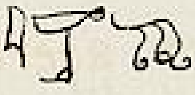
 , àqoḥu (Kara. Zao. Stat.) silice: xepes'-u n āqḥu, spade di silex (Br.). — Forse però forma equiv. od affine al prec..

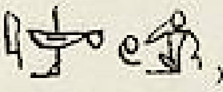
 , àqoḥu (Denkm. IV, 100, d), V.  àqḥ.

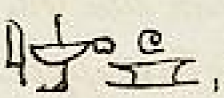
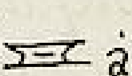
 , àk (Unsch. Pepi I, 160)
 (ib. 82)
 àku
salutare, salutare col gesto (Masp. Rec. de trav. V, 181).  àku-ta (Insc. Pepi I, 82) prosternazioni (Masp. l.c. 169).
— Brugsch fa il 3° var. di  àq.

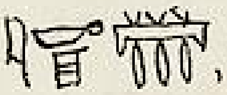
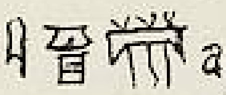
 (Descr. V, 40)
 (Rit. 110, 12)
 (Bar. Horemheb, Vienn)
(Rec. IV, 40, col. 9)
 (B. M. T. II, 40, a, col. 23)
àkeb, piangere, compiangere, esser in lutto; — ed il sost. corrisp. ⲟⲕⲙ̀, ⲟⲕⲉⲙ, ⲱⲕⲉⲙ, tristitia, mœror, tristis, contristari. בָּכָה piangere. כאב addolorare, dolere, כֹּאֵב dolente, כְּאֵב afflizione, dolore; (all' hiphil) far dolere, far addolorare. — Caus.  s-àkebuī (Rit. 145, 26) lamentare, lamentarsi; (Pierr.) celle qui se lamente sur....

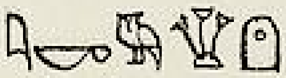
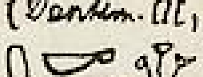
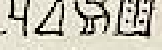



 b.e.

àkeb (Dict. géo. p. 1401), diluvio inondazione, l'acqua dell'inondazione del Nilo. — l'ondeggiamento dei cavalloni. ϫⲁⲡⲓ fluctuari.

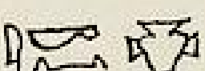
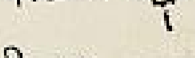
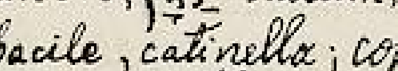
 , àkeb-īt, V.  àkb.

 , àkebu, Var. del prec. àkb.

 , àkebu, V.  àkb.

 , àkep, Var. di  agp.

 (Denkm. III, 143, b)

àkem, secondo Brugsch, forme deriv. da  àqm, col significato di riparo, difesa.
V. però sotto il medesimo àqm il significato del segno aggiunto.


 (Prisse, I, 5)
àken, אַגָּן labrum, bacino, bacile, catinella; coppa, tazza; — tinozza da bagno.
— Confr.  àqna.

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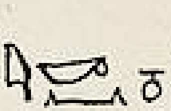
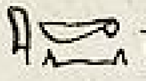
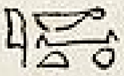
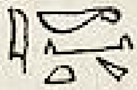
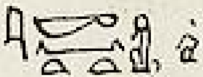
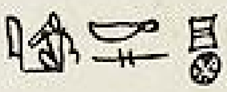
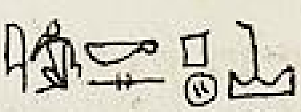
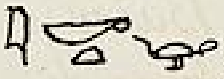
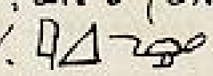
, àkennu, acclamare, salutare, felicitare.

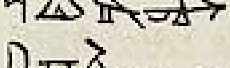
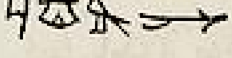
, àkennu (An. II, 7, 1), zappa, marra, houe, die Hacke. — Strumento che serve al lavoro dei campi. (V. Masp. Du genre épist. p. 34).

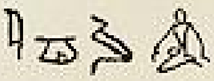
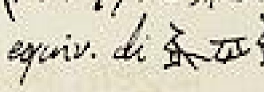

(Rit. 149, 37)

(Pleyt. 27. 64)
} àken-t, גן, גנה, assir. ginu, orto, giardino.

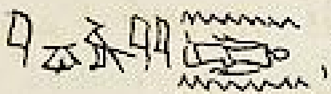
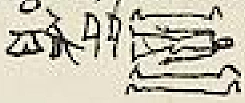
, àken-tt (op.-ti) (Rit. 146, g), zappatore? E' il nome del guardiano della 7ª porta del campo Aanro. — Birch traduce Destroyer. — Pierret non lo traduce.

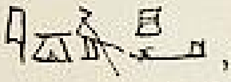
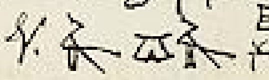


} àksep (De Roug. Mon. de Thotm. III, p. 52, N. 39; — Chab. Voy. 180), אַכְשָׁף, città reale dei Cananei nella tribù di Ascer.

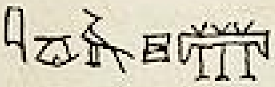
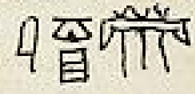
, àk-t (Champ. Gramm. 38), V.  àq.

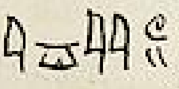
 (Z. 1869 56)
 (P. Rollin. 1882)
} àga, una specie di legno impiegato nelle costruzioni.

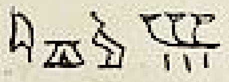
, àga (Rit. 77, 35), nel nome di una divinità, forma equiv. di  aga.

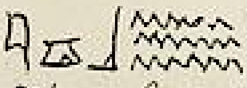
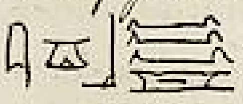
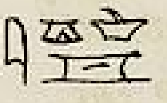
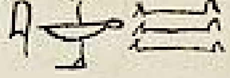
, àgaī, forma equiv. di , gaī.

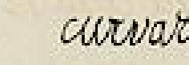
, àgap (Rein. Miram. p. 278), V. , agap.

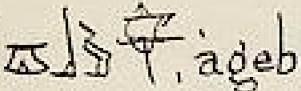
, agap (Rit. 92, 2), V. , àgp.

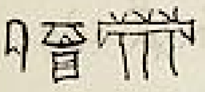
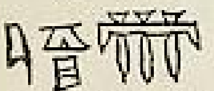
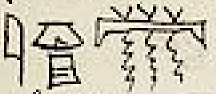
, àgīui (Bon. 14, sopra quattro persone che nuotano), nuotare? plonger? tuffarsi? immergere?

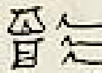
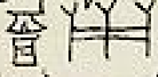
, àgu, (E.) herba quaedam.

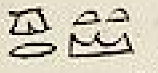

(Champ. Gramm. 376)


} àgeb, V.  àkb.

, àgeb, forma equiv. di gb, curvarsi, piegarsi, ecc. אכף curvare, נכף, כפף, curvarsi.

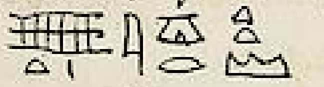
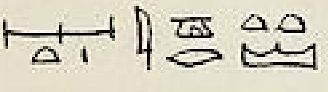
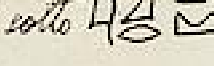
, àgebu (P. Rhind 11, 6) il vento che si alza.

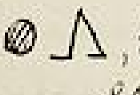
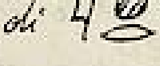


(B.M.T. 36, 26 e 27)

(B.T. 23, 7)

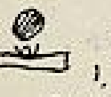
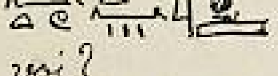
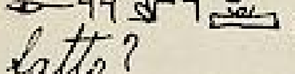
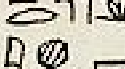
àgep, forma equiv. di  e , gep, ϭⲏⲡⲓ, ϭⲏⲡⲉ (T), nubes; nuvole di pioggia e di temporale.

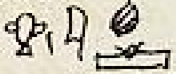
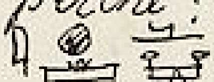
, àger-tt (Rit. 15, 39; Denkm. VI, 119, 61), il regno dei morti, il mondo sotterraneo, il regno sotterraneo di Osiride — Regione mistica e mitologica, dietro la quale si corica il sole al tramonto.

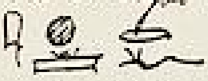
— Si incontra come variante di neter-χer (V.) (Rit. 165, 6).

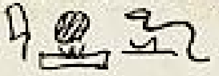
— Come espressione sinonima si trova anche


sep-àger-tt
o sotto  agr-tt.

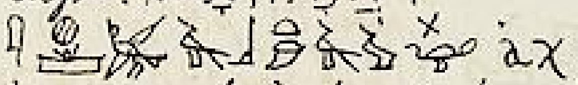
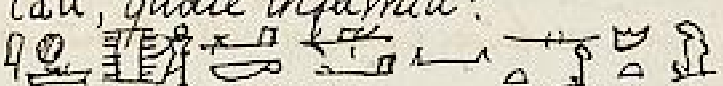
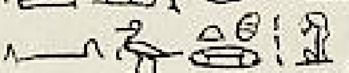
, àχ (Leps. Alt. Text. pl. 15), var. di  àχr.

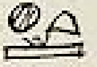
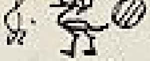
, àχ, ⲁϩⲟ, cur?, quid?, quare?, quis?, quinam?, qualis?, quantus?; chi?, che?, quale?, זֶה, אֵי, כִּי, che.
 ntu-ten-àχ, chi siete voi?
, arī-a-àχ, che cosa ho fatto?
— Spesso si unisce alla particella rinforzativa  terà (confr. ⲁϩⲣⲟ, ⲁϩⲣⲟⲧⲉ).

àχ-k-terà àtef-à àmen, chi sei tu mai, mio padre Ammone? (Rossi, Gramm.).
— , ḥer-àχ (Sall. III, 5, 6), perchè?
, àχ-de (Prisse 19, 15). che resta adunque?

2) — Il signif. perchè?, pourquoi? comment? è dato da Harkavy (Journ. As. 1870, 161 e segg.), il quale assimila in questo caso àχ all'ebr. אֵי זֶה (eguale ad אֵיכָה) come?, in qual modo?. — E Maspero dà lo stesso valore pourquoi? all'espr.  àχ-ref, che egli identifica col copto ⲁϩⲣⲟϥ.

3) — È degno di considerazione il puro significato pronominale che è legato a questo àχ nei testi dell'antico impero e di quello di mezzo:  ...., àχ zed..., ciò che dice......

4) — che!, quale!; — ed anche la semplice esclamazione oh!, deh!, ahi-lasso! אָח, אֲהָהּ:
 àχ pa-betau, quale infamia!

, àχ qed-k uā n set-ḥem-t n bata-u (D'Orb. 9, 6), Deh! fa una moglie a Batau!.

5) — Probabilm. anche una forma di  χet o una derivazione di  àχ (op. χu op. àχu), nel senso di qualche cosa di segnato, distinto, eccellente o squisito; — onde poi in generale: una cosa buona; — e poi anche equiv. al copto ϫⲁⲓ, bes,

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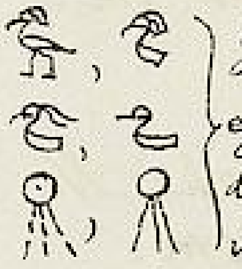
cosa, cose, substantia. — Ma Chab. contesta quest'ultimo significato; V. però àχt.

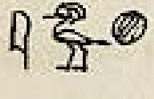
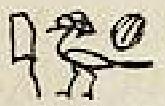
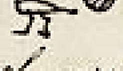
, n-àχ (Z. 1872, 22), ad quantum, cioè abbondante, molto, єнашє. — Si noti l'espressione , che Chab. legge tu-mà-àχ e dà come formola di saluto epistolare significante: come stai? come stai?..

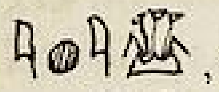
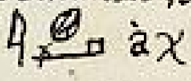
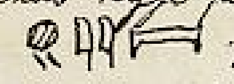
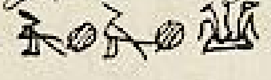
, àχ, equiv. al prec. all. 5. heh àχ-u (Rev. T. d. L. I, 22), V. sotto hh.

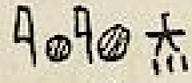
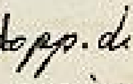
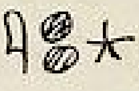
, àχ (Rit. 78, 35), (Birch) to learn, imparare; — (Brugsch) fiorire, crescere; — (Pierr.) connaître.

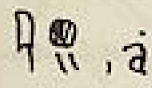
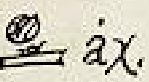


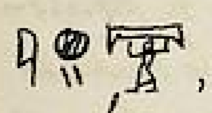
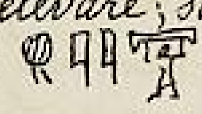
Questi segni sono letti da alcuni egittologi àχ, da altri àχu e da altri χu. Non rari sono i vocaboli cominciandi con questi segni (specialmente i primi quattro) preceduti dalla vocale , dei quali perciò è evidente la lettura àχ... o àχu.... Ma noi riteniamo queste forme derivate dalle forme equivalenti χu..., nello stesso modo in cui si sono formate le seguenti eguaglianze: àa = ai, àa-ito = ato, àas = as, àati = ati, àā = ā, àāb = āb, àāb = āb, àām = ām, àānnu = ānnu, àār = ār, àārār = ārār, àīa = īa, àun = un, àbht = bht, àm = m, àms = ms, àmaut = maut, àmnnu = mnnu, àmnḥ = mnḥ, àmsqau = msq, àmḥ = mḥ, ànàuk = nàki, ànmātr = nimātr, ànz = nz, ànk = nk, àr = r, àrf = rf, àsbʌ = sbʌ, àsfkkt = sfkkt, àsn = sn, àstʌ = stʌ, àsdd = sdd, àsdd = sdd, àsz = sz, àsk = sk, àsχ = sχ, às'pr = s'pr, às'p = s'p, às'po = s'po, às'p = s'p, às'r = s'r, às's = s's, àtm = tm, àtm = tm, àtr = tr, àtr = tr, àtrf = trf, àtt = tt, àdp = dp, àdmàr = dmàr, àdn = dn (,), àdr = dr (,), àdkn = dkn, àza = za, àzd = zd, àh (,) = h (?), àh = h, àhā = hā (, ,), àhunnu = hunnu, àhbnnut = hbnnto, àhnn = hun, àhq = hq, àqm = qm, àqrà = qrà, àqd = qd, àqdnu (, ,) = qdnu, àgai = gai, àgb = gb, àgp = gp, àχi = χi, àχu ( ) = χu, àχm = χm, àχm = χm, àχn = χn, àχr = χr, àχr = χr, àχt = χt. Queste eguaglianze trovansi citate al loro posto nelle pagine precedenti ed in quelle poche che seguono sotto la lettera : molte altre si potrebbero aggiungere ancora che lo studioso potrà trovare confrontando queste pagine colle rimanenti del Vocabolario. — Quanto poi ai vocaboli comincianti per o , noi riteniamo che la lettera si debba considerare come lettera indicatrice, e che i suddetti gruppi si debbano pur leggere χu. — Egli è per ciò che noi abbiamo messo tutti questi vocaboli sotto il fonetico χu.

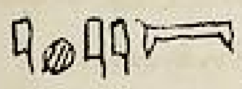
  àχ o àχu, V.  χu.
si legga l'articolo prec.

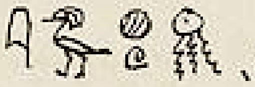
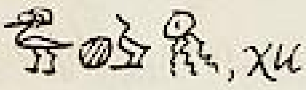
, àχà (o χī) (Denkm. III, 68), secondo Brugsch, equiv. ad  àχ.
— Chab. legge questo gruppo χī e lo assimila a  χiī (o χī) altezza, e quindi traduce ipoteticamente elevare, esaltare;
— forse lodare, glorificare.
— Harkavy (Journ. As. 1870, 161) lo identifica con  aχaχ.

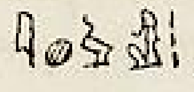
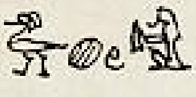
, àχàχ (B. H. J. 78, 40), (Brug.) forma raddopp. di  χu (che Brug. legge àχ) raggiare, irradiare; — e designa stelle o costellazioni splendenti nel cielo egizio.
— Verosimilm. var. di  àχχ.

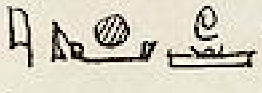
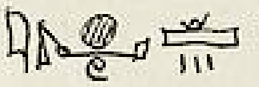
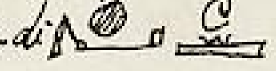
, àχi, equiv. all'interrogativo  àχ.

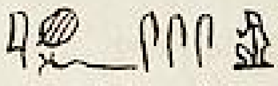
, àχi (Chab. P. Mag. N. 120), sospendere, elevare; sublime.
V.  χiī ed il seg..

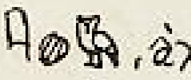
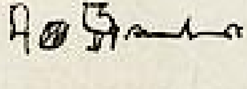
, àχī, ϣⲱⲓ, (π), pars superior, summa; superior, excelsus.
V. il prec.

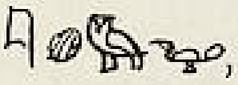
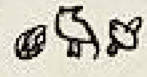
, àχu, V. , χu.

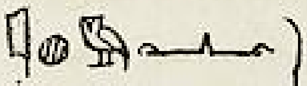
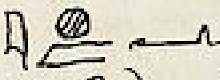
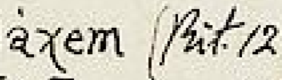
, àχu (Z. 1871, 51), V.  χu.

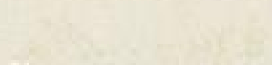
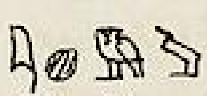
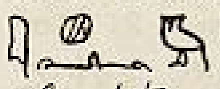
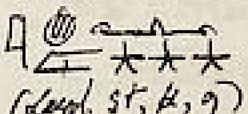
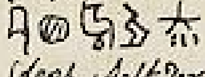
  àχu (Schiap. L. d. F. 76) forma equiv. di  χu.

, àχef-su (Rit. 75, 3) nome di un dio.

, àχem (Inscr. Unas, 233) variante antiquata di  àχm, all. 2.

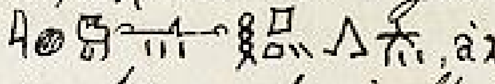
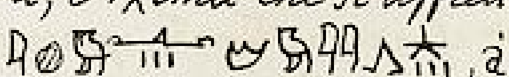
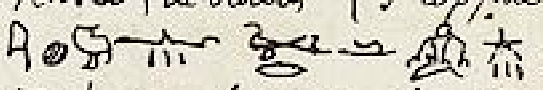
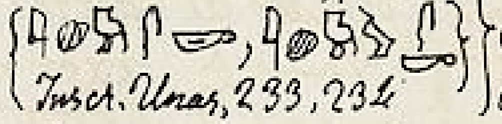
, àχem, V.  χm.

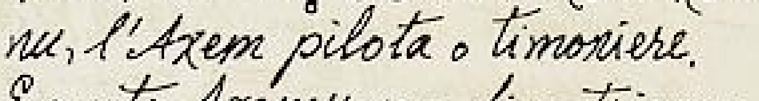
  àχem (Rit. 124, 2), V.  χm.
2) — Var. del seg. all. 2.



(Insc. Unas, 234)

(Rec. de trav. III, 208)

(Leyd. 57, 4, 9)

(Leps. Aelt. Text. 40, 11)

àχemu. Secondo Brugsch i tre primi gruppi sono equivalenti alla negativa preced. riferita a nome plurale.
2) — Tutti poi rappresentano il nome generico di certe stelle, fra cui Lepage Renouf annovera anche quelle dell'Orsa Maggiore, e secondo

Chabas, il nome di certi genii e dei marinai della barca del sole, i divini remiganti della barca del sole. —

— In un Papiro del Louvre si trovano i nomi delle cinque coppie di marinai e del timoniere di questa barca; essi sono:
, àxem-u xemes-u, Axemu che vogano (1ª coppia);
 , àxem-u ḥepti-u, Axemu che si affrettano (2ª cop.);
 , àxem-u ḥemī-u, Axemu che remano, che governano (la barca) (3ª coppia);
 , àxem-u ūrd-u, Axemu che si arrestano, che riposano (4ª coppia);
(Inscr. Unas, 233, 234) àxem-u sek-u, Axemu che remigano, che spingono (5ª coppia);
 , àxem xennu, l'Axem pilota o timoniere.

E questi Axemu sono figurati in una barca, sotto la quale leggesi l'inscrizione  , questi dêi sono i divini remiganti della barca di Rā.

(V. Chab. P. Mag.; Mummia di Sar-Amen del Museo di Besançon. — Confr. l'ultima iscrizione con quella del P. del Dūau, I, 2)

— Brugsch non traduce le designazioni delle tre prime coppie, nè quella del pilota, le quali del resto si trovano raramente nelle iscrizioni — Quanto alle altre due, cioè a quelle della 4ª e della 5ª coppia, le quali si incontrano frequentemente, Brugsch traduce àxem-u ūrd-u, le (stelle) senza riposo, le stelle mobili, i pianeti; e àxem-u sek-u le (stelle) senza moto, che non remigano, le stelle fisse; traducendo perciò àxem-u nel senso dell'all. 1. — Nel Supplemento al suo Vocabolario Brugsch ha emesso un'altra opinione. Siccome da un'iscrizione di Dendera risulta che le prime stelle seguono il sole nel cielo del Sud, mentre le seconde seguono il sole nel cielo del Nord, Brugsch ritiene che gli àxem-u ūrd-u sono le stelle appartenenti al cielo del Sud e gli àxem-u sek-u sono le stelle appartenenti al cielo del Nord. — Secondo Lefébure parimenti (Records of the Past. XII, 5), gli àxemu seku, gli ignoti che remano, designano le stelle circumpolari; gli àxemu ūrdu, gli ignoti che si riposano, designano le altre stelle che si levano e tramontano.

— Del resto è evidente che i nocchieri della barca di Rā, non sono che astri divinizzati.

— Per altre nozioni su questi àxem-u ūrd-u e àxem-u sek-u, veggasi Maspero, L'Inscription dédicatoire du Grand Temple d'Abydos, p. 58 e 59; Rec. de trav. 1870, 22.

— Secondo Hermes Trismegisto (traduz. di L. Ménard, p. 60), àxemu ūrdu e àxemu seku designano due cori di dêi, il coro degli dêi erranti e il coro degli dêi immobili, i quali due cori sono pure gli ultimi due gradi dell'iniziazione gloriosa —

dell'anima.

— Maspero nel Rec. de trav. V, 198, traduce àχm-u sek-u les Indestructibles.

, àχemā (Inscr. Teta, 267), impugnare.

àχemāt (Z. 1881, Tav. IV, a, 10; VI dinastia), ?

, àχen
, àχennu
, àχen-t
V. χn: l'harem. (Dict. géo. 467), ūr-t àχen-t; (Br.) la doyenne du Harem.

— Brugsch traduce anche la donna, la moglie, la sposa. Onde il titolo ūr-t àχen àmen, è da lui tradotto: la grande donna (dama o sposa) di Ammone.

— Chab. traduce invece: almée, bayadère, amoureuse, recréatrice, rejouisseuse, come più esatta interpretazione, specialmente pel precedente titolo citato da Brugsch.

(Mar. Abyd. I, 37, b)
(Brug. Rech. p. 112)
àχer (De Roug. e Brug.) comblé, tout-à-fait. — Chab. contesta questa traduz. e dà i gruppi come forme equiv. della prep. χer, il determinativo del 2° richiamando il senso cadere o atterrare.

— Brugsch medesimo ha poi corretto la sua prima traduzione, e nel Supplemento al suo Dizionario dice che questa forma àχer sembra corrispondere al tedesco gefallen e rappresentare una forma allargata di χer, χert nel senso di piacere, aggradire, stimare, apprezzare, esser caro e aggradevole, ecc. (V. χr). , àχer-k, was dir gefällt, ciò che ti piace.

Confr. יקר esser caro, stimato, apprezzato, הוקיר apprezzare stimare.

— Secondo De Rougé poi (Rech. 327) la locuzione è sempre seguita da un'espressione che indica il merito e che l'aggiunta di àχer sembra portare all'estremo. Così àχer hesu signif. colmato di favori: àχer meḥ àb n ḥon-f, possedente del tutto il cuore di Sua Maestà.

— Finalmente Bergman (Z. 1882, 7) traduce l'espressione ....., àχer r...., poichè..., perciò...
V. sotto χr.

— V. però anche il seg. e χr.

àχer (Leps. Aelt. Text. pl. 13), Var. di χr (V.), cadere.

(S. H. T. 10, 9)
(Edf.)
àχer, l'olocausto tiforico, l'animale simbolo di un genio malefico, nemico, malvagio — e destinato come vittima di sacrifizio.

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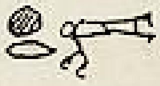
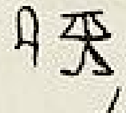
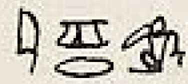
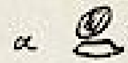
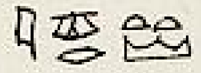
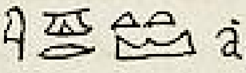
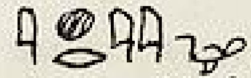
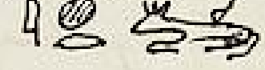
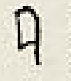
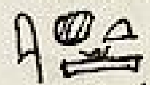
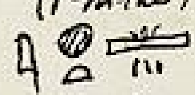
2) — Anche equiv. a  xr.

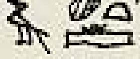
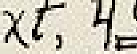
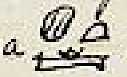
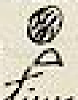
 , àxer (Inscr. Unas, 83), (Masp. Rec. de trav. III, 189) entrare, entrata.

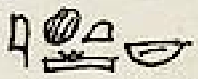
 , àxer (Rit. 155.2), equivalente a  xr ? — Pierr. trad: conjurateur. (Birch) charmer (?).

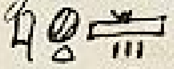
 . àxer-tt, V.  àgr-tt.

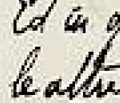
 . àxerī (D.H.T. 94,11), V.  àxr.

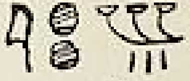
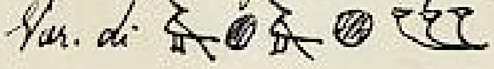

(Rit. 78,2; Denkm. II, 5 bis)

(Phila)
 (plur.)

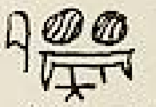
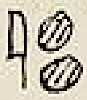
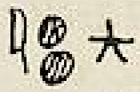
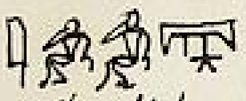
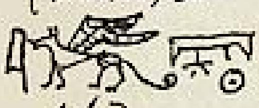
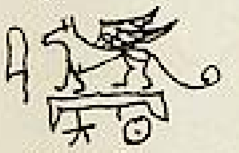
àxet, forma equiv. di  axt,  àx. all. 5, invece della forma semplice sinonima  o  xt; cosa, res, negotium; — cosa buona.

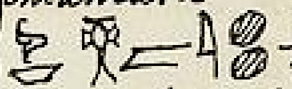
 àxet neb, ogni cosa, tutto.

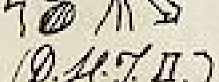
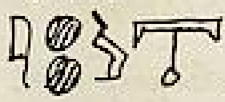
2) — La forma plurale  signif.: cose, oggetti, beni, possessioni (confr. ירשה possessione, campo, eredità, beni); — omnia, cuncta, res omnes.

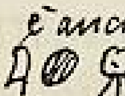
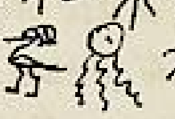
Ed in questo senso plurale si trovano pure le altre forme singolari; così  ha-àxet (Inscr. Unas, 263), abbondanza di beni (Masp. Rec. de trav. III, 213).

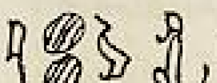
 , àxex (B. Edf. 28, XX), piante fiorite; — fiorito, fiorente.
Var. di  axax.

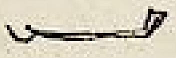

(Rit. 92,4; 125,7)



(Dend.) b.e.

(ib.)

(D.H.T. 50, c)

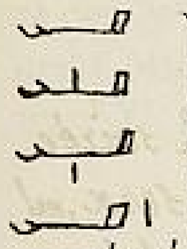
àxex, la sera, la soirée, il crepuscolo della sera, nel tempo della 12ª ora del giorno.
— Anche il crepuscolo del mattino, nel tempo della 12ª ora della notte.
— Quindi in generale: il tempo del crepuscolo, il crepuscolo.
— La 12ª ora del giorno è chiamata  (L. 1865 gennaio, Tav. I) rā sa m-àxex, la salutifera nel crepuscolo.


(D.H.T. II, 7 35, 6, 1)


àxexu, Var. del prec.
— Il 1° è anche una forma raddop. di  àx e forse equiv. a  xu.

 , àxexu (Rit. 98,3) nome di un dio.





ā, braccio, ulna, mano. V. sotto dd. Duale , , āā-ui (op. ā-ui op. dod-ui) le braccia, le mani; ed anche le ali;.

, dunnu āā-ui (B. H. T. 37, 4) allargare le braccia, ed anche distendere, spiegare le ali.

2) — paio, coppia, ⲎⲒ (M.), ⲠⲒ, par.

3) — Equiv. a , mḥ.

4) — Var. di āa.

5) — (Goodw., Inscr. di Sabaka) Variante di ā.

6) — Var. del seg. , (Museo Brit. Scarabeo N. 4882) — onde la forma duale e la plurale , le membra, equiv. ad ḥā (Z. 1870, 84).

7) — a, ai, aa, o, oi. esse, existere, facere, היה, הוה; — e i sost. corrisp.: azione, stato di essere, direzione. Come verbo è raro, ma frequentemente si trova come sostantivo: e quanto al significato direzione, si noti l'espressione , ā r... (Brit. 156, 9; Storia di Sineha, l. 164), che secondo Masp. (Mél. d'Arch. 1877, 182) signif.: direzione verso.. .... (Storia di Sineha l. c.) (Masp.) il part, se dirigeant vers.... — Goodw. però si attiene qui al valore braccio di e traduce questo passo: he stretches out his arm to....

(Masp.) qu'il se dirige vers le ciel, qu'il se dirige vers la terre; (Birch) whether to heaven or to earth: (Pierr.) dans sa direction vers le ciel ou vers la terre.

8) — Var. di ā, come nei titoli , governatore della porta degli stranieri; , governatore della porta del Mezzodì.

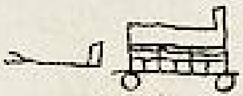
, ā, membro, carne (V. il prec., al lin. 6, ed il seg.

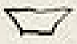
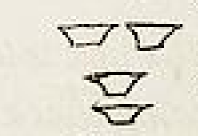
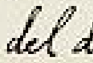
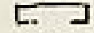
, ā (Denkm. II, 146) carne, membro.
2) — discendente di qualcuno, erede; eredità; — ereditare.
Perciò equiv. a uuā ed al prec..

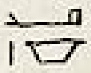
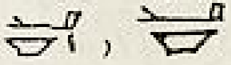
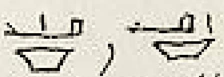
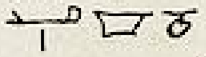
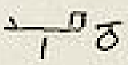
, ā, g. m., lett.: il braccio o la mano del carro, designa l'asse o la sala del carro.
L'ebr. ידות (da יד mano) ha lo stesso significato.

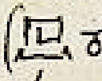
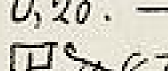
, ā (Rec. I, 38, 10), Var. di āa (V.), il crescere della luna.

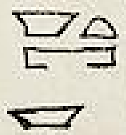
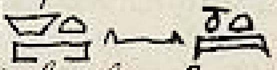
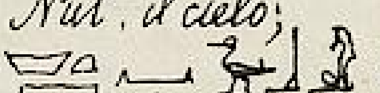
, ā, significato ancora ignoto. — Si trova nel frequente titolo , , , con molte varr.: lo scriba dell'ā del re, il regio scriba dell'ā.

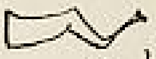
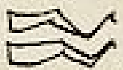
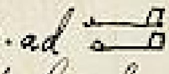
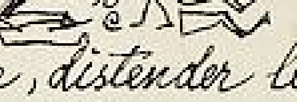
 , ā (Inscr. Pepi I, 66), (Masp. Rec. de trav. V, 170) sarcofago (!).

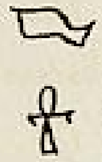
 , ā, 1) – equiv. al seg.
2) – (b. e.) Var. di 𓂝. Così in Bergm. Sarkoph. Insc. aus Wien, 1876, si trova
 } invece del duale , le mani.
3) – equiv. a  ā.

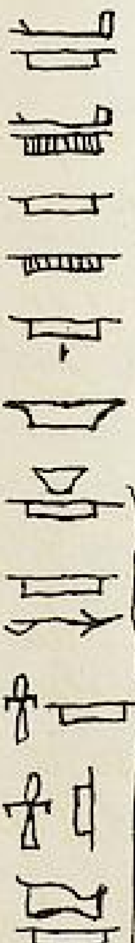
 (Z. 1882, 99)


(Mar. J, 38, 54, b, 14)
 (ib.)
 (ib. 15, 8)

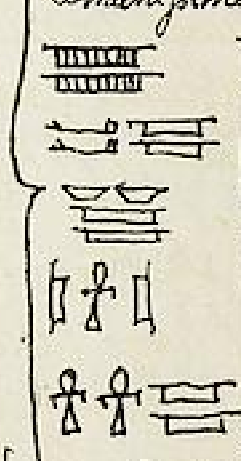
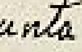
ā, g. m., nome di un vaso e di una misura di capacità per le materie secche e pei liquidi (come l'uva secca, l'incenso, il latte). Secondo alcuni, come misura vale $\frac{1}{2}$ hen (), secondo altri solo $\frac{1}{4}$ hen: secondo Chabas, contiene litri 0,26. — Düm. (Z. l. c.) lo fa identico con  il piccolo heben (V.).
— In Denkm. II, 149, c, ha, secondo Brugsch, il senso di Deckel, coperchio, copertoio.

 } ā, sala, grande spazio. V. sotto il fonetico usχ.
 ā n nut, la sala di Nut, il cielo;
 ā n seb, la sala di Seb, la terra (Sharpe, Egypt. Insc.; P. di Bul. III).

, ā, (epoche tolemaiche), invece di 𓂝, braccio o mano. Si trova pure il duale  equiv. ad , e in B. H. T. 37, 4, nel senso di le ali di un uccello, nell'espressione  dunnu āā-ui, spiegare, distender le ali (V. sotto 𓂝, ā, all. 1).

 } ā, usati nelle basse epoche invece della lettera ā 𓂝, V. il seg..


b. e.
(B. H. T. 47)

ā, g. f., tutto ciò che chiude uno spazio, un vano; onde: porta, uscio; tetto, coperchio.
Comunissime le forme duali:
 ā-ti (D. T. I. 95, 18; D. K. I. 74) collo stesso significato di porta: qualchevolta coll'aggiunta di  ro, con lo stesso significato.
— Questo vocabolo trovava uno speciale impiego, sino dalle più antiche epoche, per designare i passi che dall'estero introducevano in Egitto: i quali passi, coperti da forti posizioni naturali, figuravano come le porte del paese, e rammentano le parole di Giuseppe ai suoi fratelli:
מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת
הָאָרֶץ בָּאתֶם, voi siete spie, voi siete venuti per vedere le scoperte (sottinteso le parti, cioè: i luoghi sforniti, non difesi) del paese (Genesi 42, 9). — Onde i

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Titoli:

governatore della porta delle genti straniere;

governatore della porta del mezzodì.

— Anche le bocche o foci del Nilo nel mare portavano parimenti la designazione di ā, uscio, porta (V. Br. Dict. géog., 487).

ā, g. m. e f. (V. qui sotto gli esempi), HI, HEI, (Ⲡ). domus, tectum, casa, quartiere, luogo, località, sito, posto, posizione, sito fabbricato o coltivato (Stel. A, 93, Louvr.). — Affine al prec.

(An. V, 22, 6) ta ā sebaī, il luogo, la casa dell'insegnamento, il luogo dell'istruzione, dell'educazione, la scuola.

ā-nti-χe (Sarc. Onnoph. Bul.)
ā-nt-χe (Ant. 93. Louvr.)
ā-χe (An. III, 2, 5)
la casa, il luogo dell'albero, cioè il giardino; alberetto, vivaio d'alberi, giardino con alberi; verziere, (Masp.) parc.

(P. Rhind, 5, 1) ā-nem, il luogo dei supplizii, il palco di giustizia, il patibolo.

ā-heq-t (Stel. Piānχi) la birreria, Bierhaus, alehouse.

p-ā n àr àp (Sarc. Zd-hr Louvre), la casa in cui sono vacati gli affari, l'amministrazione, l'ufficio dell'amministrazione.

ā-ta-u (Journ. As. 1887, 449), dispensa del pane, panetteria, boulangerie.

ā àf-u (ib.) macello, beccheria, lett.: la casa, il luogo delle carni.

ā nezem-t-u (Mgl.), la casa dei dolciumi, Conditorei, confetteria, pasticceria.

ā mu (Dict. géo. 555), la casa dell'acqua, recipiente dell'acqua, cisterna o simile. — V. anche il seg.

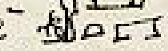
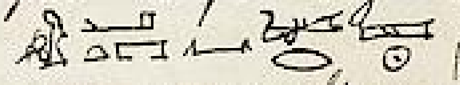
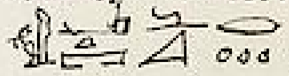
ā ntt χen (Beni-Hass., Tomb. Χnum-hotep), cisterna, fontana, fonte, sorgente.

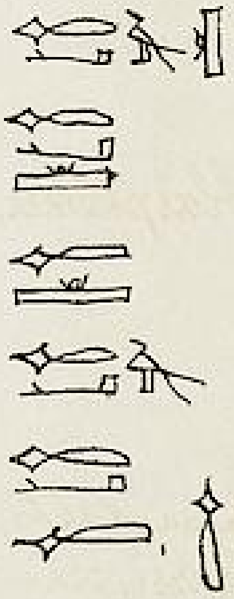
ā-tem, lett.: la casa del Dio Tum. Chab. confr. con אֵתָם, luogo nel deserto dell'Arabia.

— Sono degne di osservazione le seguenti espressioni:

(Stel. C. 45, Louvr.)
(ib. E, 3144)
(P. Nebqed, VI, 1 e 4)
(ib. 9)
sa (op. àr)-ā, letter.: guardiano della (op. di) casa. Secondo Horapollon designa il pastoforo, specie di ufficiale sanitario o medico (V. Clemente di Alessandria, Stromates I, VI, cap. 4). Come insegna della sua dignità sacerdotale, egli portava la pelle di pantera o di leopardo (Stel. A, 76, Louvr.). — Propriamente però i pastofori erano coloro che nelle processioni portavano i naos delle divinità sulle spalle. Ed essi erano pure incaricati della

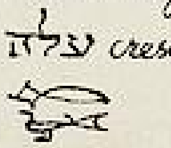
guardia dei templi.

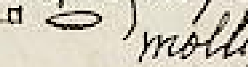
Ma allorchè  (evarr.) non è seguito da un nome di divinità, o quando è specificata la dimora a cui si riferisce il titolo enunciato, deve conservare il significato puro e semplice di guardiano. Così:  (Louvr. Stel C, 45) (Pierr.) guardiano dell'osservatorio lett. guardiano della casa delle osservazioni astronomiche;  (Liebl., Dizion. dei nomi propri N. 407), guardiano della casa dei prodotti dei campi, cioè guardiano della fattoria. (V. Mél. d'Arch. I 64 e seg.).

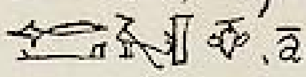

āa, grande, considerevole, importante, degno; — vecchio. — esser grande, ecc.; divenir grande, crescere, aumentare; — divenir vecchio, invecchiare. — aumento, grande quantità, molto; — grandezza, importanza.

ⲁⲓⲁⲓ, ⲁⲓⲁⲉⲓ, ⲁⲓⲉⲉⲓ, magnificari, crescere, senescere, ordine supervenire, longe procedere, augere; — augmentum, adauctio.

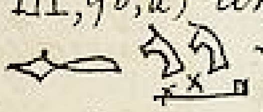
עלה crescere, עבה ingrossarsi, esser grosso.

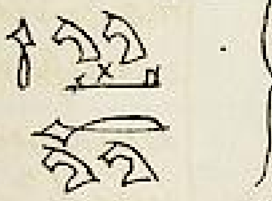

āa-ūr, superlativo dell'aggettivo prec., grandissimo, ecc.; moltissimo.

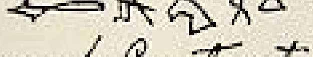
 (Canopo), r-āa-ūr, ἐπιπλέον, amplius, sempre più.

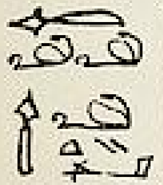
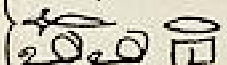
, āa àb (Prisse V, 8) letteralm.: innalzare o gonfiare il proprio cuore, signif.: diventar superbo, insuperbire, diventar orgoglioso; essere superbo, altero.

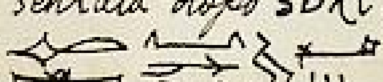
àm-àn-k āa àb-k, non insuperbirti.

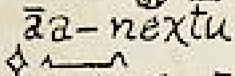
 āa m hā-f (Denkm. III, 98, a) longævus.


āa-peh-ti, nobilissimo, fortissimo, valorosissimo. — Il più nobile, il più forte, il più valoroso.

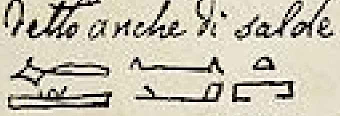
Nell'inscrizione di Rosetta è tradotto in greco ΜΕΓΑΛΟΔΟΞΟΣ (magnam habens vel afferens gloriam, iactabundus). È sicuramente equiv. al prec. il nome proprio  āa-pht, che nell'antigrafo Casati è tradotto ⲤⲈⲚⲀⲠⲀⲎⲤ. Ed il medesimo valore hanno le espressioni


āa-peh-ti, onde: , āa-peh-ti ruha (Dend.), lett.: il fortissimo della sera, designazione di una costellazione-decano, che nel l. c. è rappresentata dopo sbxt.


āa-nextu

, āa-next

(Dict. geo. 434) signif. affine al prec.: grande in forza, in valore, in vittoria; cioè: fortissimo, vittorioso, trionfante; — detto anche di salde fortificazioni.


āa n ā, āa n āi-t-u (V. Chab. P. Mag. N. 27), 1) - il grande degli appartamenti, il maggiordomo, carica di corte di cui era investito Giuseppe. 2) - il grande della casa, il capo di casa, il capo di famiglia, chiamato anche

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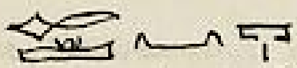
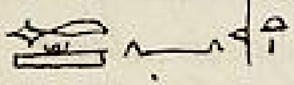
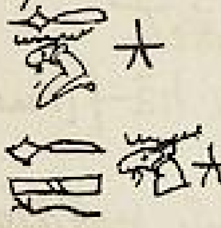
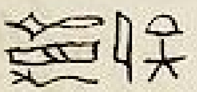
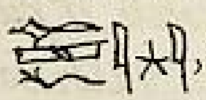
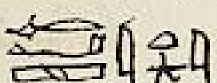
 , āa n pe , collo steſso valore anche ad literam.

 , āa n qed , capo operaio.

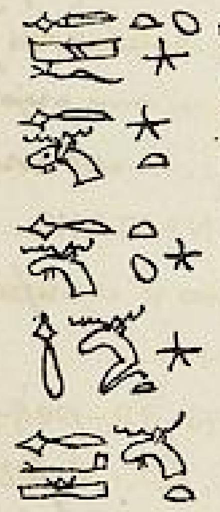
 āa-s'ef

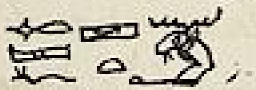
 , āa-s'efà-t

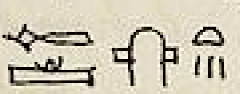
 , āa-s'efī

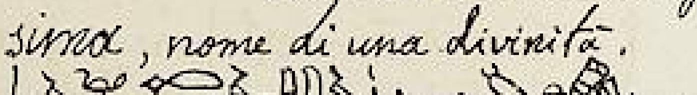
 , āa-s'ef-īt

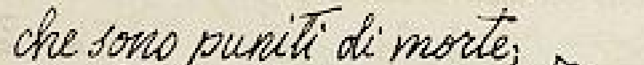
lett. la grande della venerazione, la veneratiſsima, la venerandiſsima, designazione della 4ª ora della notte (Z. 1865, 6).

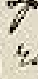
 āa-s'ef-t

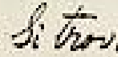
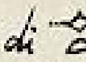
 , āa-s'efs'et (Levi, Cassa funer. di Brera)

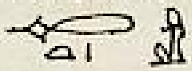
 , āa-hert-u, la grande dei terrori, la terribiliſsima, nome di una divinità.

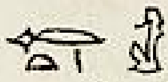
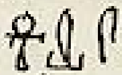
 , btu āatu n met, delitti degni di morte, delitti che meritano la morte, che sono puniti di morte;

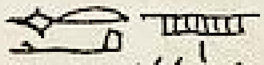
 , seb-it āa n met, la pena di morte.
(V. Chab. Spoliat. 11 e seg.).

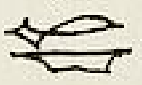
2) — Il segno  rappresenta e designa uno strumento per incavare, incidere, scolpire, di cui si servivano i falegnami nel loro mestiere, una specie di scalpello.

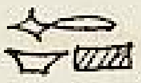
3) — Si trova  come var. di  āa-t.

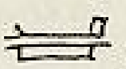
4) — Anche var. di  , āa (Stel. etiop. Nastosenen).

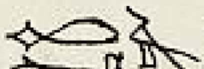
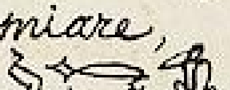
 , āa (Stel. etiop. Nastosenen), Masp. (Mél. d'Arch. 1877, 129) trad.: sovranità, sovrano, — talora seguito dalla nota formola  ānχ-uza-seneb, vita-sanità-forza.

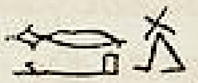
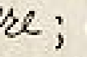
 (Beni Hassan, Tomb. di Xnum-hotep)

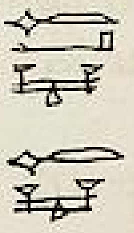
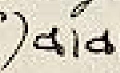
 (Dict. géo. 1288, 1290)

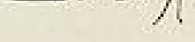
 (Denkm. I, 536)

āa, Varr. di  , ā.

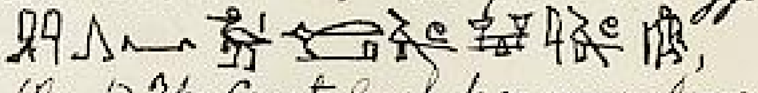
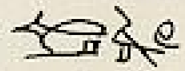
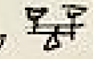
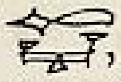
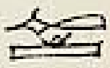
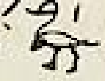
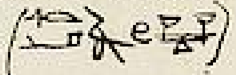
 , āa, (Masp.) blasphémer, bestemmiare, V.  uāa.

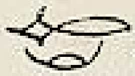
 , āa (Berl. P. Passalacqua N. 1442, a), farsi grande, allargarsi, crescere; stendere; accrescere, aumentare. V.  āa, all. 1.
2) — Equiv. al seg..

 āa (Mar. Abyd. I, 6, 39–31, 32; Rit. 85, 6)  , longe procedere, avanzarsi, einherwallen (Brug.); — ma più precisamente: crescere, aumentare in crescenza, in

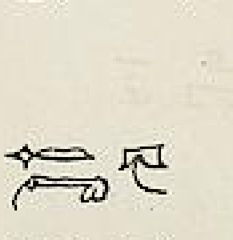
grandezza, in età (Rit. l.c.), raggiungere l'età (di qualcuno, ) (Bol. Stel. 56).

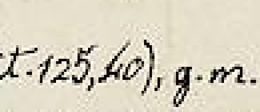
— Masp. (Rec. de trav. II, 53) dà evidente il signif.: restare, stare, dimorare, abitare, indugiare, fermarsi (in un luogo) (Abyd. l.c.).

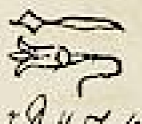
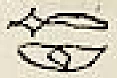
Quanto al Rit. 85, 6, ecco quanto vi si legge: , (Birch) The Great Soul has come along the noble road; — (Pierr.) J'arrive, grande âme, au chemin du vieillard. — Cosicchè secondo questi due egittologi  non è un vocabolo avente per determinativo , e quindi var. di , ma un aggettivo var. di  e qualificativo di  ba, anima. — Io però mi avvicinerei piuttosto all'opinione di Brugsch e tradurrei il passo precedente così: È venuta l'anima che ha raggiunta () la vecchiaia.

, āa (Dend.), crescere, aumentare, detto della luna.

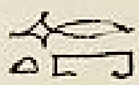
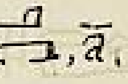
, āa (L.), ?

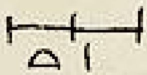

(Z. 1877, 79)

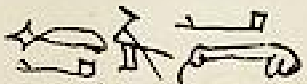
āa (Rit. 125, 40), g. m. ⲉⲓⲱ, ⲉⲓⲁ, ⲓⲁ, ⲓⲱ, ⲉⲱ, עַיִר, asino, asinello.
Plur.  (Stel. di Kub., l. 10; — Z. 1873, 3).

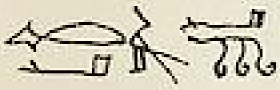

(D.H.T. 105)

(Dend.)

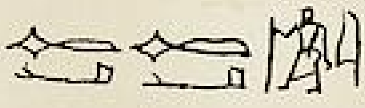
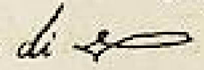
āa (forse il 1° āa-res ed il 2° āa-ḥeb), rallegrarsi, essere in allegria, essere in festa; — grande festa, grande allegria.

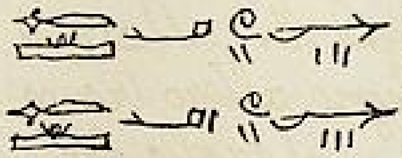
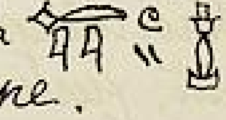
, āa (D.H.T. 56, 6), Var. di , ā.

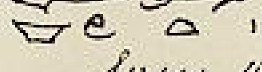
, āa (op. āaz?), equiv. al prec.
2) — V. sotto āaz.

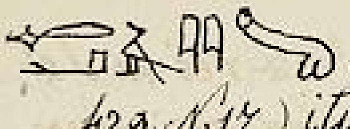
, āaā, (E.) morbus quidam; — ἰθύγαλλος (V. Champ. Not. descr. 429, N. 17).

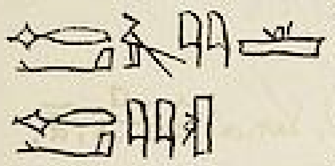
, āaā, (E), ?

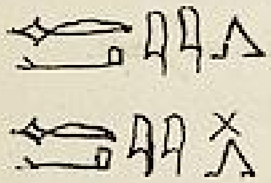
, āaāa, dato da Chab. come variante capricciosa di  āa, grande.

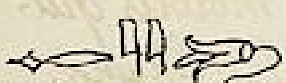
 āa-ā-ui-u (P. Harris I, 46, l. 9), equiv. a  āaui, colonna, colonne.

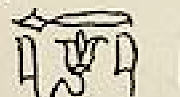
, āa-āu-t (Mar. Dend. IV, 9-18) forma sing. del prec.


, āaī (Champ. Not. Descr. 429, N. 17) itifallico (Nel l. c. questo vocabolo è appunto accanto ad una persona in atteggiamento itifallico.

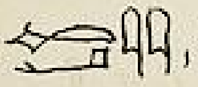

āaī, V. āa.

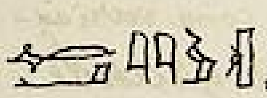

āaī (P. Leyd. I, 2), V. e , āa.

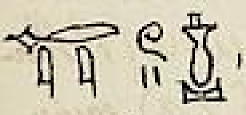

(S. L. T. 112)

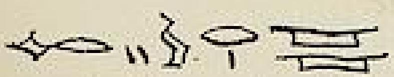

(Edf.)

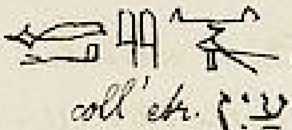
āaī, V. āa, preso piuttosto aggettivamente.

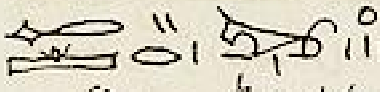

, āaī. V. ed . āa.

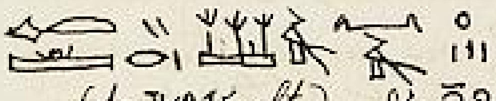

, āaīu, Var. di āa.

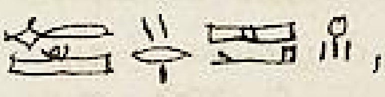

, āaīui (Pend. Mar.), cald. אָע ed אָעָא, legno, albero, tronco d'albero, colonna; — il taglio ben cresciuto, fusti d'albero che servivano per colonne; — sostegno, puntello, ecc.

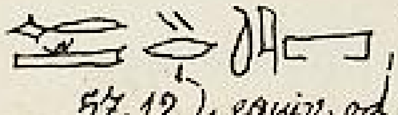

, āa-ui-ro (Rec. I, 12, 1), forma duale di . āa-ro, con egual significato del semplice ā (V.).

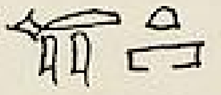

, āaīna. Masp. identifica coll'ebr. עַיִן (fonte), che entra nella composizione di molti nomi di città, e che da se sola designa una città levitica nella tribù di Simeone (Z. 1879, 34).

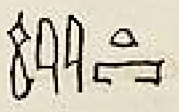

, āairo (An. I, 23, 3) (Erman, Z. 1877, 34), Var. di ār, ciottolo.

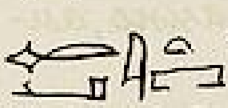

, āairosana (An. IVº, 15, ult.), V. āarosana.


, āairosā, equiv. al prec.


, āairotā (P. Harr. I, 57, 12), equiv. od affine a עֲלִיָּה, salita, montata, scala; balcone sporgente.






(D. K. T. 60)

āa-it, V. , ā, q. f.

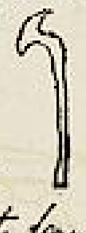
, āa-īt (Z. Ä. Z. 48, 11), g. f., letter.: la larga, la distesa, è una delle molte designazioni del cielo.
, āx āa-īt, passare a volo il cielo.

, āau (Dend.), parlare o leggere ad alta voce, recitare; — la voce.

, āau (Rit. 85, 6), V. āa; ove è citato e tradotto il passo del Rit.

āau, Var. di àau o dell'espress. (V. il prec.) crescere in età, raggiungere la vecchiaia.

, āau (?) (Sakkar., cappella funer. di Xu-t-hotep), designa la caccia degli uccelli per mezzo del bastone da tiro detto Bumareng dagli Arabi moderni e che è di questa forma.



, āau (Rit. 144, 9)
āauī
Varr. di āa.

, āauu (P. Med. 3), una specie di pianta.

, āaum-u, Var. di , āmu.

āau-t-u (E. 109, 4 e seg.), plur. di āa-t (V.). È una forma di malattia vaiolosa; vaiuolo. — Stern (E.) traduce l'ultimo glandulae ?. Conf. ⲓⲱⲟⲧ tumor.

(Rit. 159, 2)
(Dend.)
āaut, equiv. a āaīui (V.).

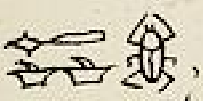
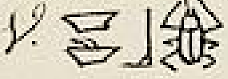
, āaūaāu, 1) — g. m. ragazzo, fanciullo, giovine rampollo. 2) — g. f. (Sharpe Inscr. 52), bambina, fanciulla, ragazza, donzella, vergine.

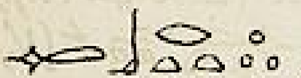
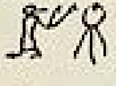
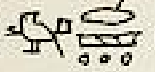
, āa-ūr, V. sotto āa.

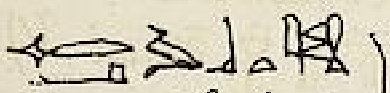
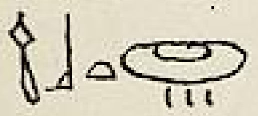
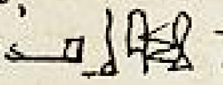
, āab (Denkm. III, 5, 13), Var. di āb.

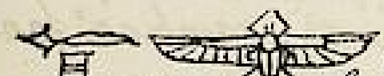
, āabeb (Dend.), rampone, spiedo, lan-

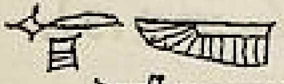
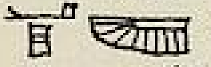
cia.
Confr. וָו (Esod 38,28) chiodo, uncino; rabb. וָו rampino, rampo; לַהַב lancia.

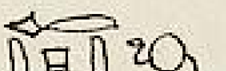
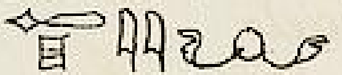
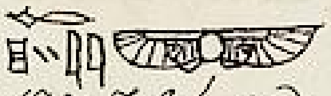
, āabeb (Rec. III, 99),
V.  ābb.

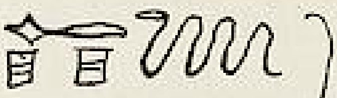
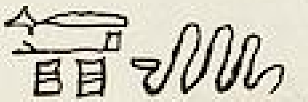
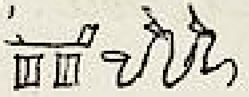
, āaber-tt (Düm. Rec. IV, 86 e seg.), lett.: balsamo lacrimale, arabo كَبِر, myrrha lacrimans, quella che cola da se, la più pura e la migliore. È la 5ª delle undici specie sacre di balsamo  ānt, conosciute ai tempi dei Tolomei. — Era di color rosso  mārs.

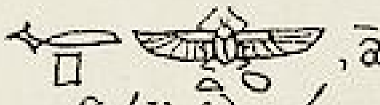

(Leps. Aelt. Text. pl. 1, al Rit. 17, 6)

(Denkm. II, 150, a)
āab-t, Var. di  āb.

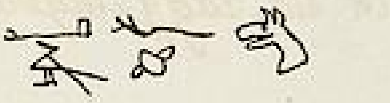
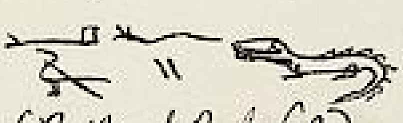
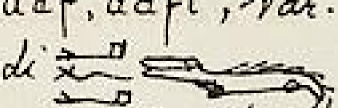
, āap (Br. 3 Kal. Ins., Taf. II, 3), lo scarabeo alato, che era figurato al disopra dell'ingresso dei templi.
— scarabeo, scarafaggio in genere.

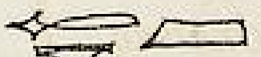
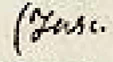
, āap (Br. l.c. p. prec.), var. di  āp, עוף, volare.
V. sotto questo āp.

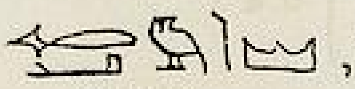
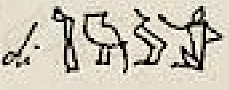

(Rec. 3, 96)


(B.Z.T. 34, 10)
āapi, il disco solare alato, che era figurato al disopra dell'ingresso di certi templi, al luogo ed invece del prec. scarabeo āap.
V. per es. Mar. Dend. Sala V.

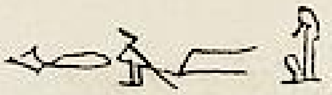


āapep, Var. di , āpp.

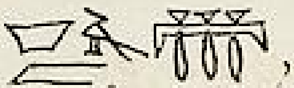
, āap-t (Br. 3 Kal. Ins., Taf. II, 3), femm. del prec. āap, e quindi scarabeo femmina.

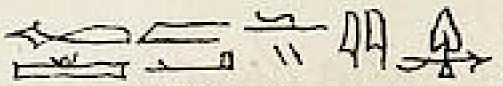
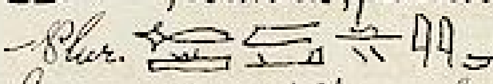


(P. Mor. di Bul. 6,3)
āaf, āafi, Var. di  āfā, ghiottone ecc.

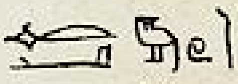
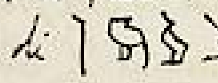

(Insc. Una 5)

(Rec. de trav. IV, 55)
āam, coperchio di un sarcofago.
— (Masp. Rec. l.c.) cornice.
— Secondo de Rougé, è il masso che completa il cornicione al disopra di un'apertura.

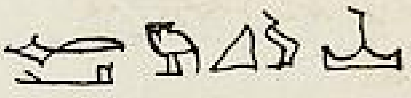
, āam, Var. di 
āmu.

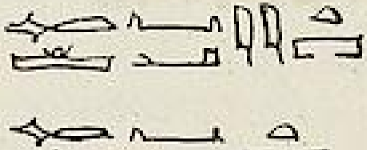
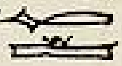
, āam (Rit. 62, 2) nome di un dio.

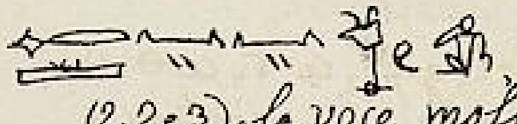
, āam (Karn.). ? Brugsch traduce ipoteticamente: visibile, splendente o raggioso.

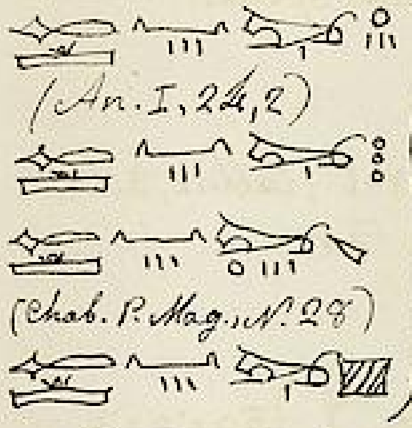
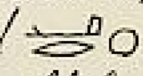
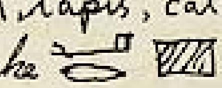
, āamādiī (An. IV, 16, 8) designa una parte (di legno) del carro egizio. Il vocabolo sembra semitico e rammenta עמד stare, onde עַמּוּד, عمود, colonna, puntello, sostegno. — Plur.  le colonne, i puntelli; — le coste od i puntelli laterali dell'ossatura del carro.

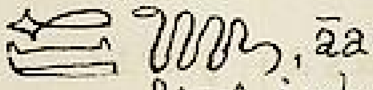
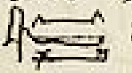
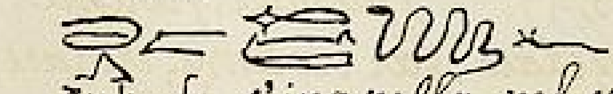
, āamu (Chab. Voy.), Var. di  āmu.

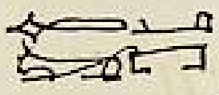
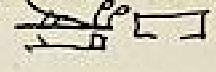
, āamequ, identico a בֵּית־הָעֵמֶק, città di Ascher.

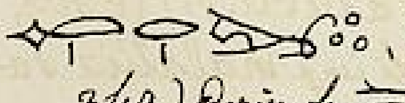
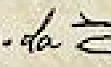
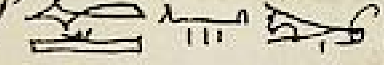
 āa-n-ā-it, āa-n-ā, V. sotto  āa.

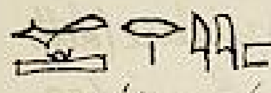
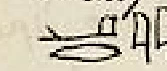
, āanini (An. IV, 12, 2 e 3), la voce molle, la mollezza della voce, la voce debole. Confr. ⲁⲛⲟⲛⲓ mollities. — Oppure la trascrizione del semitico ענה, غَنَّ، خَنَى, cantare, gridare (detto anche dello schakal); ἀμειβουσι (οπ iterum), rispondere, replicare; ἀμείβω (τινά), par pari refero, respondeo; ἀμείβω (τινὰ [μύθῳ]), respondeo. — esaudire, accordare.

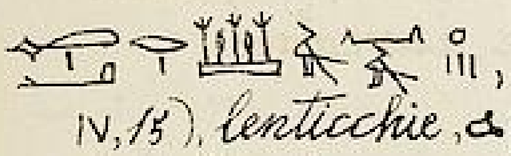
 (An. I, 24, 2) (Chab. P. Mag., N. 28) āanuro, equival. ad  ār (V.), ciottolo, sasso, sassolino; — pietre, cumulo di pietre; — ghiaia. חור arena, sabbia, ghiaia; ⲁⲗ lapis, calculus. — V. anche  ār.

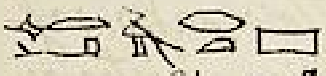
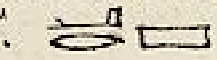
, āanḥ (Dend. Mar.), affine con  ànḥ, ⲱⲛϩ, cingere, ecc.; signif.: serpeggiare, serpeggiamento.  rer m ānḥ-f, s'inanella nel suo serpeggiamento.

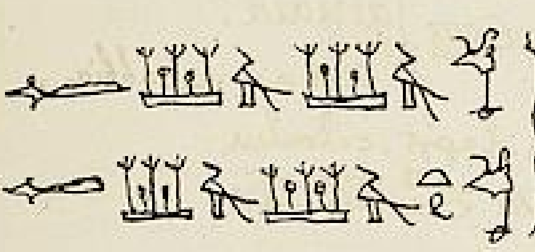
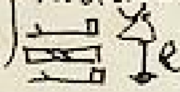
, āar (Mar. Karn. 24), V.  ār.

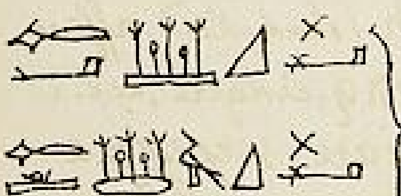
, āarel (Chab. Voy. 215, 349) Deriv. da  ār, ed equival. ad  āanuro.

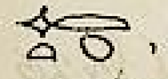
, āaroī (An. III, 7, 5).
Masp. lo dà come forma equivalente di  ār-īt.

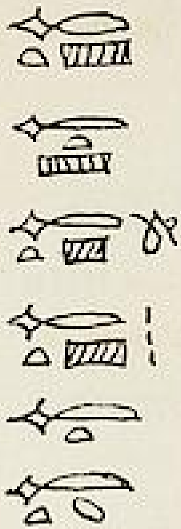
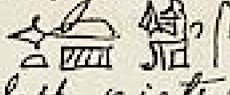
, āarosana (An. IV, 15), lenticchie, ⲁⲣϣⲁⲛ, ⲁⲣϣⲓⲛ (ⲡⲓ), lens, leguminis species.

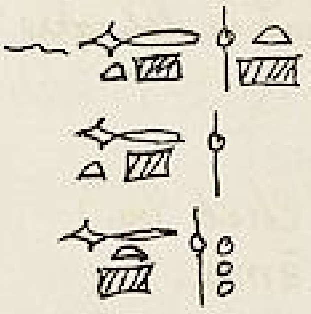
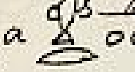
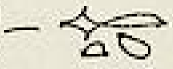
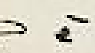
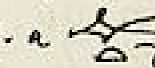
, āar-t (Sall. II, 3, 2), V.  ār.

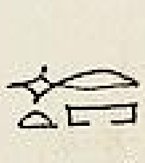
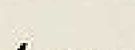

āas'as'a, Varianti di  āsā.

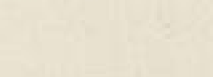

(P. Harr. I, 3, 9)
āas'aq, עשק, عسف, esser violento, ingiurioso; opprimere, frodare, defraudare, far violenza, violare, trattar con violenza, vessare, molestare, soverchiare, pregiudicare, nuocere, incomodare, importunare.
ϣⲱⲱϭⲉ, ϣⲟⲟϭⲉ, danno afficere.

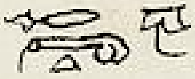
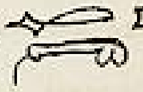
, āa-t (plur. āaut-u, V.) (E. 109, 4 e seg.) forma di una malattia vaiolosa od il vaiuolo stesso.
ⲓⲱⲟⲩ, tumor.
2) — (deps. Ausw. 12, freq.) equiv. al seg.

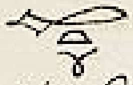
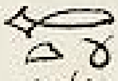
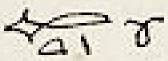

(V. il prec. all. 2)
āat, pietra, pietra dura.
2) — i metalli nobili, come: l'oro, l'argento ed altri minerali preziosi.
3) — pietra preziosa, gioiello, gemma; — chiamata anche , āat s'epes-t lett. pietra nobile (Rec. I, 26, 3).
4) — la pietra dura (marmo, granito, basalto, ecc.) che si impiegava per statue, obelischi, colonne, ecc...; tradotto nell'iscrizione di Rosetta ΣΤΕΡΕΌΣ ΛΊΘΟΣ.
5) — pietra da taglio, pietra dura e resistente in generale.


āat-ḥez, la pietra bianca, forse l'onice. — Naville (Z. 1873, 85) dubita che possa essere equiv. a  ḥrs.
5) —  è anche equiv. al prec. (V.)
6) — (Mar. Abyd. I, 44)  è equiv. a  āat.

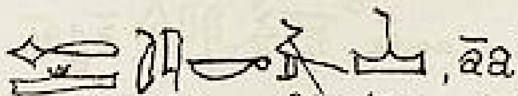

(G. P. Harr. 6, 2)
āa-t, Var. di , ā.

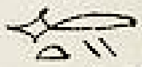
, āa-t, g. f., ⲱⲧ, ⲱⲑ, adeps, pinguedo; ogni sostanza grassa; il grasso in generale.
— agg., grasso, pingue.

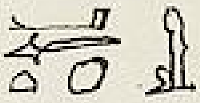
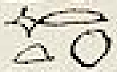
, āa-t, femm. di  āa.


(Mar. Dend. IV, tav. 50)

(ibid.)

(Mar. P. Bul. I, 7, 15)

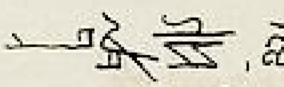
āa-t, g. f.. stoffa di tela di color rosso-scuro, — e veste fatta di questa stoffa. anche chiamata menx-āa-t. Differente da àdmà.

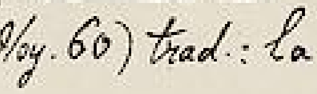
, āataka, עֲתָךְ, località nella tribù di Giuda.

, āati (Z. 1878, 53) Ebers trad.: rotolo, piego. V. āuti. 2) — Var. di āat.

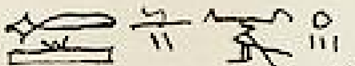

(Bul. Stel. Hetes)


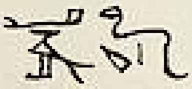
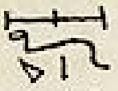
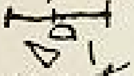
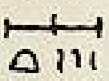
āatex, forma antiquata, verosimilmente identica con ātx; tintura?, tinta? arte del tintore?

, āad (XIII dinast.; Denkm. II, 150, a), Var. di āaz, nell'espress. āad n sexet, la superficie del campo, designazione di un pezzo di terreno coltivato, in mezzo al pietroso deserto della valle di Hammamat.

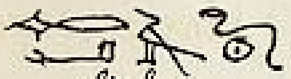
V.  ād.

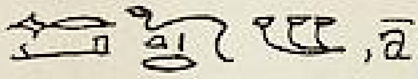
— Chab. (Voy. 60) trad.: la terra, in opposizione all'acqua.

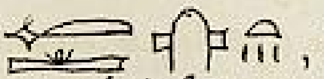
, āadina (An. IV, 8, 11), nome di un frutto che si conservava nel magazzino delle provvigioni. — Verosimilmente le lenti, עֲדָשׁ, عدس.

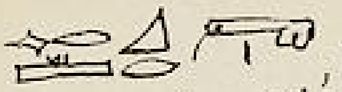


(Stor. Sineha, 9 e seg.)

(P. Sutimes 8, 5, Louvr.)

(Lefeb. Myth. Osir.)

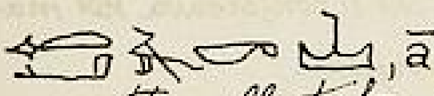
āaz, suolo, terreno, terra coltiva. V. āad. — (Lefeb.) paese, contrada.

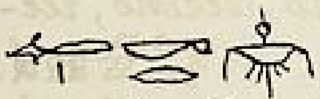
, āaz, (E.) pallor, pallidus.

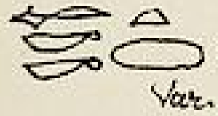
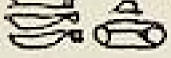
, āazer, nell'espress. (Düm. Rec. IV, 86 e seg.) xe āazer (Confr. עתר, fragranza, olezzo, vapore, esalazione), una specie di balsamo o incenso ānti, che era in disprezzo come del tutto inutile.

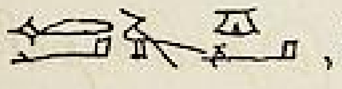
, āa-ḥer-t-u, la grande dei terrori, la terribile, nome di una divinità.

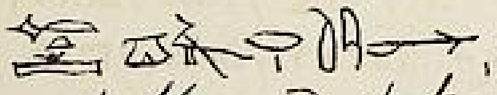
, āaqer (Z.1868,8) pare connesso coll'idea di circoncisione e del copto ⲡⲟⲩⲕⲉⲣ (Br.).

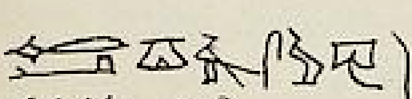
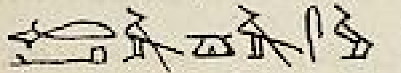
, āak, עַכּוֹ, Ἄκχω, città nella tribù di Ascher.
2) – Tolemaide.

, āaker (Z.1876,68), Brugsch confr. con ⲁⲕⲗⲏ (†) pelvis, labrum, e trad. piatto d'argento.
Confr. קְעָרָה piatto, piattello.

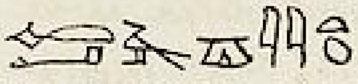
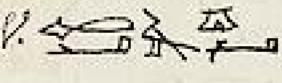
, āakek-t (Z.1869,88).
Var. di  ākk-t.

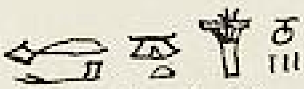
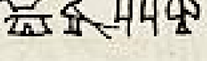
, āag, (E.) pinsere, coquere panem.
Confr. עוּג cuocere focacce, onde עוּגָה, עֻגָּה torta, focaccia.

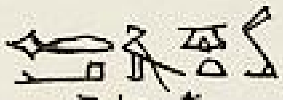
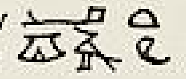
, āagarotā (Insc. di Hamama), ident. a עֲגָלָה, عجلة, ⲁⲃⲟⲗⲧⲉ, currus, carro, carretta.

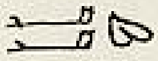
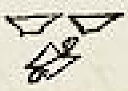
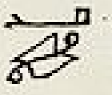

(Sall. I, 6,5)

(Sall. II, 6)

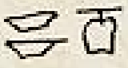
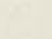
āagasu, dalla radice ges legare, cingere, fasciare; ⲁⲕⲏⲥ, ⲁⲏⲉⲥ, περιζώματα, cincturae, feminalia; – designa il nastro o la coreggia di cuoio, con cui si soleva fermare il ferro al manico delle scuri, dei coltelli, dei vomeri, ecc.
Confr. חֵשֶׁב fascia o cinta (dell'Efod), אֵזוֹר cinta, cintola, cintura; קִשּׁוּר nastro.

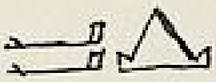
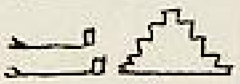
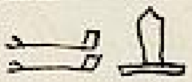
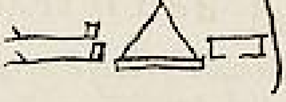
, āag-īt, (E.), ? forse focaccia? – V. , āag.

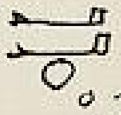
, āaget. (E.) olio ricavato dalla pianta  āgaī.

, āaget (E). V. , āga-t.

 (Lit. 102,6)
 (D.Z.T. 4,9)
āā. V.  ā.

, āā, V. , ā.





āā, la piramide.

, āā (Stel. C.49, Louvre) fibbia o fermaglio da braccio, braccialetto.

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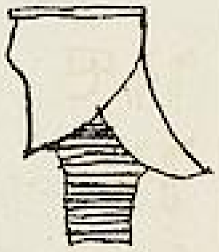
Confr. עגיל orecchino, fibbia, anello.
— Forse a leggersi dod, confr. ⲧⲱⲧⲉ brachiale, armilla, monile.

ā̄ā̄ (B. Edfou, 67, XXI; 28, XXI; Pierr. J. H. I, 72), designa l'acqua dell'inondazione.

, ā̄ā̄ (Silsilis, Stel. Sisaq; Piehl, Ét. I, 71), chiuder l'occhio o gli occhi, dormire; — sonno.

, ā̄ā̄a (Leps. Aelt. Text. Taf. 28), designa un grembiale figurato come qui accanto.



, ā̄ā̄am, (E.) herba et semen quoddam.

, ā̄ā̄u, (E.), ?
Secondo Brugsch, è identico a ā̄u e ad ā̄au.

, ā̄ā̄u (Z. 1877, 61; Denkm. III, 195, a)
(Bot. géo. 1388, 10, b) ā̄ā̄ui
(Denkm. III, 155, a, l. 10)
V. ā̄ā̄.

, ā̄ā̄-ui-ro, duale di ā̄ (H.) collo stesso signif. porta, le due porte.

, ā̄ā̄b-meḥu.
V. ā̄b.

, ā̄ā̄f, (E.) apis.
Confr. ā̄f.

, ā̄ā̄f (Z. 1873, 5), elmo.

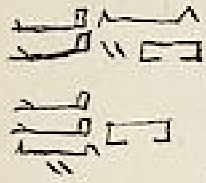
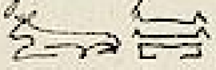
, ā̄ā̄fu (E.), ?

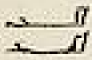
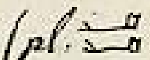
ā̄ā̄m (Liste dei Nômi) dal radicale ā̄m, ā̄mam: la piena l'accrescimento: l'acqua dell'inondazione del Nilo, l'acqua del Nilo.

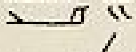
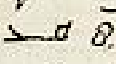
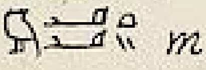
, ā̄ā̄n, Var. di ā̄n.

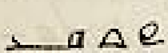
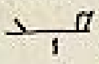
, ā̄ā̄n (Edfou)
ā̄ā̄ni (Bot. 126, 1)
, ā̄ā̄nī (Chab.)
g. m., ⲉⲛ, il cinocefalo la scimia sedente sulla bilancia di Thot; — la scimia, ⲉⲛ, simia, in generale.
Confr. anche ⲓⲛⲉ, ⲉⲓⲛⲉ, similis — e V. un altro confr. coll'ebr. fra le due idee scimia e simile sotto

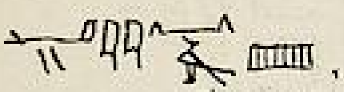
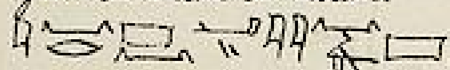
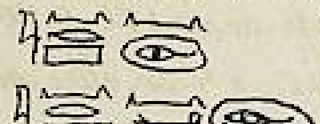
il vocabolo keremmti).

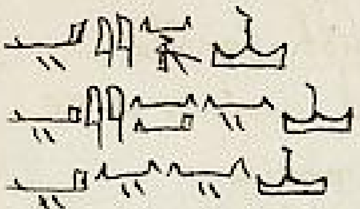
 āāni (Karn. Zu. Stat.), tenda, אֹהֶל, assir. alu.
— Il sito, il posto, in cui nelle spedizioni era fissato il quartier generale del re.
V.  uunn.

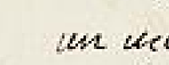
, āāt (pl. ) (P. Matem. di Londra, Revil., Rev. égypt. II, 311) pezzo, parte, porzione; parte proporzionale.

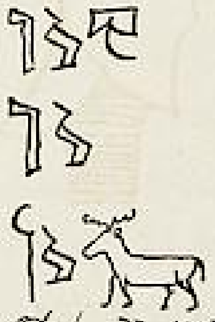
, āā-ti (Chab. P. Mag. N° 20) forma duale (insolitamente femminile) di  ā; le due braccia o le due mani. nell'espress.  m āā-ti, lett. alle due braccia, nel senso di au pouvoir.

, āāta (Rit. 140, 6), le membra, plur. di  ā.

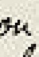
, āīna (P. Harr. I, 1-3, 6). propr. l'āīna (aean di Plinio) di montagna, cioè pietra di montagna, in altre parole: alberese o pietra calcare, impiegata in molte maniere nelle costruzioni, e ricavata dalla montagna oggi detta Mokattam. Essa era anche chiamata , āner n āīna, o  āner n ān, pietra di Ān (o Aean) (V. Dict. géog. 120).

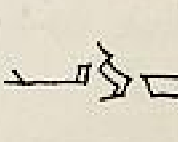
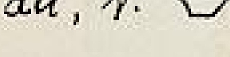
 āīna, āīnāni, āinini (Gr. P. Harris; An. I; Z. 1876, 54).
Haigh identifica con אֶלְעָלֵה, città o paese nella tribù di Ruben, ora Elàl.
— Chabas (Pacher 57) assimila a עֵינַיִם, le due sorgenti o i due pozzi, e crede siano le celebri sorgenti di Beersheba, fra Hebron e Rehoboth, nella via dalla Siria in Egitto.

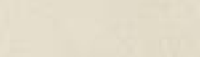
, āu (Sepolcro in Menfi), nome di un uccello che, secondo Billharz, è una specie di gru.

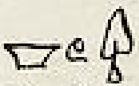
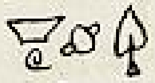
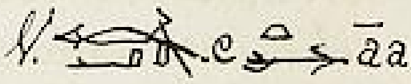


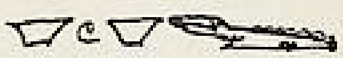
(Denkm. II, 192)

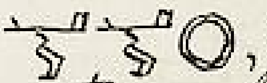
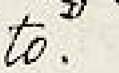
āu (opp. āmu? Brugsch nel Supplem. al suo Dizion. differenzia questi gruppi da quelli cominciati parimenti con , posti sotto āmu). capra, branco di capre, agnello o capriolo.
2) — in senso più generale: greggia, branco, mandra, armento, bestiame; bestiame bovino. — Bestia, animale, quadrupede. — Le bestie (specialmente bovine).

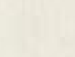
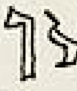
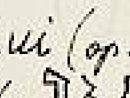
 āu (Brugsch, 3 Kal. Taf. VII; X, 8), leggere, recitare ad alta voce. V.  āau.

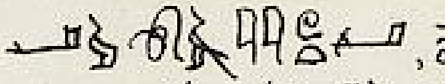
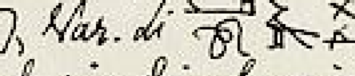
, āu, V. ā.

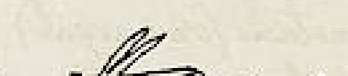
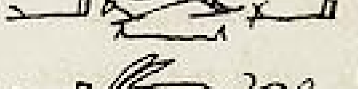
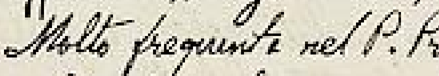
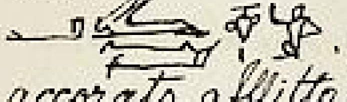
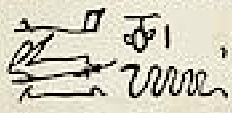
 (Denkm. IV, 69, e)
 (D. Z. T. 87, 1)
āu, V.  āaut.

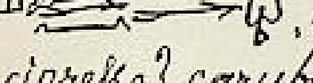
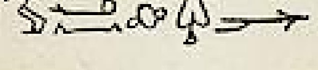
, āuā, coccodrillo.

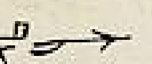
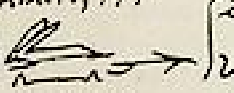
, āuāu (Z. 1873.5), braccialetto. V.  āā.

 (Hel. 88, Vienna)
 (Rosetta, l. 3)
āui (op. āmui?), V.  āu.

, āuāarut (D'Orb. 1, 3), Var. di  āua (V.), nel senso di rinchiudere, immagazzinare (le messi).
— mietere? battere il grano?



āun, quasi esclusivamente usato solamente in unione al sost. àb, nel senso di: accorarsi (per..., ...); esser afflitto, attristato, mesto; sentir dolore, pena, affanno; angosciarsi, tormentarsi.
Molto frequente nel P. Prisse (per es. 6,6; 10, 5 e 8) in formole come:
, m-āun àb-k ḥer..., non accorarti per....
2) — accorare, mortificare, affliggere, contristare, contrariare, tormentare, angosciare; recare, cagionar pena, affanno.
3) — i sost. corrispond.: afflizione, affanno, crucio, ecc.
— Onde:
, āun-àb, colui che è accorato, afflitto, ecc. — oppure colui che accora, che affligge, che tormenta, ecc.
, āun-àb (Br. Z. 1879, 8), verme o rettile che affanna, che reca affanno ecc. designa un verme o rettile velenoso.
— ענה esser misero, afflitto, umiliato; עִנָּה affliggere, opprimere; עֻנָּה essere afflitto; — עָנָו, עָנָיו, עָנִי, afflitto, misero; עֳנִי, עֳנִי, miseria, afflizione.

, āun (Chab. Voy. 119), cipresso? carubo? cedro?
Un albero, del cui legno flessibile e duro si facevano diverse specie di bastoni per varii usi (V. il seg.).
— Masp. (Journ. As. 1883, 29) dice che potrebbe essere l'arabo [illegible] grande palma.
— V.  uān.

 (Denkm. IV, 77)

āun, 1) equiv. al prec.
2) — (Birch. Trans. 1874, 342), verga, bacchetta, canna flessibile, usata per la fustigazione dei delinquenti.
3) — (Journ. As. 1878, 95) canna, bacchetta qualunque; — ed anche lo scettro reale.
4) — (Br.) tesa, pertica, misura effettiva

di lunghezza.

5)— (Erm. Z. 1880, 95) un arnese appartenente all'armamento del carro egizio, forse il giogo?.

6)— V. ān.

, āun, nome di un dio.

āun-àb,
Vi sotto
āun.

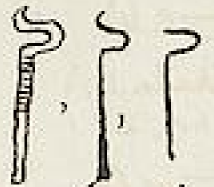
(Trans. 1874, 342)
(An. IV, 14, 4)
(Champ. Not. desc. 691)
āunnu, Vars. di āun.

, āunnu,
V. āun.

(Chab. Voy. 213, 349)
(Chab. P. Mag. N. 21)
āunuro, V. ār,
e
āanuro.

(Chab. Voy. 119)
(P. Harr. 500, vers. 1)
āun-t (V. anche Journ. As. 1878, 95; 1883, 23; Z. 1880, 95), V. e , āun.

āu-t (Leps. Aelt. Text. Taf. 10 e 37; Champ. Not. Descr. et Mon. 390), nome del bastone dei pastori, del pastorale, avente una delle forme qui disegnate.



(Tomba di Ti)
(Denkm. II, 5; Chab. Ant. Hist. 396)
(Z. 1868, 101 e seg.)
(Canop.),
āu-t,
V.
āu.

. āut (G. P. Harr. 76, 4) (Eisenlohr, Trans. 1872, 358) district, distretto, circondario.

āut
(Chab.)
āuti
(Denkm. III, 229, c)
(V. anche Harr. I, 6, 5). Secondo Brugsch, designa propriamente la lastra di metallo (oro o argento) fissata con martello e sulla quale erano incise importanti decisioni, atti, decreti, ed altri testi: tavola, lamina, foglio.

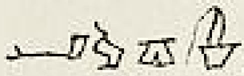
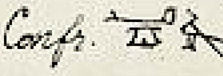
Nel P. Harr. I, 13, 9 si parla d'oro in fogli ( ) (V. anche Z. 1873, 65).

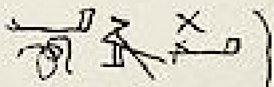
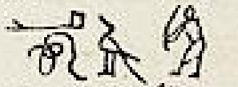
2)— In senso più lato: rotolo, registro, piego o pacco di atti; libretto, foglio d'inscrizione, ruolo (V. P. Rollin 1885; Brug. Z. 1876, 3).

, āuti sep (Z. 1876,

3) registro di ricevuta, ricevuta, quietanza.

3) — Chab. traduce anche ufficio, impiego.

 āug, (E.) torrefacere.
Conf.  āga.

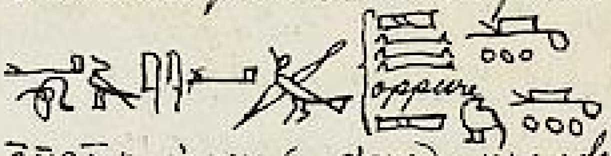

(Rit. 138, 3)

(a, Bul.)

āua, signif. fondam.: appropriarsi qualche cosa, prendere, pigliare, portar via, condur via; — quindi in cattivo senso: rubare, rapire, spogliare, predare, saccheggiare, produr danno, nuocere, pregiudicare, far torto o violenza, violentare, molestare, soverchiare, vessare (Rim. Result. 22, 6); battere, percuotere.

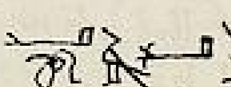
— sost.: forza, violenza; — ladro.

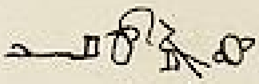
— עָוָה operare perversamente, iniquamente, offendere, far male: (Pi'el) far torto, guastare; עַוָּה perversità, distruzione. — ⲁⲟⲩⲱ pignus capere, prendere in pegno, in ostaggio; onde è derivato ϭⲓⲁⲟⲩⲱ accipere pignus, vexare, infestare, probro afficere, calumniari.

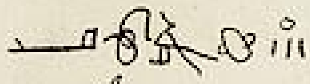
— Si noti nel primo senso la frase

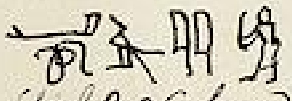
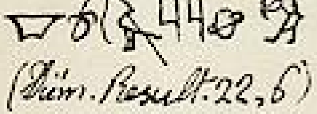
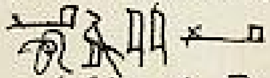
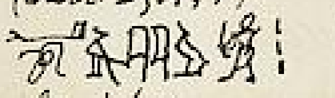
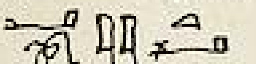


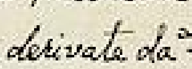
āuat p-s'emu (op. s'em), prendere il raccolto, cioè: immagazzinare, rinchiudere il raccolto (Sall. I, 4, 11; D'Orb. 1, 9).

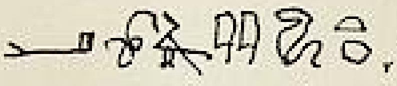
, āua (Storia di Sineha, 97), deriv. dal prec. il ladro.

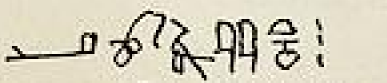
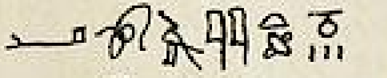
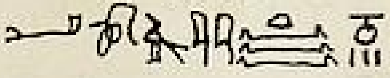
, āua, (E.) fruges madidæ vel fermentum.

, āua, (E.) lignum quoddam.


(Stel. C. 26, Louvre)

(Rim. Result. 22, 6)

(Sall. I, 4, 1)

plur. del 1° gruppo

(Karn.)

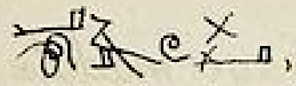
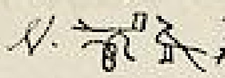
āuat, āuatu, āua-it, forme derivate da  āua, collo stesso significato, però specialm. in cattivo senso. — Il 1° è nel l. c. usato sostantivamente nel senso di ladro: — ed il 3° nel l. c. col signif. di rinchiudere, immagazzinare (le messi) (V. l'esempio sotto āua).

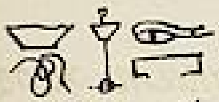
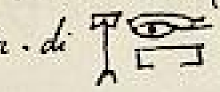
, āuat-t, in conness. col prec., nome di una dea.

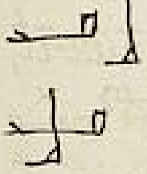
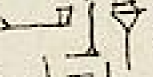
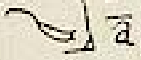




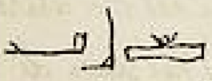
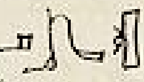
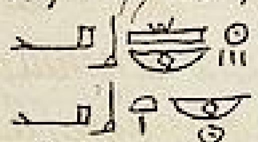
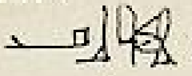
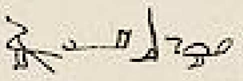
āuat-t-u, (E.) gluten farinae.
2) — per l'ultimo gruppo V. il seg.

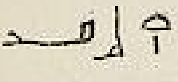
, āuau (Rit. 136, 3), l'acqua (di una corrente o di un canale), che irrompe, inonda, danneggia (V. āua).
— La medesima acqua anche dopo che si è ritirata.

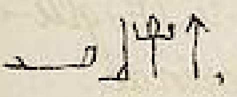
, āūau (Rit. 125, 14).
V.  āūa.

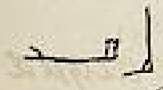
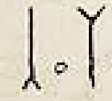
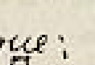
, āūaāb (Stel. Sāhapi, Berl.),
Var. di  āb.

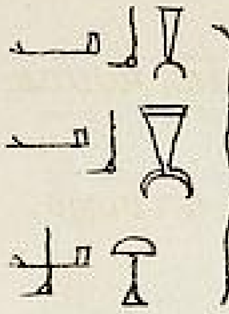
 āb, 1) equiv. al seg.
2) — equiv. ad  āb.
3) — equiv. ad  āb.
— V. ibidem per gli esempi.

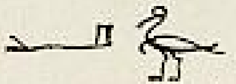
, āb, 1) — V.  āb.
2) — offrire, offerta, dono:
 āb-ḥeb, offrire una festa, dare una festa, festeggiare.
V.  āb.
3) — equiv. ad  aāb.

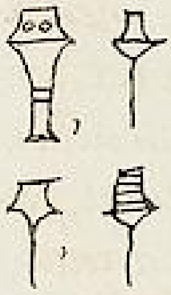
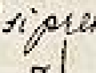
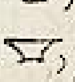
, āb, V. il prec., esempio all'all. 2.

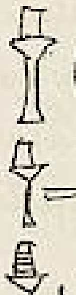
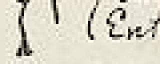
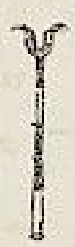
, āb (Pleyte, Rec. de trav. III, 62)
nel gruppo āb-xemt,
lancia di bronzo.

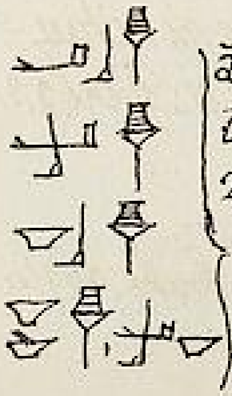
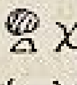
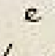
, āb, nome del bastone .
2) — bastone qualunque;
3) — scettro, V.  āb.
4) — equiv. al seg.

 āb, scopa, granata.

, āb (Leps. Aelt. Text. Taf. 10)
nome dello strumento seg. (il 1° nel l. c.)

 āb, stromento simile ad uno scettro, il cui nome è dato dal vocab. prec. — Il 1° è la figura posta in Leps. l. c. accanto al predetto nome. — Sotto le altre tre forme (l'ultima delle epoche posteriori) si presenta come determinativo sillabico di , e non di rado si scambia col segno , facendo eguale ufficio (V. vocaboli seguenti).

 (Inscr. Unas, 206) (Sarc. Entef)  (Denkm. II, 79, b, 2) āb, lo scettro figurato nel 1° segno dell'articolo precedente.
2) — un altro scettro che in Leps. Aelt. Text. pl. 38 è figurato come qui accanto. 

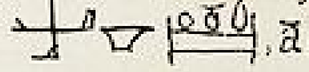
 āb, 1) — signif. fondam.: presentarsi (R. Edf. 25, X).
2) — (Dict. géo. 1383, V, 3 e VIII, 1; 1385, XVIII, 3; 1386, II, 3), in unione con  xet e  ḥā, nel 1° caso col signif. di prender cura,

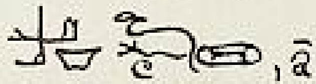
aver cura della proprietà o di ciò che appartiene a qualcuno; — e nel 2º caso col signif. di: aver cura del corpo di qualcuno (anche in relazione ai funerali).

— Quindi in generale: prender cura, aver cura, accudire.

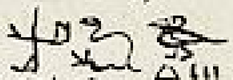
3) — sost.: tavola delle offerte o dei sacrifizi. V. il seg.

Si notino le espressioni;

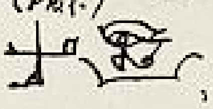

, āb uth


, āb zefu

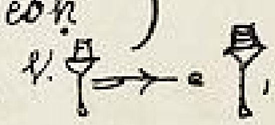
(D. Z. T. I, 93, 24)

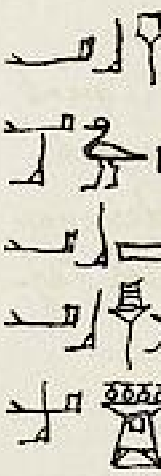

, āb zef-t-u

(Pleyte)


, āb tebh

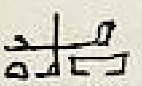
nel senso di: dispensa, magazzino, fondaco.

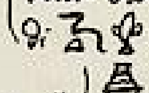
4) — scettro, v.  , āb.


(Harr. I, 5, 12)
(Denkm. II, 144, 5)
(id. III, 114, i, 12)
(D. T. H. 35, d, β)
(Mar. Dend. I, 59, a)

āb, pietra o tavola delle offerte e dei sacrifizi; — l'altare nei templi e nelle cappelle funerarie. (V. il prec. all. 3)

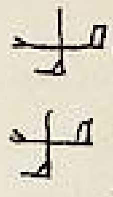
— I due ultimi si debbono forse leggere āb-uth e riferire alla 1ª delle espress. citate sotto il vocab. prec. all. 3.


(Bul. Sarc. 9.)

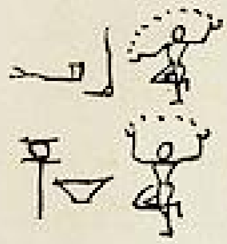

(Sarc. Vienna)

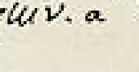
āb. bara, feretro, cassa, sarcofago, sepolcro, tomba.

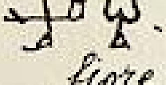
2) Forse equiv. al prec. nel senso di dispensa, magazzino, ecc.



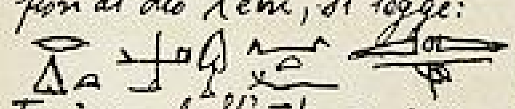
āb (Karn. Tempio di Apet), צוּף, יפע, יָפִיעַ, הוֹפִיעַ, risplendere, illuminare, schiarire, rischiarare, irradiare; gettar raggi su.

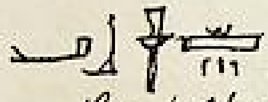


āb (Chab.) giuocare, danzare; essere in gioia. Equiv. a  āb.

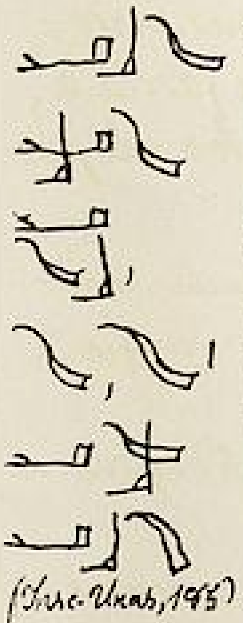

. āb (Denkm. III, 144, a), una specie di fiore oppure: mazzo di fiori in generale.

Nel l. c. al disopra di un re che presenta fiori al dio Xem, si legge:


fece presentazione dell'āb a suo padre Xem.


, āb-u (Gr. P. Harr. 5, 12), Birch (Z. 1873, 12) trad. ornaments.

2) — (Rit. 31, 9), (P. var.) var. di āb; (Bu.) Var. di āb (V.)


(Insc. Unas, 195)

āb, g. m., corno.

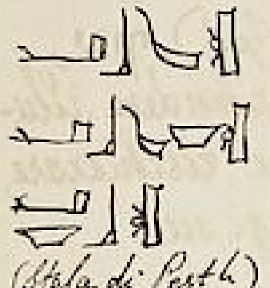
Duale (Denkm. III, 154), (Dict. géo. 392), le corna, le due corna.

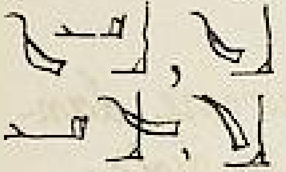
āb qa, corna di toro (nome proprio, Liebl. N. 204, 384).

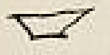
sepet āb-ui, portare corna, avere corna.

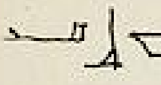
2) — Equiv. al seg., V. ibid. gli esempi.

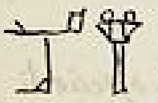
3) — Equiv. a āb, V. pure quivi l'esempio.

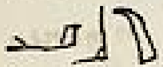

(Stela di Pesth)




(b. e.)


(2.1873, 93)

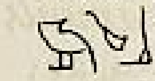

(ib.)

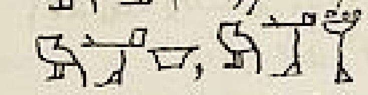

(Inscr. Unas 185)

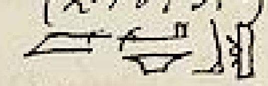
āb, ⲟⲩⲃⲉ, ⲟⲩⲃⲏ (coi suffissi), contra, versus, adversus, ad, inter; ⲉⲧⲟⲩⲃⲉ adversarius; ϯⲟⲩⲃⲉ adversari, resistere, contendere, pugnare, contradicere, oppositio.
Tutti questi significati sono comuni anche ai gruppi geroglifici — Di questi il signif. fond. è: eſsere in faccia a, di fronte a; collocarsi, mettersi in faccia, di fronte, incontro (come amico o come nemico): alzarsi, mettersi contro, star dirimpetto; opporsi a qualcuno, lottar contro.

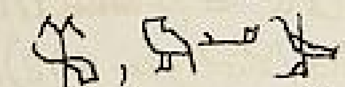
— Lotta, opposizione, resistenza.

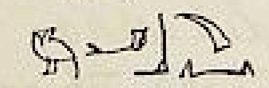
2)— Preposizione. contro, verso, per, dirimpetto, di fronte a, di faccia a. Scritto più frequentemente nella forma


(Inscr. Unas 17)

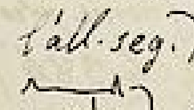

(2.1873, 93)

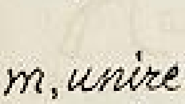
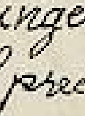


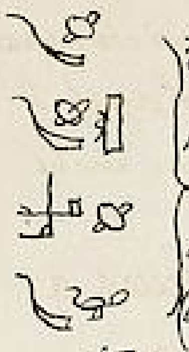



(Inscr. Unas 185)

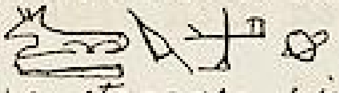
m-āb, col medesimo signif. della semplice prepos. āb, contro, verso, per, in faccia a, di fronte a, di prospetto a — Ma anche: insieme, una cum, insieme con (confronta l'all. seg.).

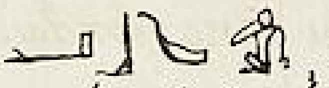
 n-āb (Rit. 149, 44) equival. alla prep. prec. m-āb.

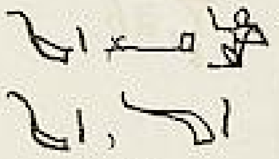
3)— Sinonimo di  dem, unire, congiungere (Düm. H.J. II. 35, c, d, 6); onde il prec.  m-āb e varr. nel senso di: una cum, insieme con.



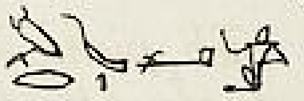
āb, l'avverso, il contrario, l'opposto (fisico e morale); tutto ciò che è contrario al comune ordine delle cose. — contrarietà, opposizione (al bene, a tener lontano, a combattersi, a rimuovere).

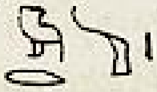
 uuh-āb, separare, staccare, rimuovere, levar di mezzo ciò che è avverso.

 āb, pugnare, contendere, disputare, combattere (con parole); contradire.

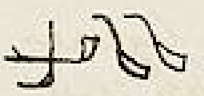


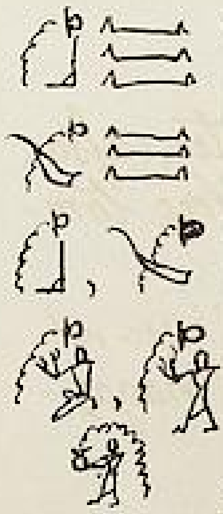
āb (forse a leggersi rxt, V.), nei gruppi:


(An. IV, 3, 1)


(Denkm. II, 150, a)

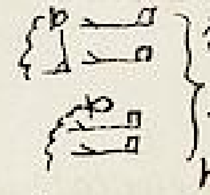
mer-āb, i quali, secondo Brugsch, sembrano designare il mastro teſsitore (V. tuttavia rxtui).

 āb, V. ābā.



āb, purificare, nettare, lavare; eſser puro (in senso fisico per applicazione od impiego di una lavatura — ed anche in senso morale), onde eſsere innocente (P. Giudiz. Mayer; Goodw. Z. 1874, 65).
ⲟⲩⲁⲃ, ⲟⲩⲁⲁⲃ, ⲟⲩⲉⲉⲃ,

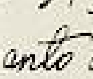
ⲟⲩⲟⲡ, mundum purum eſse; sanctum, innocentem eſse; — purus, mundus; — sacerdos sanctus. — ⲧⲟⲩⲃⲟ, ⲧⲟⲩⲃⲉ, ⲧⲉⲃⲁ, ⲧⲃ̄ⲃⲟ, ⲧⲃⲃⲉ mundare, purgare, purificare, sanctificare; purgatus, innocens. — puro, mondo, netto, innocente.

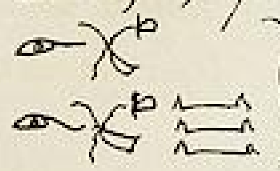
 āb-dod(-ui), titolo sacerdotale, letter.: colui le cui mani sono pure. Confr. Pierr. Z. 1879. 137. il quale trad. invece. lett.: abluzione delle mani, per dire: omaggio.

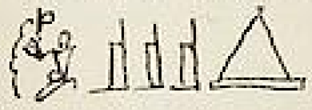
— Costr. con r, od àu, eſser puro da qualchecosa che è impuro. — onde detto del cielo, puro da nuvole, libero da nuvole, cioè chiaro, sereno, espreſso anche così: pe āb-t àn s'enā, cielo puro senza nube.

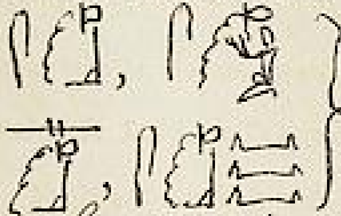
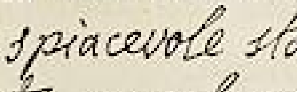
2) — Bagno d'abluzione, purificazione (coll'acqua o con un altro liquido qualunque, anche col sangue; con profumi od incensi; coi raggi del sole, ecc.).

3) — (Chab.) purificare coll'oro, ciò è ornare, guernire d'oro; — ornare, fregiare un edifizio, un monumento, onde: riparare, abbellire, metter in buono e bello stato un edifizio o un monumento.

4) — Il segno  pare si debba distinguere quanto al significato dal segno , e lo steſso si dica dei vocaboli precedenti con eſsi segni formati. Poichè designa piuttosto lo stato di purezza o purità che è prodotto per mezzo fisico, coll'acqua o col fuoco, cioè col lavare, profumare od incensare. Onde l'espreſsione ..... ārt āb m..., purificazione per mezzo di.... (per es. pallottole d'incenso: V. Mar. Abyd. I, p. 74 e 75, accanto all'immagine di un re che incensa) —; e quindi l'altra formola:

 àr-āb (Canop. l. 16); purificare in guisa solenne, anche nel senso di espiazione, propiziazione; ed anche: offrire un sacrifizio propiziatorio (ἡ ἁγνεία, Canop. l. c.) — formola frequentiſsima in tutte le epoche. Questi sacrifizi propiziatorii sono però più speſso designati dal vocab. āb e varr. (V.)

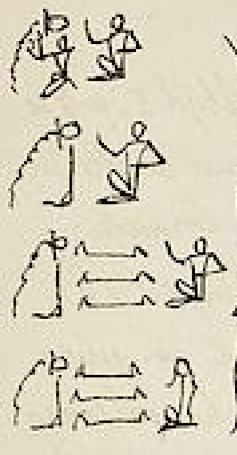
— Si noti il nome  āb se-u, nome della piramide di Userzaf faraone della V dinastia.

— Quanto al senso morale puro, innocente, si noti il causativo  s-āb, purgarsi, purificarsi, cioè: dimostrare, provare la propria innocenza (specialmente con un giuramento, un giuramento sacro, Stel. Bianchi, destra, l. 139). — Ma anche nel suo senso letterale: lavare, nettare, purificare (confr. i prec. causativi copti ⲧⲟⲩⲃⲟ etc.); — ed eziandio in un altro senso: condurre a fine uno spiacevole stato, per es. il duolo, il lutto, quasi lavarlo, scancellarlo. Così:  s-āb senem (Canopo) la ceſsazione, la fine del duolo, ἡ ἀπόλυσις τοῦ πένθους.

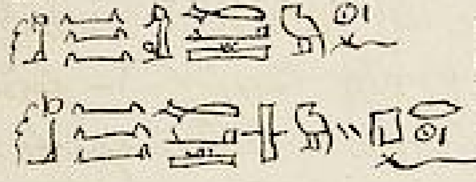
V. anche Dict. géo. 1388, XI, 4.

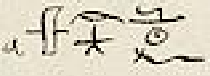
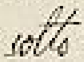
~~5)~~ — Anche equiv. al seg. (V. ib. l'es.).

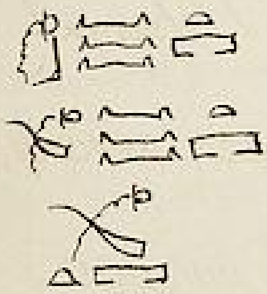
plur.

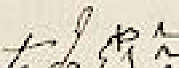


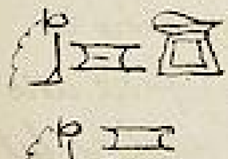
āb, deriv. dal prec., lett. il mondo, il puro, signif.: prete, sacerdote.
2) — il puro, il mondo per eccellenza, cioè: il defunto, la mummia.
— Quanto all'allin. 1 si noti il titolo.



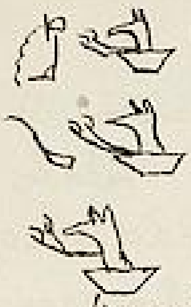
lett. il grande sacerdote che è nel suo giorno (S.ss di Berl., 1, 3t.; P. Louvre N. 3158) titolo sacerdotale analogo a  (V. sotto  àm).

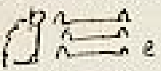
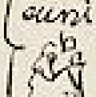
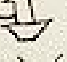
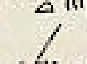


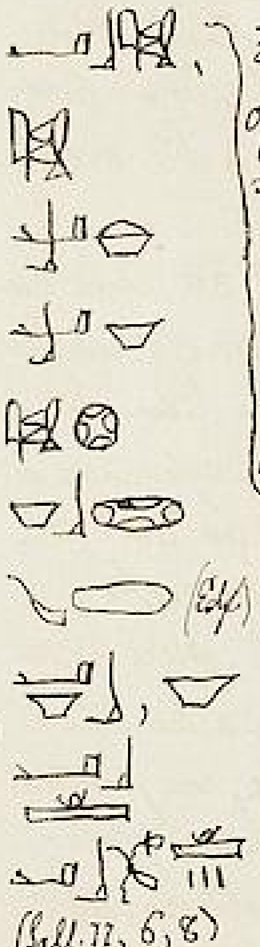
āb-t, derivato da  āb, signif.: il luogo della purificazione; — il tempio — un luogo speciale per la purificazione nella vicinanza dell'adytum; — la camera della purificazione in un tempio egizio.
2) — Quel luogo, in cui da persone a ciò addette si purificava e s'imbalsamava il cadavere (P. Rhind).



āb (Rec. de trav. V, 91), g. f.; Loret traduce: guéridon, zoccolo, credenza.
Verosimilmente designa qualche ripostiglio o altro relativo alle abluzioni o purificazioni. (Confr. i precedenti). — Il determinativo del 2° ci fa pensare a un bagno, ad una vasca o piscina per bagno di lavatura o di purificazione.



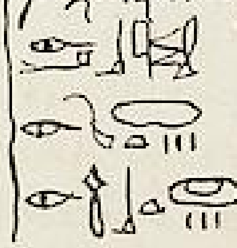
āb (Dend.; Z. 1868, 2), secondo alcuni egittologi, varianti di  e  āb, in tutti i loro significati.
— Brugsch però nega l'esistenza di queste varianti, asserendo che il segno  è una variante di  paut(-neteru) (V.), e non ha nulla a che fare con āb.



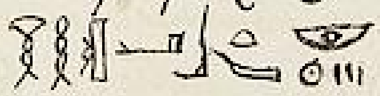
(Edf.)

(Sall. II, 6, 8)

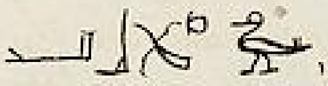
āb, offrire, presentare una offerta (ad una divinità); — presentare un dono a persone illustri.
2) — sost.: offerta sacra; — offerta qualunque, dono, presente; — pasto di offerte (Masp. Rec. de trav. IV, 51).
3) — sacrifizio od offerta di espiazione o di propiziazione, nelle seguenti frasi:



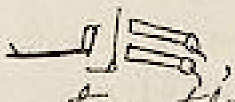
àr-āb, fare un sacrifizio od un'offerta d'espiazione o di propiziazione.



uah āb-t(-heb), (Harr. I, 7, 4), stabilire (feste di) offerte o sacrifizi espiatorii o propiziatorii.



, āb, g. m. (Masp. Genre épistol. 57) un uccello dal grido forte: corvo?



, āb (Karn., sala ipostila), generatore, titolo di Ammone. Nel l. c. si legge:

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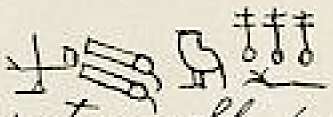
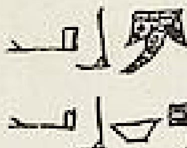
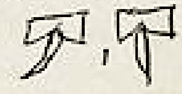
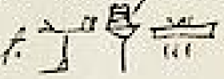
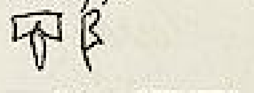
, āb m neferu-f, generatore colle (op. delle) sue virtù.

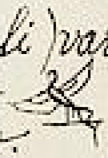


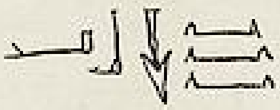
(De Roug. Chrest.) p. 69

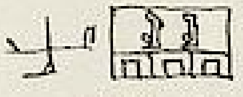


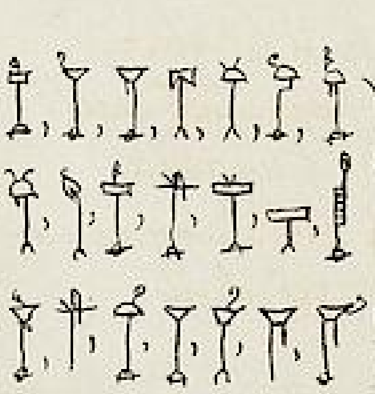
āb, (Chab.) tacheté, peau tachetée; macchiato, variegato, screziato. — anche in senso traslato: macchiare, macchia. Ed in questo senso pare a Brug. si debba tradurre il sost.  in Rit. 31, 9).

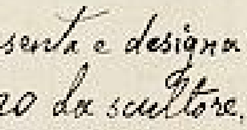
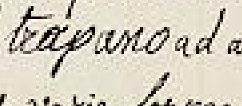


āb šu, āb šu-ti, dalle penne (od ali) variegate, soprannome di  Hor-hut e di Rā-Hor-xu-ti.

, āb (D.H.I. 36,36), ?

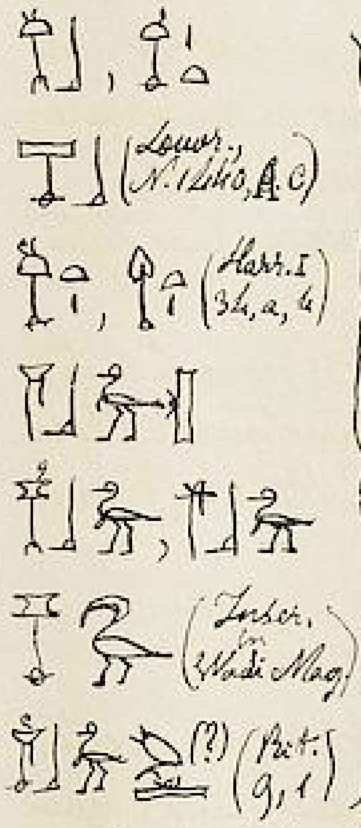
, āb (Bud., Sarc. , giardino), pare sia equiv. a āb, bara, cassa, sarcofago.



āb, rappresenta e designa il trapano da scultore, il trapano ad arco, nelle sue varie forme; bulino. 2) equiv. a , āb, artista, ecc., nel titolo  ūr xerp āb, letter.: gran capo dell'opera, designante il direttore generale delle belle arti (titolo freq. del Capo Sacerdote di Phtah a Menfi.

3) — Equiv. a āb, aprire, schiudere, ecc.

4) — Equiv. al seg., all. 1.



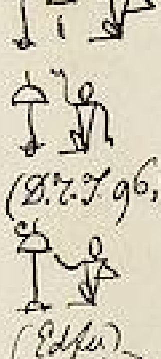
(Louvr., N. 1440, A. C)

(Harr. I 34, a, 4)

(Inscr. in Wadi Mag.)

(?) (Rit. 9, 1)

āb, forare, bucare, traversare, penetrare, aprire, far aperto, ecc. 2) — Un' opera d'arte o lavoro eseguito con ingegno; — e quindi arte, professione dell'artista, ecc. (V. ābt). 3) — Equiv. al seg. 4) — equivalente ad āb, nel grupp. āb-ḥer (Rit. 148, 3) (V. sotto il predetto āb).



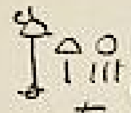
(D.r.I. 96,2)

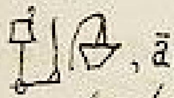
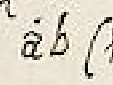
(Edfu lin.)

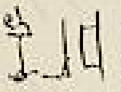
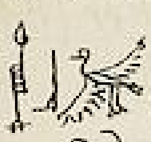
āb, l'artista, nel più alto senso della parola, colui che pone l'intelligenza e la scienza in servizio dell'arte. (Confr. ⲓⲉⲃ, ⲓⲉⲡ, ⲉⲓⲉⲡ, ⲓⲉϥ, ⲉⲓⲉⲫ, ⲉⲓⲟⲡⲉ, (ⲧⲓ) ars, opus artificis, opera, res, utensilia).

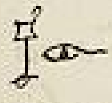
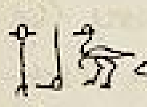
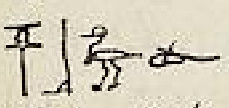
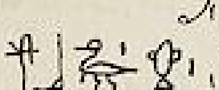
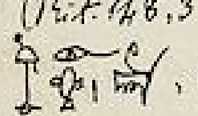
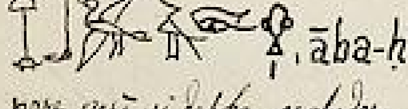
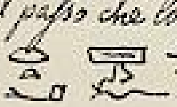
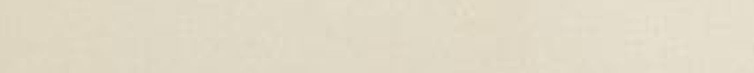
— Operaio, artista (che lavora di cesello e di bulino), mastro operaio, operaio provetto, lavoratore in legni ed in metalli preziosi.

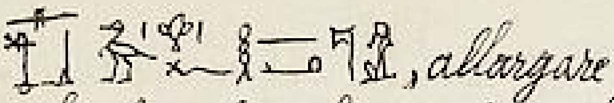
— Sopra un'arpa del Museo del Louvre (Sala Civile, Armadio H, N. 1440) ha questo titolo āb il proprietario dell'istrumento, un arpista, cantante di Ammone.

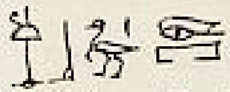
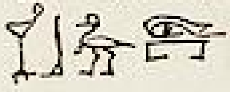
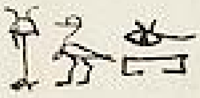
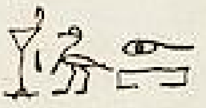
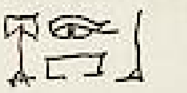
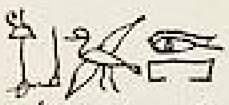
 , āb (P. Harr. I, 6), una pietra tagliata con arte, come quelle per es. che erano incastonate in anelli ed erano adoperate come suggelli.

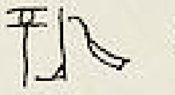
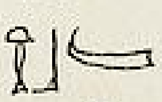
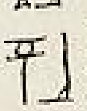
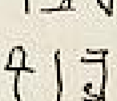
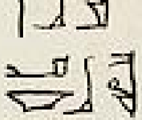
 , āb, dato da Chabas (Mél. 1873, 37), che trad.: riscaldare, temprare, ritemprare; — eccitare, entusiasmare (ⲁⲃⲟⲛ); — esercitare, ammaestrare (una bestia, P. di Torino).
— Brugsch però (Z. 1876, 38) confuta tanto la trascrizione quanto l'interpretazione di Chabas. Egli legge il gruppo  āb (V. ivi la traduzione).

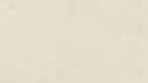
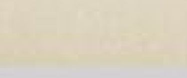
 (P. 2. T. II, 35, a, 7)
 (Lepsius Sarc. ligneo)
āb, aprire, far aperto, schiudere; — ed i passivi corrisp.
2) — porta.




(Stel. 135, Bul.)
āb, āba, guardare, mirare; — osservare, levar gli occhi, guardare in su.
2) — φαίνειν, apparire, rendere o divenir visibile.
Si noti la frase
 , āb-ḥer (R. t. 148, 3)
 , āb-ḥer n
 , āba-ḥer
esser visibile, manifesto, mostrarsi a; — mostrare (Brugsch). — Da questo signif. pare però si debba escludere il 1º gruppo. Infatti nel l. c. si legge  s-āb ḥer e non āb-ḥer, ed il passo che lo contiene è:


 , allargare i suoi passi, fare che egli cammini colpendo, dios, che sia fatta una valle per lui, e farlo penetrare attraverso ad essa insieme col dio. — Anche Birch traduce to pass trough, e Pierret (y) pénétrer.


(Stat. in Monaco)





(Harr. I, 9, 5)
ā b op. āba, g. m., (Chab. Mél. 1873, 165), designa la parte offerta all'occhio (V. il prec.) del tempio egizio o di un'altra grande costruzione; — terrazzo, luogo aperto, in cui si esponevano talvolta alla vista del pubblico i simboli delle divinità adorate nei templi attigui. Ivi si facevano anche certe cerimonie pubbliche.
— Forse anche il δρόμος dei greci.
— cortile aperto, la corte visibile di una casa, di un tempio, di una tomba.






(Stel. Piānxi)
āb, corno, avorio; — la sostanza del corno. Confr. il lat. ebur.
2) — i denti (sopratutto quelli dell'elefante), l'unghia.
ⲉⲓⲃ, ⲓⲏⲃ, ⲓⲉⲃ, ⲉⲓⲉⲓⲃ, ungues, ungula; (שֵׁן־)הַבִּים denti.

 , āb, l'elefante, il rinoceronte (V. i due seguenti).
— V. anche  ābi.

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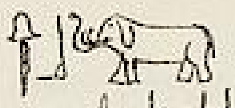
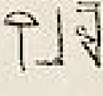
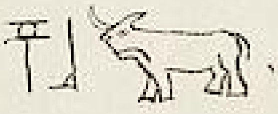
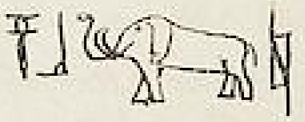
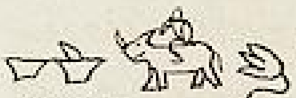
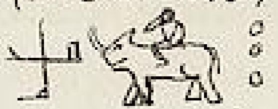
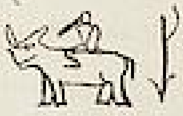
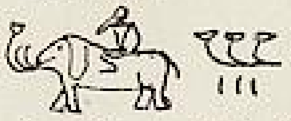
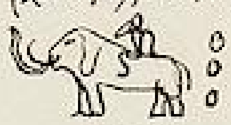
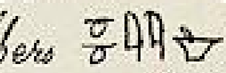
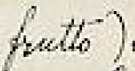
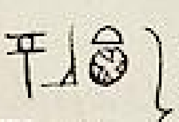
, āb, copt. ⲉⲃⲟⲩ, ebr. (plur.) אֲבִים, afs. habba, sanscr. ibha, gr. ἐλ-έφας, elefante.
2) — Equiv. a  āb.

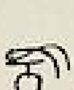
, āb, rinoceronte.

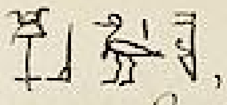
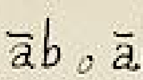
, āb, elefante e dente di elefante.

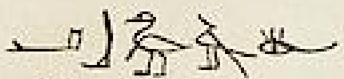
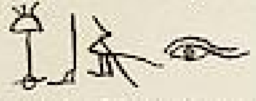
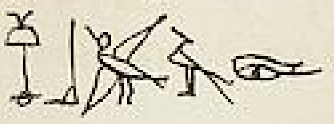

(D. Z. T. 53, 8)

(Rec. IV, 80, b)
 (D. K. T. 103, col. 6)

(Z. 1879, 100, 112, 115)
 (ib.)

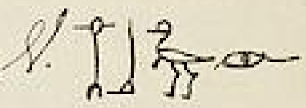
āb. lett.: fiore, legno od incenso di rinoceronte o di elefante; designa una pianta particolare od una specie di arbusto dell'Arabia, dal quale si estraeva l'incenso impiegato come turi foro nei templi egiziani.
— Specie di gomma o resina che si estraeva dall'albero  nenīb (V. Düm. Z. l.c. 112, nota 3).
— Questa pianta (o la sua gomma o il suo frutto) entrava nella preparazione del balsamo . heken.

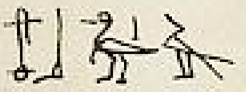
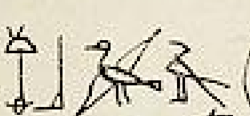
 āb, la città e l'isola di Elefantina.

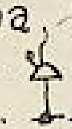
 e varianti, che alcuni leggono āb, V. sotto āb.

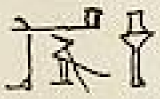
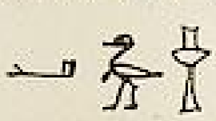
, āb o āba, Var. di  āb.
— Piccolo vaso d'avorio per mettervi unguento.

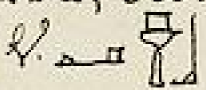

(Rit. 42, 23)

(D. Z. T. II, 35, c, E, 1)


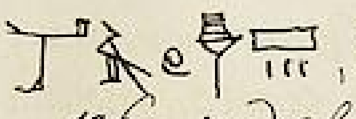
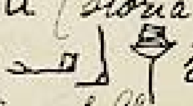
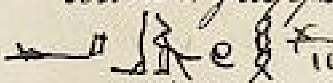
āba, V.  āb.

 (Rit. 161, c. 8)
 (D. Z. T. II, 35, d, γ, 10)

āba, Varianti di  āb, aprire ecc.
— porta.

 (Rec. de trav. III, 215)
 (Insc. Unas 242)

āba, scettro. V.  āb.

, ābau (Storia Sineha 196 e seg.), plur. di  āb, tavola dei sacrifizi o delle offerte; altare.
— Masp. (Mél. d'Arch. 1877, 158) trascrive il gruppo del l.c. nel modo seg.:
, ābauḥ e traduce: pozzo funerario, pozzo, tranchée; (Confr. il seg.).
— Brugsch però ritiene sbagliata questa trascrizione e traduzione di Maspero.

, ābauḥ (Masp.) tagliare, troncare (Confr. bḥ).

, ābā (B.H.T. 34,11), porgere, stendere [per es. le mani ad uno (l.c.)].

(Obel., Harr.) (Stel. C,1 Louv.) (Denkm. III, 30, 6) (ib. IV, 136, h, l. 16) ābā, V. āb. contradire, contradizione. (L. 1368, 77, Brug.), ābā-àm, rispondere, ribattere, soggiungere, parlar di nuovo.
2) — Un uso proprio di questo vocabolo trova posto nelle così frequenti espressioni riferite al dio Xem generatore; ābā-ut m neferu-f, ed anche solamente āb(-ui) m neferu-f in senso di: porsi in faccia, mostrarsi, presentarsi, e quindi a tradursi: che si presenta nella sua magnificenza, che si avanza nel suo splendore, — e nell'espressione, ābā-ut m next-f, che si presenta nella sua forza. (V. Dict. géo. 1360, a, V).

, āb (B.H.T. II, 55), equiv. al prec. all. 2: mostrarsi, farsi vedere, porsi in faccia, presentarsi. (V. ib. l'esempio).

, ābāb (Denkm. V, 16), Masp. (Mél. d'Arch. I, 295) traduce congetturalmente: mantello reale? diadema? benda reale?, facendolo affine a āf, āfnnu, āfnī.

(Sall. III, 8) ābāb, forma raddoppiata di āb ed allargata di ābā, signif.: vantarsi, millantarsi, lodarsi fuori misura. Confr. ⲂⲀⲂⲈ, ⲂⲀⲀⲂⲈ (ⲢⲰⲘⲈ), jactator. — Propr.: contradizione (V. ābā) che qualche azione vantata in parole o scritti racchiude in se, millanteria, ostentazione, vanto. (V. Sall. l.c.).

, ābī (Leps. Aelt. Text. 38), scopa (V. āb).

, ābī, Brugsch traduce: un insetto o rettile a puntura pericolosa. — Forse equiv. ad āb ed al seg.

ābī, sembra a Brugsch l'originario ed esatto modo di scrivere il vocabolo àbī. — Il 2° è forse equiv. a āb.

, ābiro (Pleyt. Ét. p. 32, — Z. 1868, 89), Bope fastuose se gerere.
— (Brugsch) spiegare una cosa od un fatto coll'aiuto della parola.
— Secondo l'importante scoperta di Goodwin, queste traduzioni debbonsi correggere; e devesi ritenere questo vocabolo come una variante di ābro (V.).

, āb-it (Leps. Aelt. Text. pl. 38), scettro, V. āb.

, āb-it, V. āb.

(Z. 1875, 11) ābu, opporsi a qualcuno, lottar contro; opporsi a qualcuno e sottometterlo, renderlo debole (ⲱⲃⲓ infirmitas, languor).
— sottomettere, assoggettare, soggiogare.
ⲱⲃⲉ, ⲟⲃⲉ, ⲱⲃ, domare, castigare, subactio; עבד assoggettare, ridurre in servitù, soggiogare.
2) — Lotta, opposizione, resistenza.
— V. āb.

, ābu, V. il prec.

(Pier. Ét. I, 4) ābu, Var. di abu, ispettore, verificatore, ecc.
2) — operaio, artista (V. āb, āb, all. 3.
3) — (Hat. A, 66 Louvre), Pierr. trad. servo.

ābu (P. Abbott, II, 2), V. āb.

, ābu, V. āb.

, ābu (raro), (Br.) equiv. a āb, star dirimpetto, ecc.
— Questo vocabolo in Rit. 63, 2 è tradotto da Birch the type, da Lefébure le purificateur?, da Pierret rencontrer. — Io propongo la traduzione ammiratore o sorvegliatore, riferendolo al verbo āba.

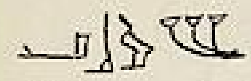
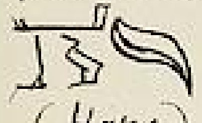
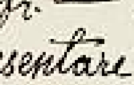
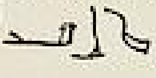
, ābu (Champ. Mon. 382), V. āb.

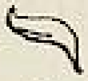
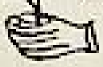
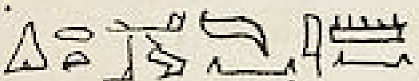
, ābu, elefante.

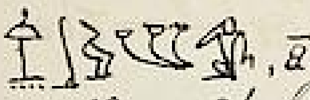
, ābu (Mél. d'Arch. 1874, 134), (Masp.) Var. di ābu.

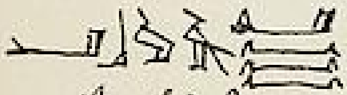
, ābu (Chab. Mél. 1873, 34) V. , āb.
— Brugsch (Z. 1876, 36) rifiuta questa lettura di Chabas e legge il gruppo ābu (V. qui la traduz.).

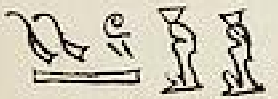
, ābu (Sall. II, 14; D'Orb.), una festa di offerte. V. e āb.

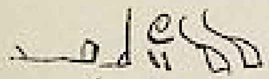
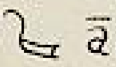
 (Harv. I, 21, b, 1)  (Karn.) ābu, fiori, mazzo di fiori, che si usava presentare alle divinità (Confr. , , āb, presentare, offrire).

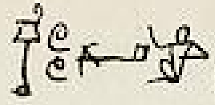
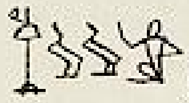
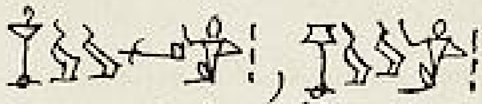
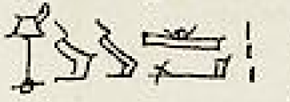
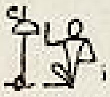
Il segno  è difficile a determinare, in Karn. è colorato in azzurro, e presso un re che lo presenta  ad Ammone si legge:  rdu ābu n àmen, presentazione dell'ābu ad Ammone.

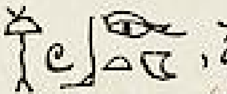
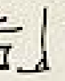
, ābu (Chab. P. Mag. N° 178), ? Pare a Chabas che questo vocab. significhi forse: aspergere, bagnare, umettare.

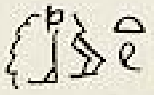
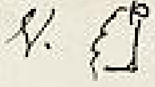
, ābua (?) (Stel. Neki, Berl.) ?

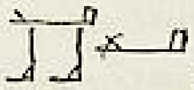
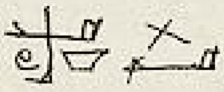
, (Düm. - Dend. 47, a), alcuni leggono ābui, le due tessitrici, Iside e Nephty, le tessitrici delle sacre stoffe (inscrizioni delle basse epoche).
— Brugsch crede questo gruppo debbasi invece leggere rxtui (V.) le due lavatrici.
— V. anche rxn-ti.

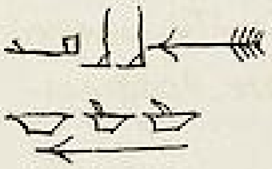
, āb-ui (Denkm. III, 154), duale di  āb, corno.

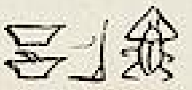
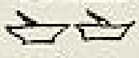
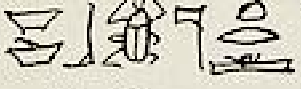
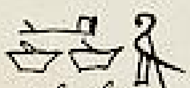
 (P. di Bul. IV, 23, 14)
 (Stel. C, 26, Louv.)
 (plurali)
 (id.)
ābuu, V. , āb.

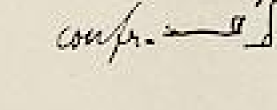
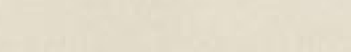
, ābut (Brug. Matér. pl. XI, 9, 6), g. m., var. di  āb.

. āb-ut (R. 1882, 167), V.  āb-t.

, ābeb, equiv. a  ābu.

 ābeb (Dend.), rampone, spiedo, lancia. V. āabeb.

 (Philae)  (D. T. I. 36, 20) ābeb, nome dello scarabeo sacro: ⲁϥ, ⲁⲃ, ⲁⲁⲃ, ϩⲁϥ, musca, apis, scarabaeus.
 ābeb neter, il divino scarabeo,  significa: il dio.

, ābeb-ui-u, i lancieri, i portatori di lancia. confr.  ābb.

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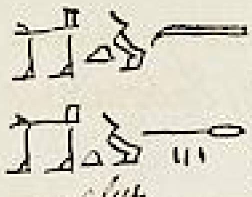
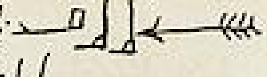
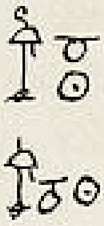
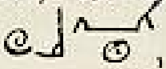
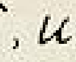
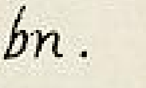
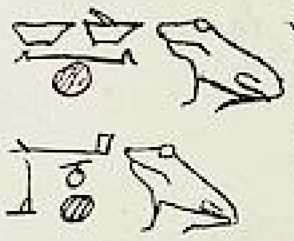

plur.

(Bon. 12)
(P. del Drau., II, 3)

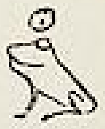
ābeb-tu, Var. di  ābb.



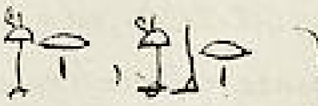
āben; non rare varianti, nelle epoche più recenti, invece di ,  e , ubn.

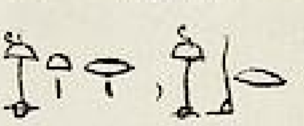


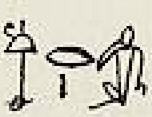
ābenx (Dend. Mar.), la rana.

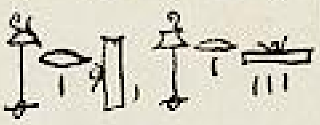


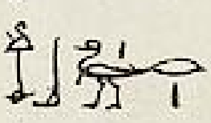
ābenx? (Z. 1871, 59), designa l'anno nelle iscrizioni delle b. e.

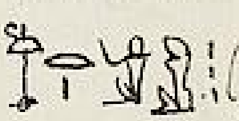


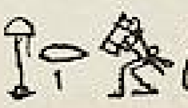


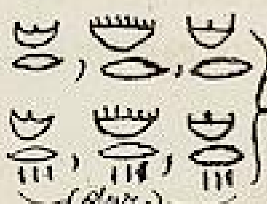

(S.E.T. 26)

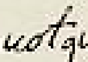




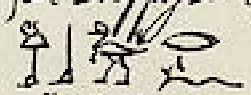
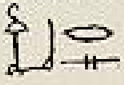
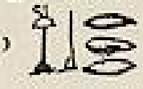
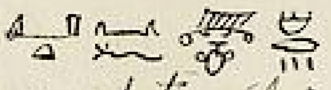

(riferito a persone)

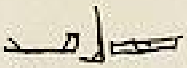

(riferito a demoni)


bār? (plur.)

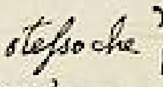
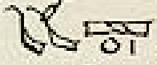
ābro, ābr, āber (Z. 1868, 89 e seg. e p. 118), secondo l'importante scoperta di Goodwin, è l'antica forma originale di ⲁⲩⲏⲣ, ⲁⲃⲏⲣ, ⲟⲩⲏⲣ, quot, quantus? quotquot sunt; ed un sinonimo di  neb; ogni, tutto, ciascuno, chechessia, chichessia, ogni cosa, d'ogni sorta.

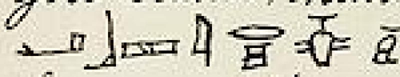
Serve per ambedue i generi e numeri.

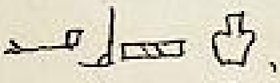
Si trovano comunemente coi suffissi le forme:  ābro-f, , ābr-s,  ābr-u:  dut n-f uu-àb ābru, sono dati a lui godimenti di ogni sorta.

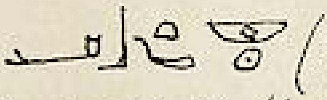
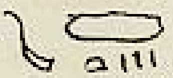
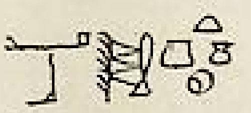
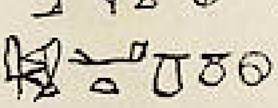

(Champ. Gramm.)

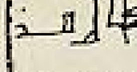
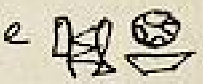
b. e. (S.E.T. e M.T. I, 37, 48)

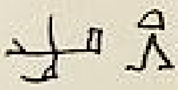
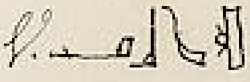
ābes', ⲟⲩⲃⲁϣ, ⲟⲩⲱⲃϣ, ⲟⲩⲃϣ, albus, candidus esse, fieri. — Forse lo stesso che  e , àps'.

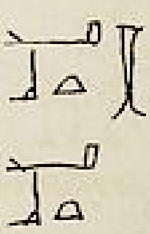
Esser bianco, chiaro, puro.  ābes' àrp, vino bianco. (V. però il seg.).

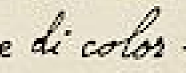
, ābes' (Altare granitico, Torino). Birch (Trans. 1874) trad. olla e dice che l'espressione dell'art. prec. ābs' àrp non significa vino bianco, ma un'olla di vino, la quale era forse di color bianco.

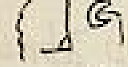

(Harr. I, 7, 4)

(Golf. Ins. Cal.)

(Ins. Teti 258)

(Ins. Unàs 450)

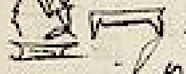
āb-t, Var. di  āb, e  āb.

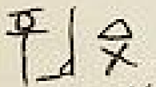
, āb-t, V.  āb, all. 1.

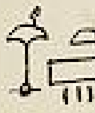
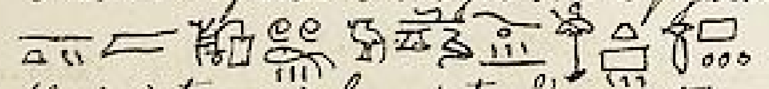

(Leps. Abth. Text. 10)

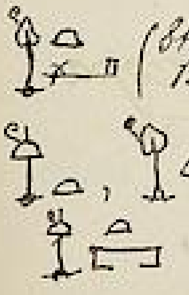
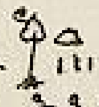
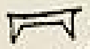
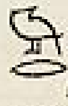
āb-t, la scopa. V.  āb.

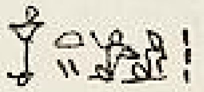
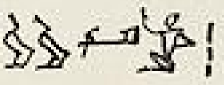
, ābt (Denkm. II. 124, 77 e seg.), Masp. (Trans. 1880, 20) trad. carne pura o monda, carne sacra, carne sacrificale (Confr. āb).
— Erman (Z. 1882, 167) trad.: Keule? lacca?

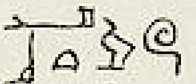
, āb-t (Bul. Sarc. Horemheb), g. f., il puro, epiteto ornans significante: il cielo.

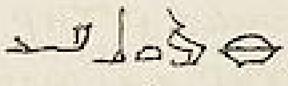
, āb-t (Storia di Sineha, l. 60), Masp. (Mél. d'Arch. II, 81) traduce congetturalmente: lotta, opposizione, resistenza, considerandolo come sost. del verbo ābu.

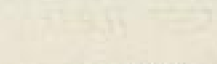
, ābt (Brit. 100, 6) specie di pietra. Nel l. c. si parla del disegno di una figura  (Pierr.) à tracer à la pointe d'un instrument en spath; — (Birch) in the paintings with the point of a graver of green felspar; — (Gensler) auf Papyrus mit den gepulverten Stücken des Uat-stein (grüner Farbe). — Dell'opinione di Gensler siamo noi pure che traduciamo āb-t ūaẓ pietra verde.

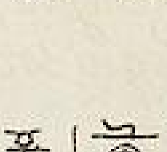
 (Stel. Sa, Bul.) (Denkm. III, 27 e 194)
āb-t [plur. ,], l'arte, la professione dell'artista.
— industria, professione qualunque.
— Laboratorio, opificio, laboratorio artistico.
—  (op.) āb-t, capo mastro delle arti o della manifattura.
 āb-t, mastro artista; preposto, capo o sovrintendente del laboratorio artistico o dei lavori artistici o delle arti.
— V. āb, all. 2 e seg.
— Confr. עֲבַד, עֲבֹדָה, lavoro, ufficio, opera, fatto.

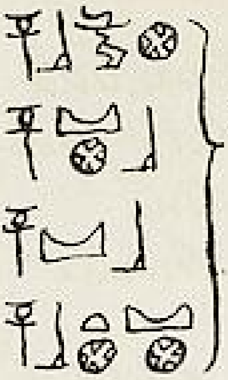
 āb-ti-u, V.  ābuu.

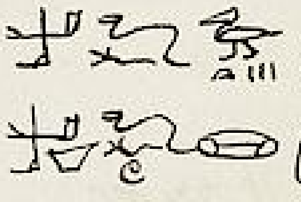
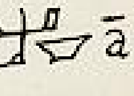
, ābtu (a) (Bon. II), עֲבֹת, עֲבוֹת, fune, corda, ritorta, catena, od altro legamento, per legare ed incatenare i delinquenti.

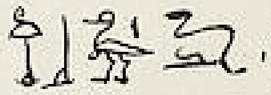
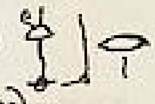
, āb-tu (P. Rhind, 336) sost. equiv. a āb.

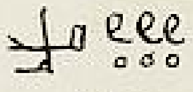
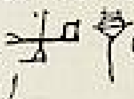
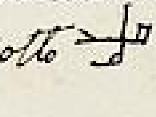
, āb-tebḥ, V. sotto āb.

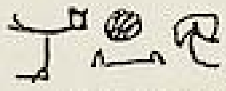
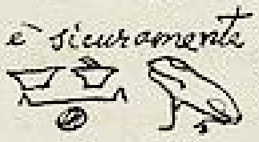
 ābd, chiudere, serrare.
ābd qer-u (Z. 1863, 43), chiudere la serratura.

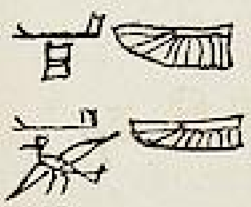

āabdu, la città di Abydos.

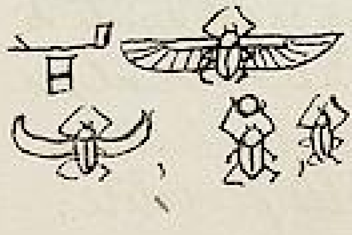
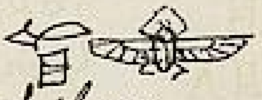

(Phil.)
(D. E. T. I, 93, 24)
āb-zef-u.
V. sotto  āb.

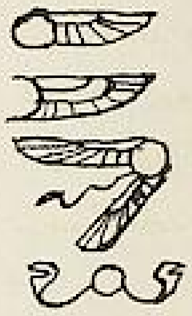
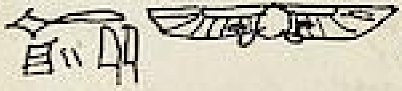
, āb-zed, Var. di 
āb ro. (V. sotto ābr).

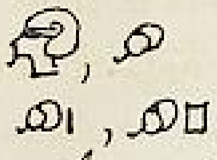
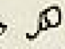
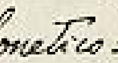
, āb-ḥā-u (Dict. geò. 1076), designa una particolare specie di pietra che si cavava dai monti orientali d'Egitto. — Forse derivato da  āb-ḥā-u. V. sotto  āb.

, ābχen (E.), secondo Brugsch, è sicuramente lo stesso animale che  ābnχ, rana, ranocchio.


(Champ. Gramm. 299)
(D. H. T. II, 35, c, β, 4)
āp, עוף, volare, avvolare, advolare.

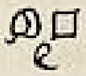

āp, V. 
āap ed il seg.
2) — per gli ultimi due, V. sotto tp-rd.

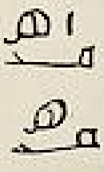
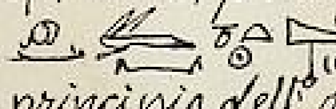
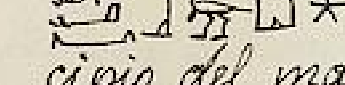

āp (Z. 1879, 108)
V.  āapī
e il prec.

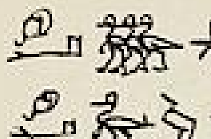

alcuni leggono āp, altri tp ed altri ḥtp. Noi riteniamo il segno  come polifono ed avente tutti i precedenti valori fonetici; ed abbiamo lasciato qui i gruppi che cominciano con questo segno e sono accompagnati dal complemento fonetico , e quelli che ne sono derivati, quand'anche non accompagnati da questo complemento. Per questi ultimi vedi però specialmente sotto tp... e ad ogni evento si consulti la tavola dei segni. Quanto al suo valore ideografico esso si può tradurre

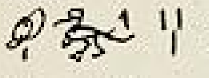
1)- testa, ⲁⲡⲉ;
2)- su, sopra;
3)- capo, superiore;
4)- il primo;
5)- ogni.

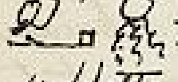
Però per maggiori spiegazioni riguardo ad ognuno di questi significati, V. sotto tp.

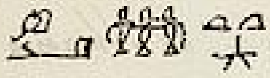
, āpotep, V. il prec. all. 1.

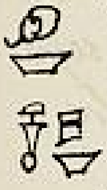

āp, testa, principio.
 āp unnut, il principio dell'ora.
 āp n bega, il principio del mattino.

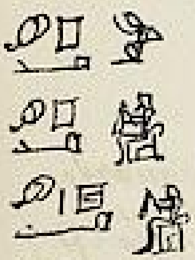

āp bau, Τπη-βιου della lista dei decani (costellazioni) in Hephestion, il 23° dei 36 decani dell'anno, secondo quella lista, scritto anche


(Leps. Aeg. Chron. p. 69); significano tutti tre letteralm.: la testa o il principio di Bau (V. ★ ba-u)

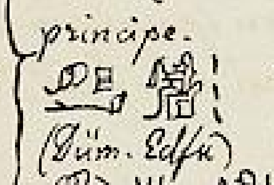

, āp-χu, Τπη-χυ della suddetta lista, nome del 21° decano.


, āp-χnt-ti, Τπη-χοντε della medesima lista, nome del 10° decano. (Dalle precedenti trascrizioni greche sembra che nelle ultime epoche faraoniche la lettura del gruppo fosse tepā.

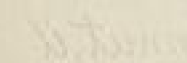

āp, varianti delle b. e. del prec.. ★, āp-semed (Tempio di Ombos, Pronaos), costellazione corrispondente alla 4ª ora del giorno.

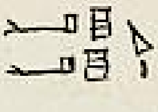

(b. c.)

āp, vecchio, antenato, antico, anziano, avo; אָב padre, avo, principe.

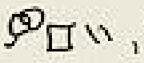

(Düm. Edfu)
(Z. 1883, 131)

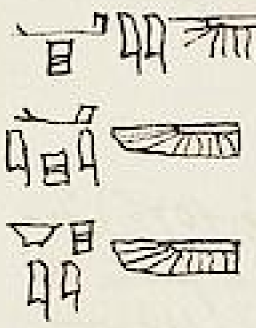
plur. del prec., significa: gli antenati, i magnati, i principe, les augustes (Rierr. Z. l. c.); ⲁⲡⲏⲩⲉ (T.) ⲁⲫⲏⲟⲩⲓ (M.) principes, magnates.


, āp, tomba, sepolcro, piramide.

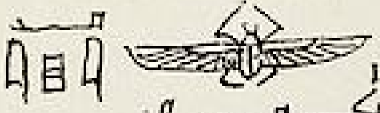

, āpāp (Edfu), tegolaia, tuilerie, Ziegelei; luogo dove si formano e si fanno cuocere i mattoni. Confr. ⲫⲁⲫⲉ, πλινθεύειν, formare lateres; רְצָפִים tegole.

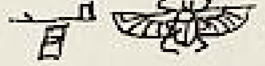
2) — Secondo Brugsch, è probabilmente anche una specie di terreno lavorato a campo.

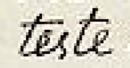

, āpi, ⲁⲫⲉ, primo, il primo. V. tpi.

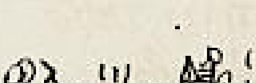

(Sarc. Hetep)
(Dend.)
(D. T. T. 25, 3)

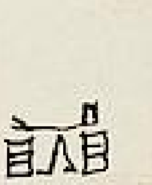
āpi, V. āp.


, āpi (D. R. J. 57, 6), V.


āp.

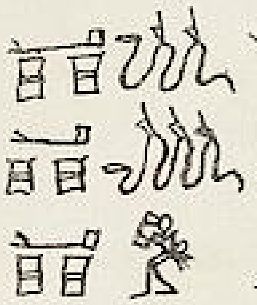

, āpu (Gr. P. Harr. 11, 3) letter.: teste umane, nell'enumerazione significa persone.

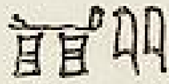
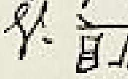

āpu, plur. di āp.

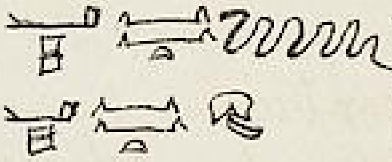

(Libro del Duau, I, 3)

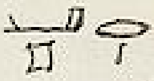
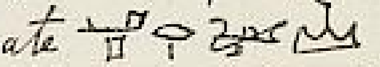
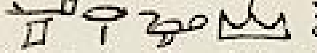
āpep, forma raddoppiata di un radicale āp, affine al preced., signif.: correre la testa in alto per salire;

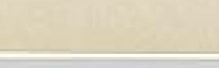
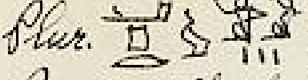
salire, ascendere, montare.
— (Brugsch) Forse in relazione al copto ⲟⲣϥ reptare, repere; onde il sg.

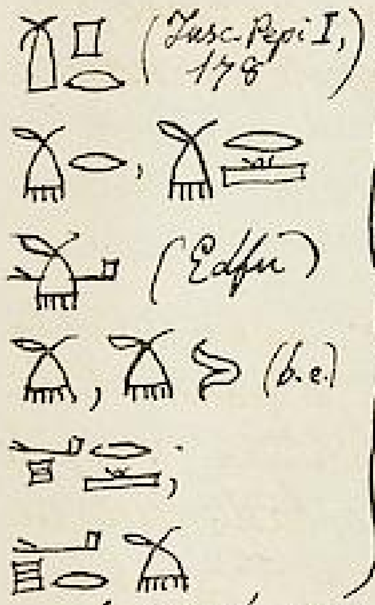

āpep (Rit. freq.) il serpente Apophi, nemico della luce e del bene, il demone del male, il Satanasso della Bibbia.
Deriv. dal prec. e perciò letter., secondo Brugsch, il serpente che striscia, che sale strisciando. — oppure anche solamente: che sale sopra (Lepage Renouf, Trans. VIII, 215).

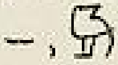
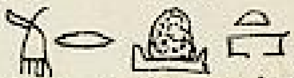
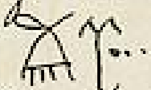
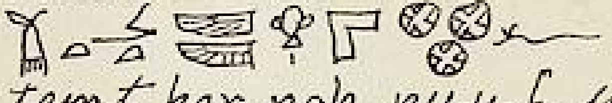
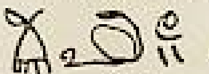
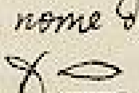

, āpepī (Rit. 127, 6).
V.  āpp.


āpnent. (E.) serpens.


, āpro, nome di due città, chiamate  āpro-ūr, Apro la grande e  āpro-nezes, Apro la piccola (De Rougé; Ét. sur diverses monum.).
Confr. עָפְרָה nome di due città, l'una in Manasse e l'altra in Beniamino. — ed anche עֶפְרוֹן città nel confine di Efraim.


, āpro (Z. 1876, 71), עִבְרִי, ebreo.
Plur.  āprū, gli ebrei.
— Brugsch (Z. l. c.) assimila piuttosto a עֵפֶר e traduce madianita.


(Insc. Pepi I, 178) (Edfu) (b. e.)

āper, empire, riempire, colmare; esser pieno, riempito, ecc. (di ---,  ---).
, āper s'en, riempire il granaio.
... āper m... è anche preposizione che signif.: con, insieme con, unitamente a ---.
2) — munire, fornire, approvigionare, guarnire, ornare, פְּאֵר;
— e gli aggettivi corrisp.: munito, fornito, guernito, ecc.
3) — (Brugsch) stendere, spiegare, étaler.
, āper tem-t ḥer neh nu-u-f, stende le ali per proteggere le sue città.
— Chabas però contesta questa interpretazione.
4) — (Pierr. Z. 1871, 16) esser padrone di una cosa, esserne in possesso.
— Si notino le espressioni:
, āper peḥ-ui (Z. 1872, 6), nome di uno dei sette dêi chiamati Zas.
, āper-ḥeb (Z. 1869, 2), nome del 21° giorno del mese.

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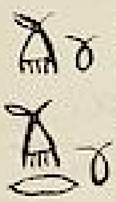
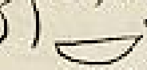
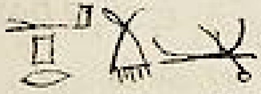
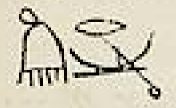
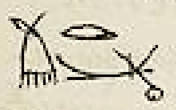
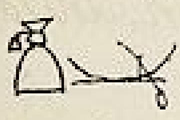
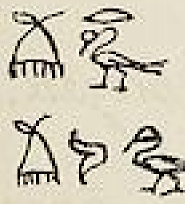
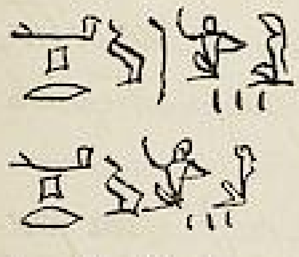
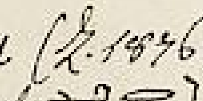
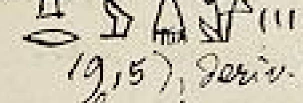
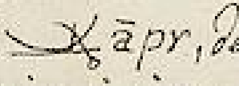
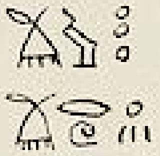
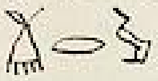
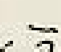
 āper, cortina, cortinaggio, velo, manto.
 neb-āper, la signora della cortina (o collana, v. l'all. seg.), denominazione della dea Hathor.
2) - catena, catena da collo, collana, vezzo, monile; ornamento, guarnitura.

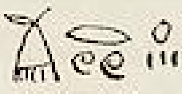

 (Mar. Karn. 37, 35)
 (Z. 1876, 101)
 (Der-el-Bahri)
āper, una nave (specialm. reali) di grande e bella architettura; nave, legno, bastimento in genere: עֲבָרָה barca. - Al plur.: la marina, la flotta (Mar. Lo.; id. Mon. div. 34, 9).

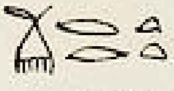
 āper (D. Z. T. 112, 12), una specie particolare di oca. - L'oca in generale.

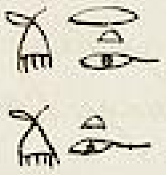
 āpru (Z. 1876, 71), plur. di  āpr.

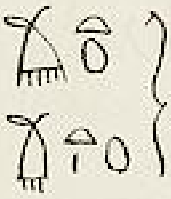
 āpra (Mar. Mon. div. II, 19, 5), deriv. da  āpr, designa la ciurma, i marinai, i remiganti appartenenti alla nave āpr.

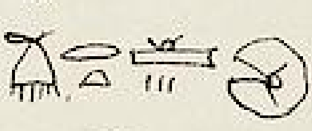
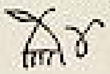

(P. Harr. I, 6)

āpru, equiv. ad  āpr, specialm. nel senso dell'all. 2. vezzo, monile, collana, ecc.

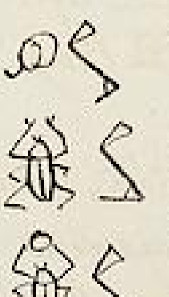
 āpruu (P. Harr. I, 52, 9). Var. del prec.

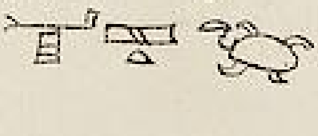
 āprer-tt, altra var. equiv. al preced.

 āper-t (Dend.), l'occhio ornato, designa la luna.

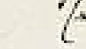
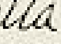
 āper-t, (E) ovum seu granum.

 āper-t-u, nome di una veste e di una collana speciale.
2) - equiv. ad  āpr, all. 2.

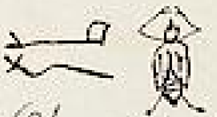
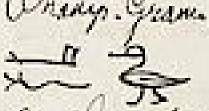
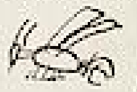
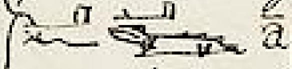
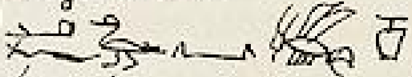
 āp-rod op. tep-rod? (Z. 1879, 100, 107). Noi li abbiamo messi, con altre loro varr. sotto il fonetico tprd.

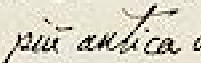
 āpes', āpes'-t (Champ. Gr. p. 74, Rot. 36, Titolo),

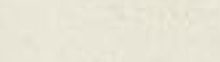
ⲉⲫⲱⲧ, testudo triunguis; tartaruga, testuggine. g. f.

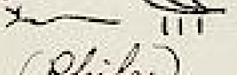
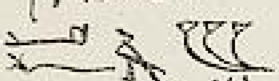
— Lepage Renouf (Trans. VIII, 214) legge questi gruppi ā-p-še, ā-p-šet; še oppure šet sarebbe il vero nome della tartaruga, ed i gruppi si dovrebbero tradurre: il braccio () della () tartaruga. E perciò še o šet sarebbe di genere maschile.

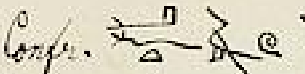
V. sotto il fonetico št.

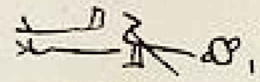
 (Champ. Gramm. 74)  (dal Demotico)  (freq.) āf, ⲁϥ, ⲁⲁϥ, ⲁⲃ, ϩⲁϥ, (ⲧ), apis, musca. probab. in connefs. con il verbo  āfā, efser avido, ingordo, ecc.  (P. gnost. demot. di Leida) ⲁϥⲛⲉⲃⲓⲱ, ⲁⲃⲛ̄ⲉⲃⲓⲱ, ape o mosca mellifera; vespa, pecchia mellifera.

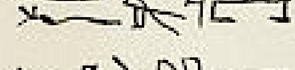
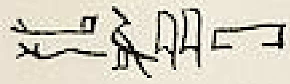
2) — Anche lo scarafaggio o scarabeo; ma in questo caso, secondo Brug., bisognerebbe risalire alla rad.  āp, che sarebbe la forma più antica del copto ⲁⲃ, ⲁϥ.

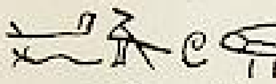
, āf (Von Lemm. Ritualbuch, 34), miele. V. il prec.

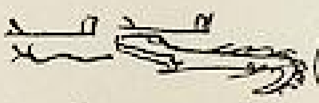
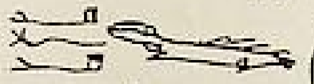
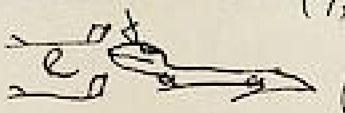
, āf (Philae) , āfa (P. Med. 3) indicato da Stern (E. Glossar. 4) come appartenente alle sacre erbe o piante. — Forse identico al copto ⲱⲃ, ⲓⲱⲃ, ⲟⲩϥ, lactuca, prenasithes muralis.

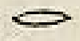
— Confr.  āftau.
— Confr. anche עֳפִי foglia, ramo, fronda.

, āfa (Rit. 32, 4), sudiciume, immondezza.
— avidità, voracità, ingordigia, cupidità.
— impudenza, sfrontatezza.

, āfaà
, āfaī (P. di Berl. I, 114 e. eg.; 201 e 146), secondo Brugsch, deriv. dal seg. e signif.: dispensa, magazzino.
— Secondo Masp. (Mél. d'Arch. 1877, 139), logis, tente; gli appartamenti privati di un individuo.

, āfau (P. ierat. Vienn., N. 29), (Bergm.) cibo, vivanda.
— Brugsch contesta questa interpretazione e dice che il vocab. signif. piuttosto: provvigione, fornimento, abbondanza delle cose necessarie alle solennità, oltre le vestimenta e i profumi, gli unguenti, ecc.; quindi in generale: il necessario in abbondanza, oppure il desiderabile, ciò che è degno di desiderio (Confr. il seg.).

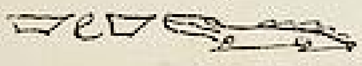
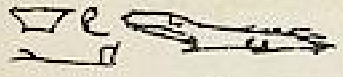
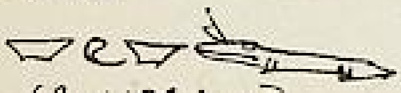
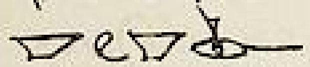
 (Abyd., Stel. di Ramses IV)
 (B. Hg. 1, 6)
 (Edfu)
āfā, efser avido, ingordo, vorace, cupido di...; desiderare, bramare. Regge la pre-

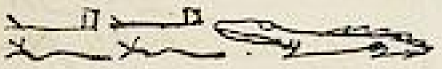
posizione . —

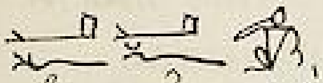
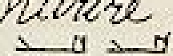
2) — esser impudente, sfacciato, sfrontato, svergognato.

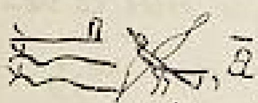
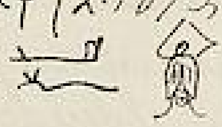
3) — il coccodrillo, come la bestia che riunisce in se tutti i vizi predetti.

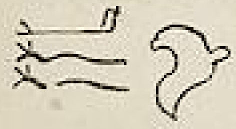
4) — anche in generale un grande male od un grande vizio.

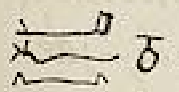



(B.H.T. 7,1)

(Dend. Mar.)
} āfā, Var. del prec.

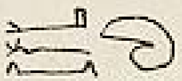
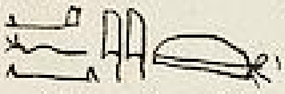
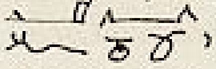
, āfāf (Rec. IV, 45, 20) equiv. al prec., spec. nel senso di coccodrillo (l.c.).

, āfāf (An. III, 5, 1), sembra
? ?
signif.: gridare, nitrire.
— Forse deve leggersi  āzāz.

, āfef (Z. 1873, 127), Var. di  āf.

, āfef (Z. 1873, 5), elmo, celata.

, āfn (Dend.), g.m., ?

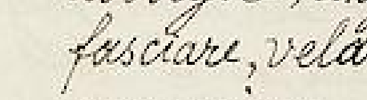
, āfn
(Dend.)
, āfnū
(Rit. 149,23)
, āfennu
(B.H.T. 67, col. 3)
} g. f., benda o fazzoletto da capo, velo, frontale; — acconciatura di capo, così degli uomini come delle donne.

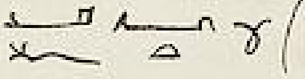
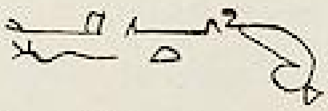
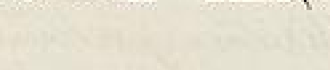
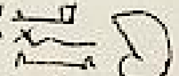
(Masp.) coiffure serrée à la tête, serre-tête.

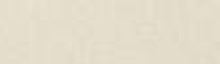
Confr. אֲפֵר berretto, velo.

2) — In particolare la parrucca che gli Egiziani usavano portare, dalle più antiche alle più recenti epoche faraoniche.

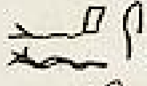
3) — Qualunque inviluppo che copra od avvolga una parte del corpo (Rit. 149,23) (V. il verbo seguente): velame, coprimento, (Br.) Hüllen, (Pier.) étoffes.

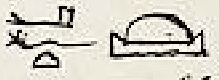
, āfennu (P. Abbott, 5,1), avvolgere, cingere, legare, bendare, fasciare, velare, coprire, חפּה; incappucciare.
(Masp. Mél. d'Arch. 1877, 75) serrer avec un bandeau, bander les yeux.

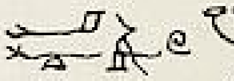
 (Rit. 35,1; 149,23)

 (Trans. VIII, 215)
} āfen-t, V.  āfn.

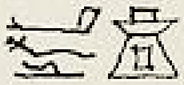
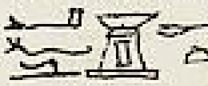
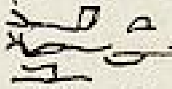
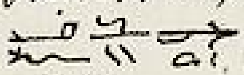
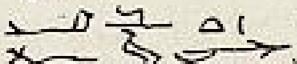
, āfen-t (Philae), un luogo velato, occulto, nascosto, un

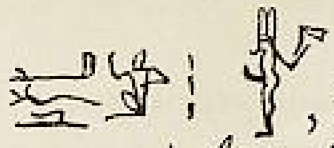
nascondiglio.

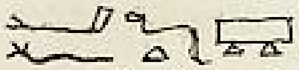
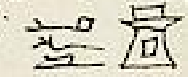
, āfes, (E.) morbus ocularis, (Brugsch) forse lo stravolgere, lo stralunar degli occhi, in quanto ciò è di natura morbosa.

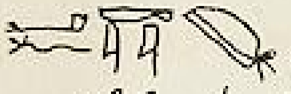
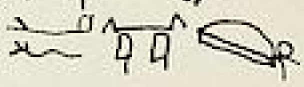
, āft (Rit. 77,2), g. f., Var. di āfd.

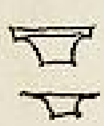
, āftau (P. Med. 14,10), una pianta medicinale. V. āfa.

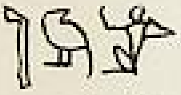
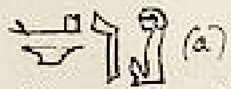
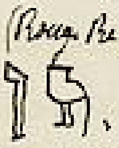
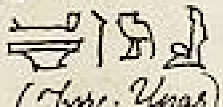
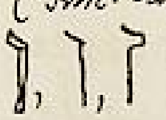
, āfd (Rec. IV, 8, col. 44)  (cf. col. 115)  (Harr. I, b, 11,13) āfd-t , āfdi (ib.) , āfdu (L. 1866, 14) g. f., è una forma antiqua ad āfd (V.), e designa un recipiente quadrangolare servente come forziere, arca, cofano, cassetta, ecc. e munito di coperchio o serratura. 2) — Si chiamavano anche così la regia cassa delle imposte, dell'erario (τραπεζα) o il banco di cambio in Hermonthis all'epoca dei Tolomei; alla quale cassa si solevano pagare in contanti le imposte, le multe, le pene pecuniarie, ecc.
3) — camera o gabinetto in forma di cofano, per es. la cabina di una nave.

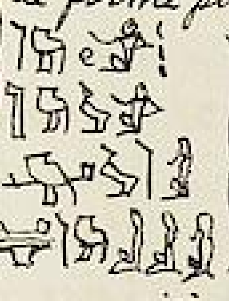
, āfd-xem (Dict. géo. 1375), secondo Brugsch, sacerdote del dio Xem di Coptos nell'Alto Egitto.

, āfz-t (Tomba di Ti), Var. ant. di  āfd.

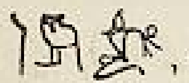
, āfki (Rit. 64,25), lo stesso che  āsni.

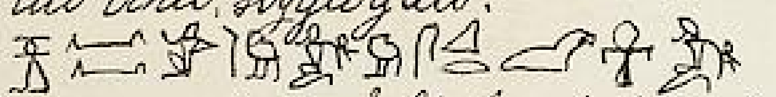
 ām od āam? V. sotto il 2° fonetico.

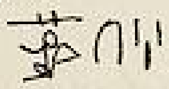
  (Brugsch Rech. 122) ,  (Inscr. Unas)  ām, pastore, mandriano, boaro, bifolco, ⲁⲙⲉ, onde il plur. ⲁⲙⲏⲟⲩ, bubulci, pastores.

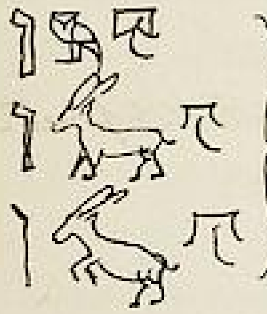
Le forme plurali:  āmu, secondo Mariette (Mél. d'Arch. 1873, 92) designa les bouviers ed i popoli siro-aramaici dell'Asia occidentale: e ad essi appartenevano i così detti Bianiti (pi-āmu). Ed anche nelle iscrizioni delle più antiche epoche (per es. nell'inscr. Unas) si trova questo āmu nel senso di asiatici, siri, semiti. — Ma non è men vero che si trovano gli stessi gruppi āmu, specialmente sulle stele del secondo impero, per designare i contadini, i paesani, les paysans, les gens du pays; i fermiers (Masp. Mél. d'Arch. 1877, 146).

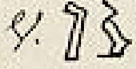
— Confr. אום, אֻמָּה, nazione, popolo, gente; עַם, עָם, cald. עַמָּא e עַמָּה, volgo, plebe, popolo, λαός, nazione.

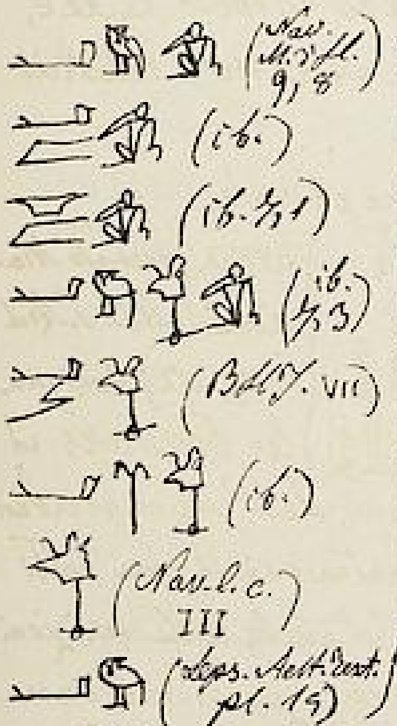
, ām, prigioniero asiatico, asiatico vinto, soggiogato.



, io condussi di asiatici prigionieri viventi individui 13.

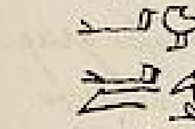


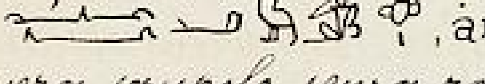
ām, il bestiame.
V.  āu, che secondo Brug. si deve distinguere da questo ām e non leggere āmu.

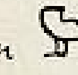


ām, ingoiare, inghiottire, trangugiare, mandar giù, ecc. ciò che sta od è rimasto nella gola; — mangiare, divorare, consumare; assorbire, imbibirsi, succhiare; — bere; — nutrirsi.

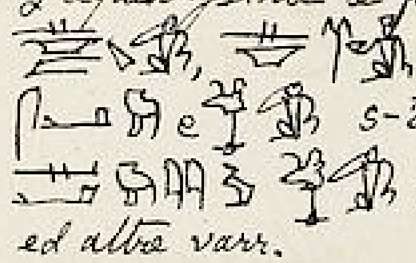
ⲟⲩⲱⲙ, ⲟⲩⲟⲙ, ⲟⲩⲁⲙ, ⲟⲩⲉⲙ, manducare, consumere: cibus, edulium. — אֹמֵן, nutritore, balio.

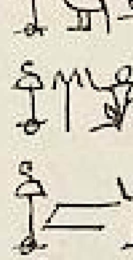
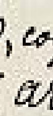
 ām-āb, letter.: inghiottire il cuore op. aver il cuore inghiottito, signif.: provare o sentire difficoltà o scrupolo o sentimento di pentimento, di rammarico; perciò affatto analogo al copto ⲟⲩⲉⲙ ϩⲏⲧ, ⲟⲩⲱⲙ ⲛ ϩⲏⲧ, manducare cor, poenitere (V. Z. 1874, 112), pentirsi, rammaricarsi.

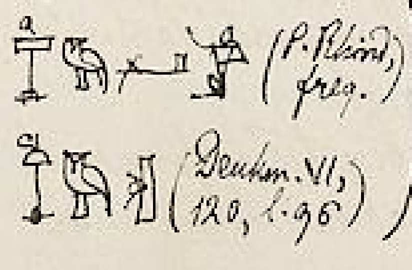
, àn ām-àb, senza scrupolo, senza rammarico, senza schifiltà, arditamente. — Lo stesso ām-àb è in E, 102, 10 preso nel senso di uno stato morboso o patologico di eccitamento, eccitazione, agitazione.

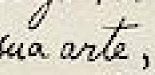
2) — (contr. con ) ām signif.: allacciare, soffocare qualche cosa; — impuntarsi (nel discorso), demeurer court, s'accrocher à, tenere a.

— Frequentissime le forme causative:

, s-ām, s-āmu, s-āmu, ed altre varr.

 ām, forma più recente di  āb, cogli stessi significati, ma più freq. nel senso di forare, aprire, ecc.



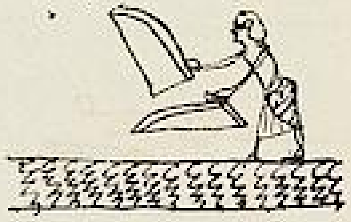
ām, forma più recente di  āb, cogli stessi significati: artista, l'istrutto (ⲉⲓⲙⲉ, ⲉⲓⲙⲓ, ⲓⲙⲉ, scire), il maestro nella sua classe, il mastro nella sua arte, אָמָּן artefice, artista. (V. B.H.W. 82; D.H.I. II, 56).

, ām (D. H. T. 103), Var. di am.

, ām (Edfu, su uno dei membri d'Osiride), la coscia, le lacche.

(Dend.) āma. Var. di ām. (Rit. 40, rit.) āma āa, letter. divoratore di asino (op. dell'asino), secondo Brugsch, designa una specie di verme o probab. la zecca dell'asino, un insetto parassita. — Nel l. c. del Rit. l'asino rappresenta Osiride, ed il verme che lo tribola è Tifone-Set.

, āmau (Torino, pap. fun. di), designa un'azione eseguita dall'Osiriano presso un'acqua, come lo dimostra questa figura ivi disegnata.

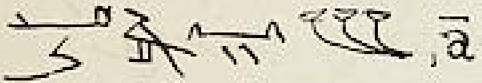


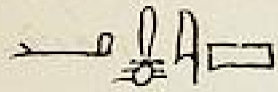
(Rit. 127, 6) (ib. 165, 10) (ib. 125, 14) (Chab. P. Mag. N. 54) āmam, forma rafforzata di , ām, cogli stessi signif. 2) — (Brugsch) anche equiv. al seg.. Per es. il gruppo del Rit. 165, 10 è dal Brug. trad. Erkentniss, conoscenza.

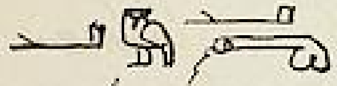
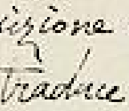
(P. Lee, II, 4) (Sall. I, 5) āmam, āmamu, ⲉⲙⲓ, ⲉⲓⲙⲓ, ⲉⲓⲙⲉ, ⲓⲙⲉ, scire, intelligere, cognoscere; sapere, riconoscere, conoscere; essere informato; accorgersi. — conoscenza, scienza. 2) — in senso giuridico: riconoscere, giudicare, dare il proprio parere; fare un rapporto. Elucidare una questione: informare, riferire, render conto; render manifesto. — sentenziare, dare una sentenza, pronunziar sentenza (P. Lee, l. c.); — rapporto, parere, giudizio, informazione, relazione, sentenza. du-āmamu (D. Vrb. 4, 6; freq.) ⲧⲁⲙⲉ, ⲧⲁⲙⲁ, ⲧⲁⲙⲟ, ⲧⲁⲙⲟⲩ, nuntiare, ostendere, significare, narrare. — ed anche istruire (il fatto, l'azione di qualcuno, , P. Harr. I, 4).

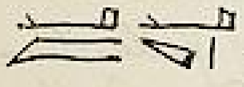
āmamu, cf. āmam.

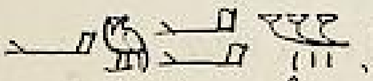
, āmamu (D. H. T. 33), forma equiv. a āmu, gli asiatici, la razza semitica. Confr. עֲמָמִים (Nehem. 9,22), costr. עַמְמֵי (ib. 9,24); עַמִּים (Gen. 27, 29), costr. עַמֵּי (Deut. 28,10), popoli, nazioni, genti.

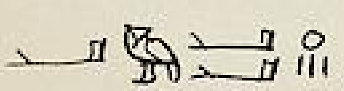
, āmani (P. Rhind, XII,2), ⲁⲙⲟⲛⲓ, pascere, pasci; pascolo, pastura.

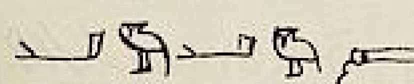
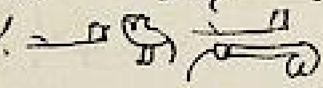
, āmà, (E.) cataplasma.

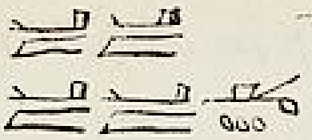
, āmā, (E.) pubis. — Siccome questo vocabolo si trova nel l. c. in opposizione ad  āb, puro, Brugsch traduce āmā impuro.

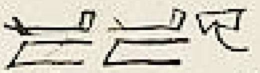
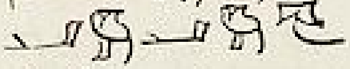
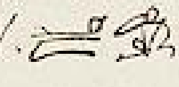
, āmā, g. f., ⲟⲙⲉ, ⲁⲙⲓ, ⲟⲟⲙⲉ, argilla, lutum, pulvis; מַעֲבֶה, terra argillosa.

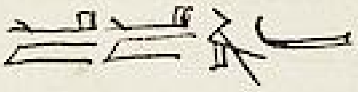
, āmāa, (E.) herba officinalis.

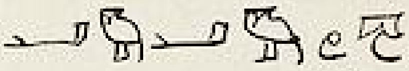
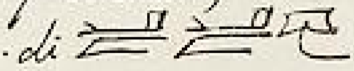
, āmāa, (E.) grana velut frumenti velut nitri.

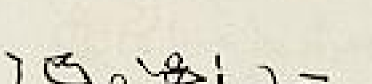
, āmām, V.  āmā.

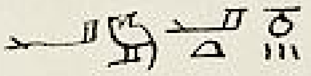
 āmām, forma raddoppiata di ām, signif.: vitto, cibo, alimento, vivanda; nutrimento, nutrizione: אמן, sostentare, nutrire.

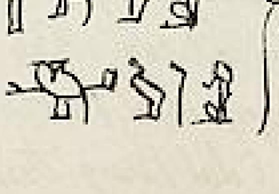
 (Rit. 145, 72)  (Golen. Cont. eg. p. 7; E. 91,18) āmām, animale mistico, lett.: lo strangolatore, il soffocatore, il divoratore (V.  ām) delle anime.

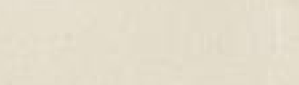
, āmāma (Bon. pl. 2), ?

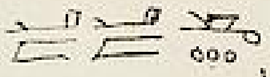
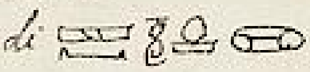
, āmāmu, (E.) animal quoddam, Var. di  āmām.

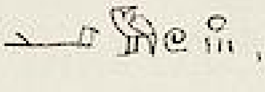
, āmā-t, V. āmā.

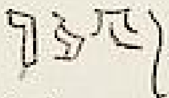
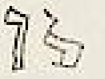
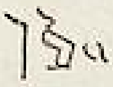
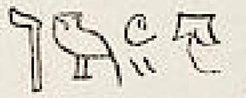
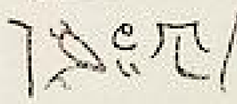
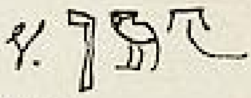
, āmāt, (E.) liquor.

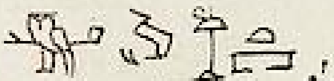
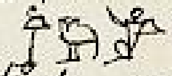
 āmu, plur. di ām.

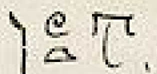
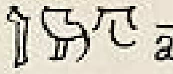
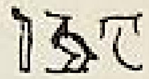
, āmu (Brug. Edf. 54, XVII).

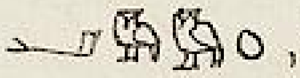
Var. di , āmām e sinonimo di  sennu (l.c. 22, XVII).

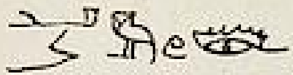
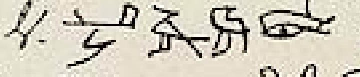
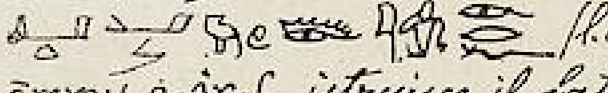
, āmu, (E.) grana quaedam.

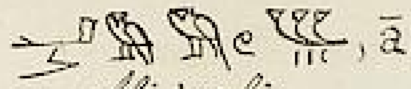
 } āmu { (V. sotto āu e āui)
 }
, āmui
 } āmui
 (D.H.T. 54) }
} V.  ām.

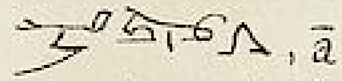
, āmu-t (Rec. I, 68, b), derivato da  ām, signif. la casa dell'artista; opificio, atelier, laboratorio dell'artista.

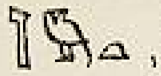
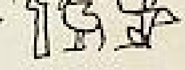
. āmut, V.  ām e  āu.

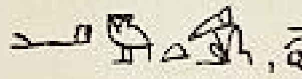
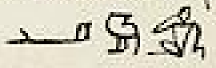
, āmem, (E.) intestinum quoddam piscis, anseris.

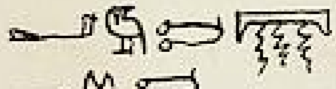
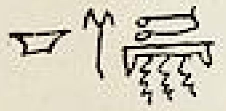
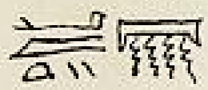
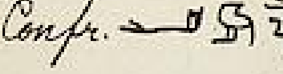
, āmmu (Harr. I, 77), V.  āmam,  (l.c.) du āmmu à-àr-f, istruisce il fatto suo, il suo operato.

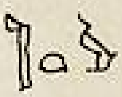
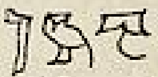
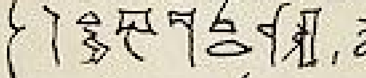
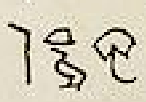
, āmammu, (E.) herba officinalis.

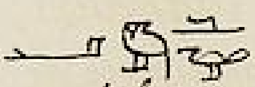
, āmro (Stel. etiop. Nastosenen), Masp. (Mél. d'Arch. I, 295) trad. abitare, abitante, e confr. عمر coluit, incoluit.

, ām-t (Abyd. 371, 378, 562), fem. di  ām.

, āmt (Z. 1874, 66), equiv. a  ām.




} āmt, āmti (Dend.), designa la nebbia che offusca, oscura il cielo, ossia le nubi pregne di pioggia o annunzianti tempesta; — il cielo coperto, fosco, oscuro per nebbia o nuvole. — Probab. in conness. con עמם, arab. غم, oscurare, coprire; essere occulto, nascosto, coperto, oscuro. — Confr. , āmd.

 } āmtu, equiv. ad  ām; , āmtu neter,
 } animali sacri.

, āmd, (E.) languescere, deficere.
— Secondo Brugsch, sicuramente identico

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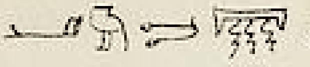
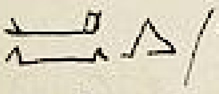
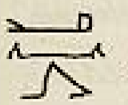
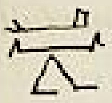
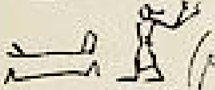
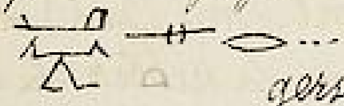
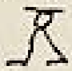
od affine con  āmt.

 (Br. D. 8,7)
 (D'Orb. 9)
 (freq.)
 (freq.)
ān, rivolgere, voltare, rivoltare, voltar sossopra, rovesciare, mettere a rovescio, rendere altrimenti, alterare, cambiare (V. Bulaq, Stel. Aless. II, 8,9); — torcere, girare, volgere.

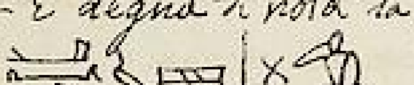
2) — voltarsi, rivolgersi, tornare indietro, andar a ritroso; volgersi, girarsi (verso..., a..., ...), volgersi verso una data parte o direzione; ritornare. — Spesso nella forma riflessa

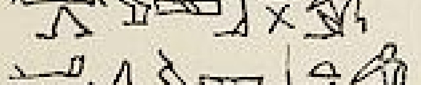
 ān-set r... volgersi verso..., a... .

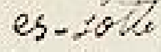
3) — avverbio (in fine di proposizione), col signif. di: nuovamente, un'altra volta, di nuovo.

4) — I primi due sono anche varianti del verbo  àn.

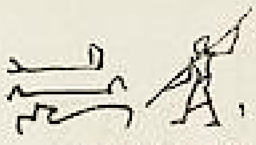
— È degno di nota la seguente frase:

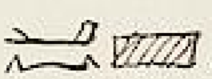


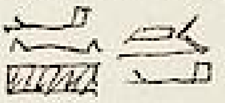

ān useb, letter.: ritornar a rispondere, riportar risposta, replicare, rispondere, soggiungere, erwiedern, répliquer; — spiegare che; dare avviso; — Secondo Chabas, è il termine giudiziario per esprimere le idee: recar lagnanza, accusare, denunziare qualcuno di una colpa, di un delitto o crimine, svelare. — È poi strano che il gruppo עָנָה־הֵשִׁיב di due verbi ebraici, ambedue significanti rispondere, riproduce alla lettura il suono del sinonimo gruppo geroglifico precedente.

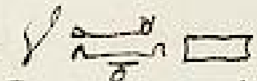
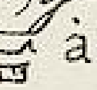
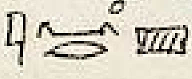
— V. anche es. sotto  ānn.

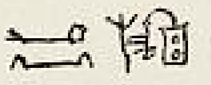
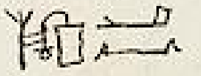
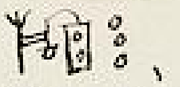
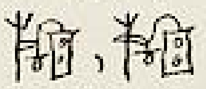
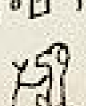
5) — (Rosell. Mon. Stor. 120,1) הֵנָּה qui, quà, costì, costà, vi, ci.

, ān, (Br.) ϩⲁⲛⲟⲩⲓⲱⲟⲩ, annus vertens, il volger dell'anno.

, ān, pietra.

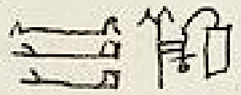
, ān mā, ⲁⲛⲁⲙⲏⲓ, pietra fina, gemma.

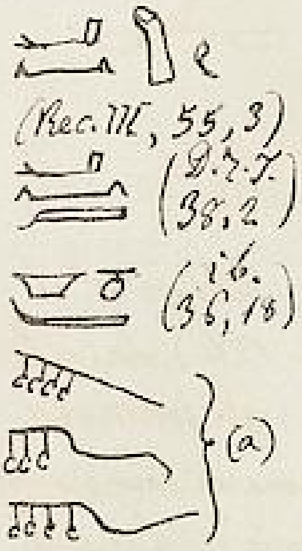
— V  ānnu,  àn e  ànr.

 (a.)

,

 (b. e.)
ān, imitare colla pittura o colla scrittura, fare una copia, copiare; dipingere, disegnare, esporre, descrivere, tingere, colorare; dipingere con variegati colori, colorire, variegare; ornare ed abbellire la pittura per mezzo di variegati colori; — ricamare (Birch, Z. 1873, 153)

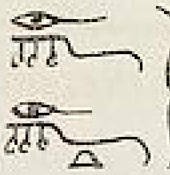
— Gli aggettivi corrisp.: screziato, variegato (Harr. I, 33), colorito, ecc.

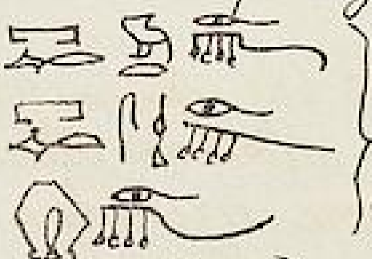
— I sost. corrisp. pittura, tintura, colorazione; scrittura, copia, descrizione, ecc. (V. sotto sxā); — colori screziati, smalto (An. V, 12,9; 3,8;

3,6); ricamo (I. l. c.).
— Quanto al significato imitare, copiare, ecc., confr. il copto ⲉⲓⲛⲓ, ⲉⲓⲛⲉ, ⲓⲛⲓ, ⲓⲛⲉ, ⲟⲛⲓ, imitari, esse similis, similitudo, forma, imago. — È probabilmente da questo significato del gruppo geroglifico è derivato il vocabolo āāni, la scimia (l'animale di Thot), letter.: l'imitatore.
— V. anche  nāā.

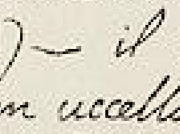

(Rec. III, 55, 3) (D. Z. T. 38, 2) (ib. 36, 18) (a)

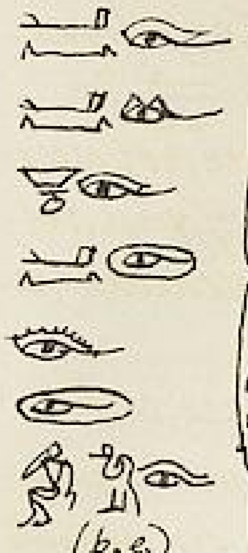
ān, unghia, artiglio, branca, detto degli uccelli da preda, per es. dello sparviero; — unghia, corno, detto di un quadrupede, per es. del bue Api; — anche unghia umana, onde il titolo dell'antico impero:

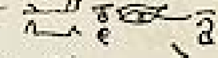

ār ān, che accudisce al lavoro delle unghie (del re) col tagliarle;

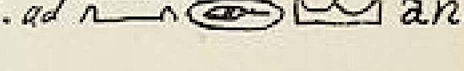

capo-lavorante dell'unghia (del faraone).

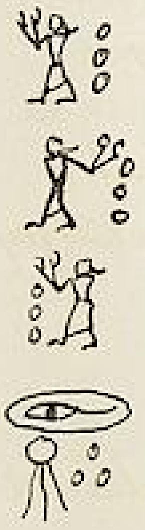
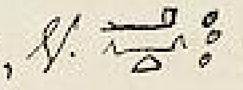
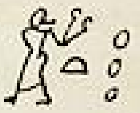
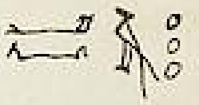
2) — (Masp.) anche tutta la zampa di un uccello.

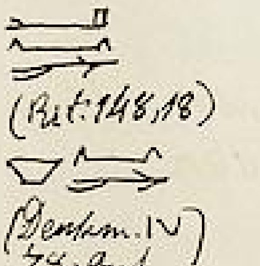
3) — il becco curvato ad uncino di un uccello, scritto anche , ānt-her, letter.: l'unghia o l'artiglio del viso, cioè il becco, il rostro; identico al copto ϥⲁⲛⲧⲟⲗⲓ.


(b. e.) (D. Z. T. II, 41, 30)

ān (Liste di Nomi; Beni-Hassan), ebr. עַיִן, ass. ʿinuv, occhio, faccia, figura, volto; copto ⲉⲓⲛⲉ, ⲓⲛⲉ, ⲓⲛⲓ, ⲉⲓⲛⲓ, forma, species, vultus; — ⲁⲛⲁⲓ pulchritudo, bene facere, bonum esse; onde ⲣ̄ⲁⲛⲁⲓ pulchrum facere, ⲥⲁⲛⲟ decorare, pulchrum facere; ⲛⲁⲛⲉ, ⲛⲁⲛⲟⲩ, pulcher, bonus; נָאֶה bello. — V. esempi sotto  ānnu.

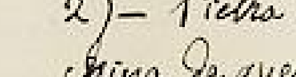
2) — Equiv. ad  āni.

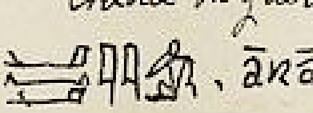

ān, V.  ānt,
 ānt,
e  ānti.

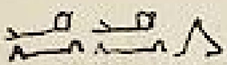
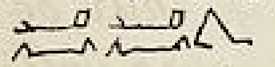
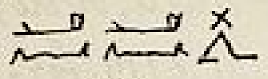
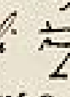

(Bit. 148, 18) (Denkm. IV 74, a, 1) (Dend.)

ān, tavola; quadro di legno, di pietra o di metallo, specialmente per incidervi inscrizioni, decreti, ecc.. Ve n'erano anche d'argento. — Ogni oggetto della forma di una tavola o stela.

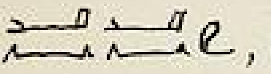
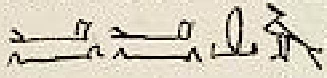
2) — Pietra lanciata da una speciale macchina da guerra, chiamata χaāā (N.).

, ānāi (P. Prisse, 7), ?

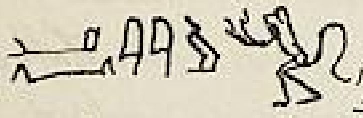
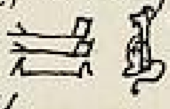
, ānāu (Z. 1874, 51) specie di scimia; amadriade?

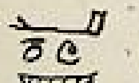
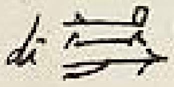
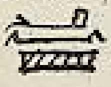
 (B. H. T. 81, 73)   ānān (B. H. T. 25), forma raddoppiata di  ān, signif.: rivoltare, rovesciare, rivolgere, volgersi, voltarsi; indietreggiare, rinculare, recedere, réculer.

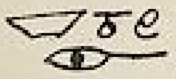
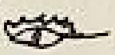
2) — deludere, raggirare, corbellare (B. H. T. l. c.) — Da questo significato Brugsch è d'opinione sia originato il nome primitivo āānī della scimia di Thot.

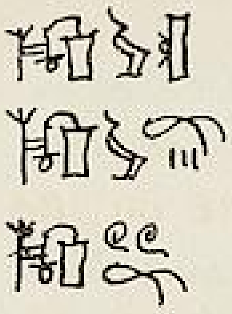
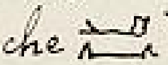
, ānān (Pleyt. Ét. 25). Se ne conosce un solo esempio nel gruppo: , ānān-za, in cui za corrisponde al copto ϫⲱ vertex, caput; onde Pleyte traduce questo gruppo: testa, cranio.

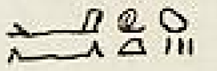
, āni, עַיִן, località nella tribù di Simeone.

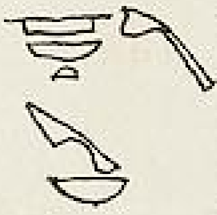
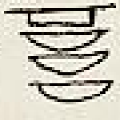
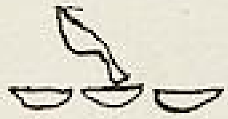
, ānīu, plur. di  āān. V. anche ānāu.

 ānu (Dend.), Var. di  e , ān.

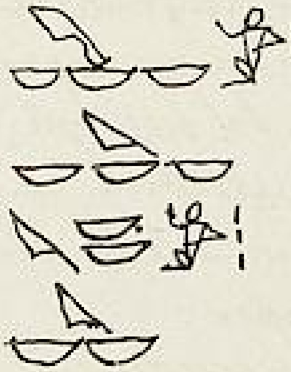
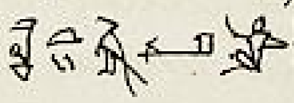
, ānu, Var. di  ān.

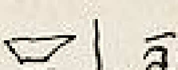
 ānu o sxau? Noi li abbiamo ripetuti e tradotti sotto sxau. — Tuttavia v. anche  ān.

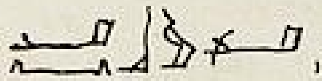
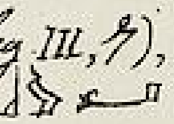
, ānut, (E.) plaga vel ulcus.

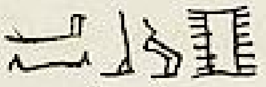
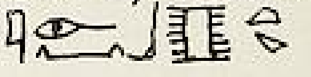
 ānb, g. m., (Birch Z. 1873, 152), scura, accetta. Plur. , 

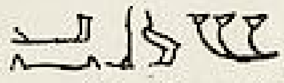
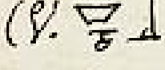
2) — equiv. al seg.

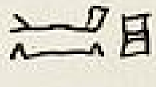
 ānb-u (Schiap. L. d. F. p. 70 e 124), derivato dal prec.: gli immolatori, persone di servizio nelle cerimonie dei funerali, menzionate accanto ai  qesenti op. mesenti.

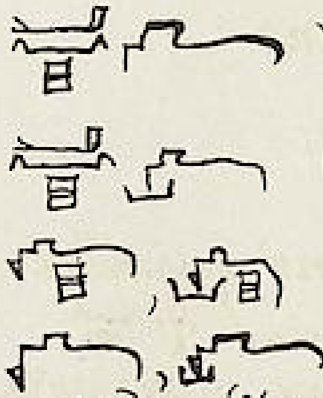
, ānb (Z. 1863, 40), affine con ànb, signif.: cingere, attorniare, attorcere, attorcigliare; circondare, cingere attorno; — attorcigliarsi. Confr. ענב legare, connettere.

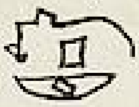
, ānbu (P. Mag. III, 9), equival. al prec. — Confr.  ànbu.

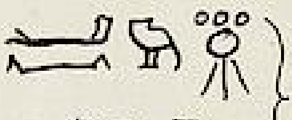
, ānbu, deriv. dal prec. ed identico a  ànb.

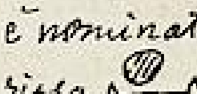
, ānbu (D. H. I. 23), pianta che si torce, si attortiglia (V. , ānb).
Confr. עֵנָב uva; grappolo, racimolo.

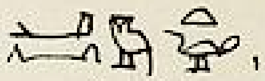
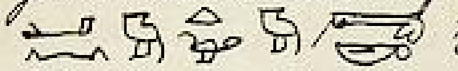
, ānp, nome sacro di *Mendes*.

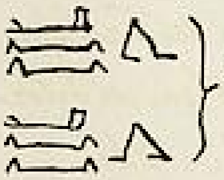


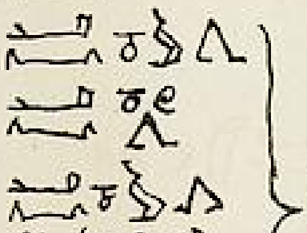
ānp (Dict. géo. 125, 981), designa un istrumento incurvato ad uncino, che si adoperava in certe solenni cerimonie, specialmente funebri (V. àpro); — (V. anche Mar. Abyd. I, 26, i).
, ānp-heb, (Dend.), festa dell'ānp, designazione del 20° giorno del mese egizio.



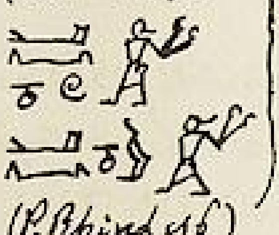
ānem (Champ. Not. descr. p. 506), nome di una specie di pietra di color rosso, che è nominata insieme colla pietra preziosa  xent di color rosso-chiaro, e colla pietra preziosa qamt di color bruno. — Champ. traduce cornalina.
Il 2° si potrebbe leggere ān (V.) -m-àb, lett.: pietra nel cuore?

, ānem-t (P. Rhind, 13,5; 8, 4 e 5), giusta la trascrizione demotica, corrisponde al geroglifico mān, men, ⲙⲉⲛ, ⲙⲛ, ⲙⲙⲛ, nullus, nihil, non est, nulla, niente, nessuno, non v'è nulla (Brug. Z. 1876, 121 e seg), il che era già stato dimostrato prima da Chabas.
 ānem-t m-baḥ-k, non v'è nulla innanzi a te.
Confr. אֵין מְאוּמָה, אֵינֵימוֹ, niente, non v'è niente, non v'è, non è.
2) — Secondo Brugsch, questo vocabolo è anche in rapporto con ⲧ-ⲱⲗⲙ, ⲧ-ⲟⲗⲙ, inquinare, polluere; labes, macula.

 ānn

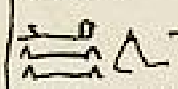
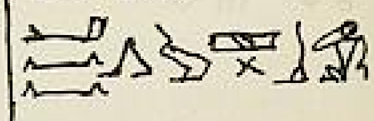


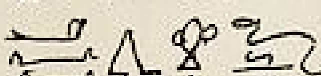
(R. t. 23, 9)



(P. Rhind 16)

ānnu

Varianti di ān.
 (Bon. Sarc. 9, B, 50; C, 44) ānn-set, V. ib. ān-set.

ānn-useb (Patto di Ramesse II coi Xeta), V. ib. ān-useb.

, ānn her zed (Karnak, Obelisco Ramaga), rispondere, soggiungere, ripetere, letter.: tornar a parlare, ritornare sulla parola, su quello che si è già detto.

(Harr. I, 6, 7)
(Patto di Rams. II coi Xeta)
(B. K. T. 113)
(Stel. Pianxi)
ānnu, V. ān.

(Stela Zech, Cairo)
(Beni-Hassan)
(plur.)
(Dict. géo. 1116)
ānnu. V. ān. ānnu-àb, abbellimento, ornamento del cuore (Confr. nāā-àb sotto nāā). ānnu nexti (Dict. géo. 1116); letter.: le bellezze del gigante, nome di una grande e bella costellazione presso l'Orsa Maggiore.
— Nel senso di esser bello è detto anche relativamente agli orecchi, sebbene col determin., in Dend., tempio d'Osiride.

, ānnu, V. e ān.

, ānnu. Chab. (Mél. II, 130) traduce cri. — Brugsch osserva che questa forma corrisponde abbastanza a עָנָא, עָנָה, cecinit, loqui coepit, respondit.

, ānnuna (Abyd. Mar.), Var. di ānnu.

, ānnutà (Chab. R. Mag. N. 75) nome di una dea.

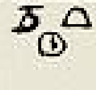
, ānennu, (E.) arbor fruct.

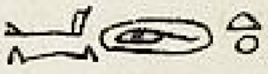
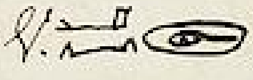
, ānen-t (Rit. 99, 12), tavolato?
V. ān.
Nel l. c. si trova l'espressione ānent-xer, che designa sicuramente una parte della nave. Birch trad.: the Halyard, la drizza; Pierret: la cabine. — letter. significa tavolato inferiore.

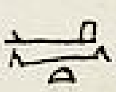
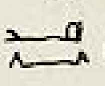
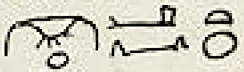
āns (P. di Vienna),
V. àns.

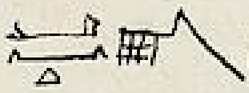
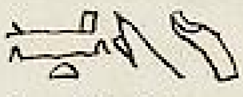
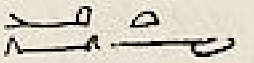
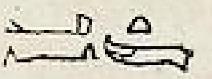
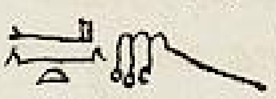
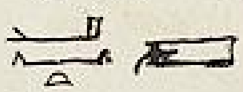
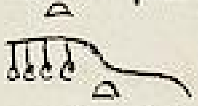
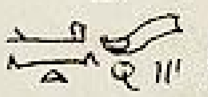
(Edfu, Mar.)
(Geog. III, 164, a)
āns, varr. delle h. e. invece di ānx, vivere, vita, vivente. — Onde āns-us, varr. delle h. e. invece di e, ānx-ūas (V. id.).

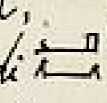
(Rit. 152, 1)
(Z. 1873, 163)
ānt. V. ān, sost.; pittura, tintura, colorazione; — scrittura, copia, descrizione, immagine; — squarcio, scritto; — lista, indice, catalogo, elenco, registro, specificazione, genealogia, stato. (V. sotto sxa).

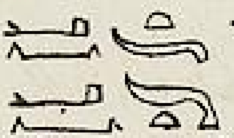
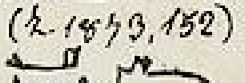
, ānt (Rec. III, 97), *brillare, risplendere, rilucere*; *dare o far luce* — *lustro, splendore, fulgore, lucentezza, luce, raggio di luce*. Senza dubbio radicale di ānti (V.), letter. lo splendente, il lucente, nello stesso modo che l'ebr. לְבֹנָה incenso, olibano, deriva da לבן esser bianco, chiaro.

, ān-t, V.  ān.

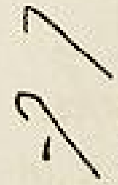

 } ānt (Z. 1867, 54), *anello, cerchio*.
 (Tomba di Gurnah), nub-ānt-u, *anelli d'oro*.

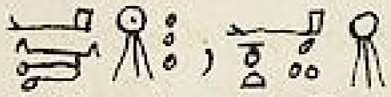
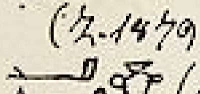
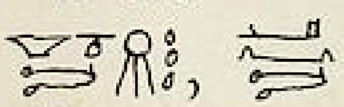
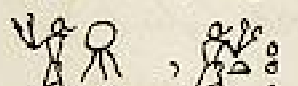
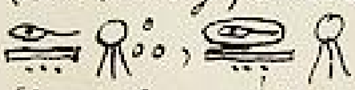
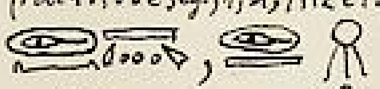
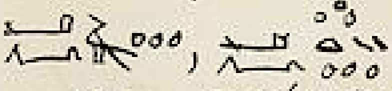
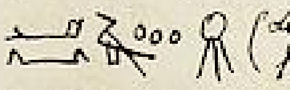
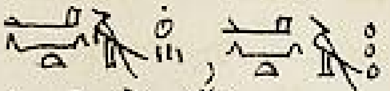
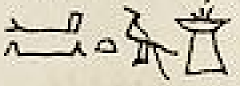
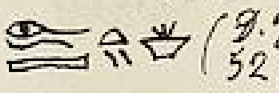
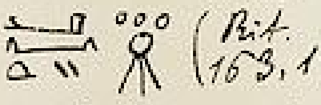
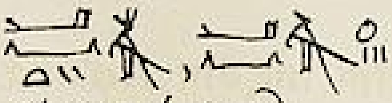
 (Inscr. Zetà 306)
 (ib. 295)
 (Pleyt. Et. 164)
 (Rit. 17, 9)
 (Sarc. d'un Api del Serapeum)
 (D.H.T. 21, 1)

 (P. Harris, 500, verso)

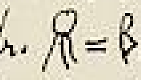
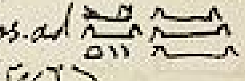
} ān-t, Varr. di  ān. — Masp. (Journ. As. 1883, Genn.) traduce l'ultimo gruppo: *le zampe* (*di un uccello*). 2) — V. il seg.


(Z. 1873, 152)

(tomb. di Seti I)
} ānt, deriv. dal prec., designa uno strumento od ordegno incurvato ad uncino, per raschiare e tagliare; — *uncino*.

— (Birch, Z. l. c.) *coltello o pialletto torto*.
Confr. ⲒⲚⲈ (T) uncus, falx putatoria.

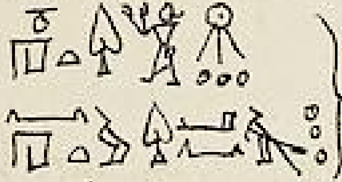
 (Inscr. Zetà 259) (Inscr. Unas 481) } ān-t, Varr. ant. del prec.


(Z. 1879, p. 100)
 (Z. 1874, 155)


(Rec. 14, 86 e seg.; Pond. Mar.)

(Rec. 14, 86 e seg., 1, 4, 7, 12 e 13)


 (Leps. Auszw. 12, 33)


 (D.Z.T. 52, 1)
 (Rit. 163, 19)

(Z. 1874, 109)
e molte altre varianti

} ānt, ānta, ānti. (I gruppi aventi il determin. o si riferiscono ad un qualificativo speciale, come: splendente, brillante, lucente [purissimum, candidum, Plin. H. Nat. 12, 32]; o alludono alla forma secca del medesimo ānt [si confr.  su], in oppos. ad  ānti [V.]).

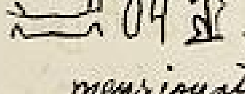
Colla espressione più generale ānt e le sue varr. designa la *gomma, la resina, la sostanza resinosa ed odorosa* dei cosidetti alberi incensiferi ed arbusti balsamiferi; la quale sostanza era impiegata in molte guise nei templi a sacri usi, come per profumi, unguenti, balsami, incensi, olii, ecc., e la cui patria era l'Arabia Felice (punt) e le coste dirimpetto dell'Etiopia.

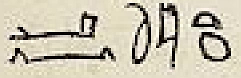
— L'arbusto che produceva questo ānt era chiamato

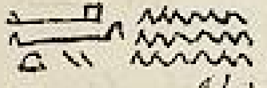
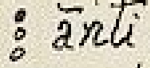
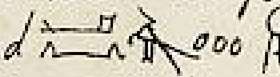
 nehet ānt, nehetu ānti (Deir el Bahari; (Düm. Rec. IV, 66 e seg.), arbusto incensifero o balsamifero.

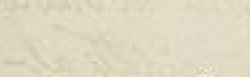
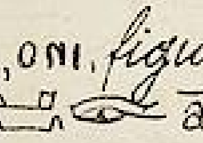
2) — In generale: gomma, resina, incenso sacro, mirra (Z. 1874, 109); — incenso qualunque;

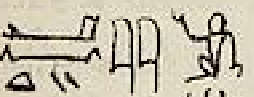
3) — balsamo odoroso, olio odoroso, unguento (P. Bul. III, 12: P. Rhind, 6, 5).

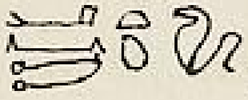
, āntā, il Toro, figlio di Set, menzionato nell'Obelisco di Ramesse II.

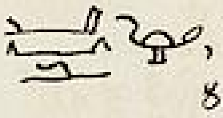
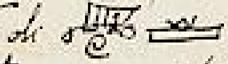
, āntā-t, la dea Anata.

, ānti (P. Bul. III, 12), designa l'  ānti nella sua forma liquida, in oppos. ad  ānti (V. col. prec.). — Ma anche in generale: balsamo odoroso, olio odoroso, unguento.

, ānti, ЄІΝΙ, ΙΝΙ, ΟΝΙ, figura, immagine (V.  ān).

, āntī-u (Mar. Dend. I, 54), servi, persone che hanno a prestare il loro servigio, classe dei servi.

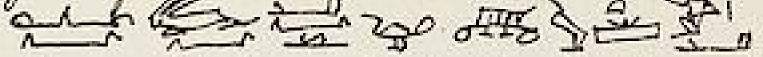
, ānt-t, la dea Anata.

, ānd (Rit. 17, 91 e 94; P. Rhind, 8, 4 e 5; Pierr. Et. 114), secondo Brug. significa l'opposto di  uu, e quindi: esser stretto, angusto, limitato, circoscritto, meschino, misero, miserabile, languido, stanco; essere alle strette, in istrettezze; — sost.: debolezza, difetto (P. Prisse X, 6).

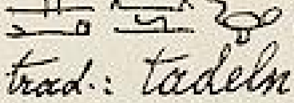
— (De Rougé e Pierr.) malheur; però Pierret ammette anche il valore essere afflitto.

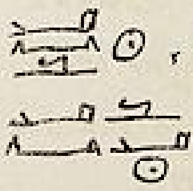
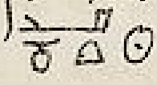
— (Birch) the worst.

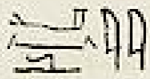
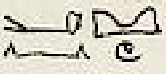
— (Nav. Trans. IV, 11) distruggere; annientare; distruzione. — Onde la seguente frase della tomba di Seti I:

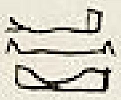
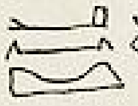
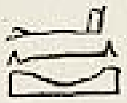
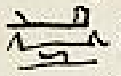
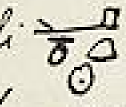


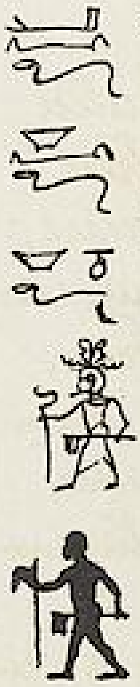
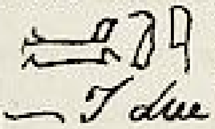
ān un ānd uu-t-à-ā, che Brugsch trad.: nicht kurz sonder lang ist mein arm gewesen, e tradotta da Naville: ce n'a pas été une destruction de la longueur de mon bras, cioè: non è stata una distruzione così completa come io avrei potuto o voluto fare, — oppure: non fu una distruzione ove io abbia steso (uu) la mia mano, cioè: che abbia fatto io medesimo.

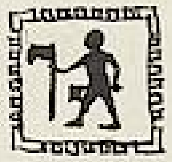
— Nel P. Prisse V, 10 v'ha la forma caus.  s-ānd, che Brugsch trad.: tadeln, biasimare.

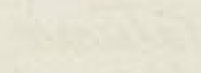
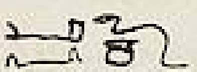
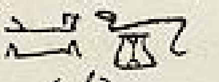
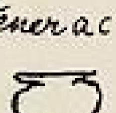
 ānd, āndā (Rit. 15, 36; 64, 16; B. fl. T. 67. col. 3), Varr. di  ānt.

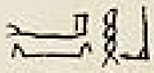
, ānd-it (E.) vas quoddam.
, āndu

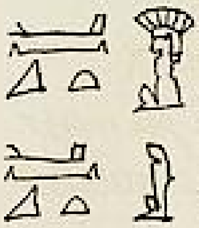
 (Bon. 14)
 (B. H. T. 42, 88)

āndu, Varianti di  ānd e di  ānt, v. quest'ultimo.

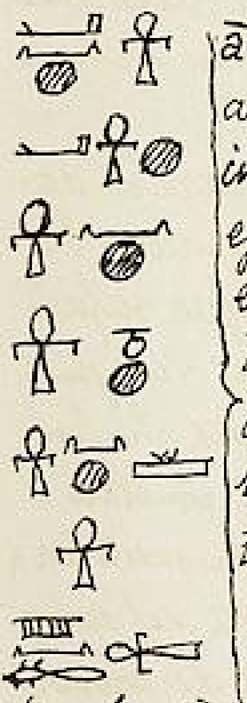
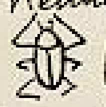
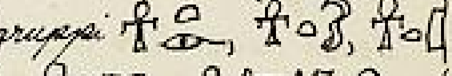
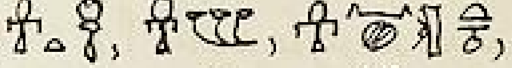

ānz, il re, l'eroe; confr. ⲛⲟϫ, ⲛⲁϫ, ⲛⲟϭ, ⲛⲁϭ, magnus, dux, princeps.
— Nome di un re egiziano.
— Forse identico al libico Anteo, vinto da Ercole, oppure al dio  āntā.
— I due ultimi sono anche il nome ed il simbolo del IX nômo del Basso Egitto.

 ānz, il castello di Anz, l'antica Antaeus, ove ebbe luogo (secondo Diodoro) il combattimento, nel quale Iside soggiogò Tifone e vendicò la morte del suo sposo Osiride.


(Tomba di Ti)

(ib.)

(Rec. 14, 20, col. 120)
ānz, un vaso per contener acqua, sangue e liquidi qualunque, della  forma qui accanto nella tomba di Ti a Saggarah. (H. Brug. Gräberwelt, 94).

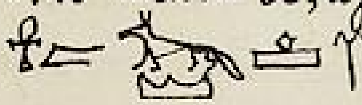
. ānheb-t (Beni-Hassan), nome di una specie di uccello.

 ānq-t, nome di una dea.


(b.e., Sarc. in Vienna)
 (ep. tolom.)
(L. 1892, 34 e 35)
ānx. Significato fondamentale: aver l'esistenza, risuscitare in vita, richiamare in vita, esser richiamato in vita, in esistenza, onde nascere, spuntare, levarsi, risuscitare, apparire apertamente; aprirsi, schiudersi (come risulta dai gruppi  , che vengono qui appresso).
Da queste idee fondamentali risultò una grande moltitudine di significati usuali, che ora successivamente riferiremo.

1) — vivere, la vita (come principio, non come durata dell'esistenza), il vivere, il vivente; ⲱⲛϧ, ⲟⲛϧ, ⲱⲛⲁϩ, ⲟⲛⲁϩ, ⲟⲛϩ, vita, vivere.

2) — esser chiamato in vita, risuscitare, esser risuscitato alla vita, rinascere.

3) — giungere, venir in vita; cioè, detto delle stelle: levarsi, spuntare, lo spuntare, l'oriente; elevarsi, levarsi da, uscire da.... elevandosi.
ⲟⲛⲕ extulit se, assurexit.
 ānx m āb hotep

mānx. (il sole) si leva ad oriente e tramonta nella (terra della) vita, cioè a ponente.

4)— equiv. ad 𓋹𓈖𓐍𓇼 ānx.

5)— equiv. ad 𓋹𓈖𓐍𓎟, ānx.

6)— prolungare l'esistenza per mezzo di cibi e bevande; onde: nutrire, nutrirsi, vivere di..., subsister, se maintenir, subsistance; — sostanza, alimento (L. 1865, 29; Grébaut, Hymne à Amon, p. 48). — ⲟⲛϩ (T), victus.

𓂞𓏏 𓋹𓈖𓐍, du ānx } dare od accordare l'alimento, il nutrimento, far sussistere
𓁹 𓋹, ȧr ānx }

(Per ulteriori spiegazioni vedi più sotto al caus. 𓋴𓋹𓈖𓐍 s-ānx che ha lo stesso valore. — Da ciò è risultato il senso causativo che ha talora questo ānx come se fosse scritto 𓋴𓋹 s-ānx, nel senso di provveditore, fornitore di provvigioni, approvisionneur (Pierr. Ét. I, 49; Stel. C. 45, Louvre), officier de bouche.

𓆭𓈖𓋹𓆰 (D. Z. T. 81, 4) } ȧm-n-ānx, xe-n-ānx, letter. albero della vita, עֵץ הַחַיִּים non designa però un albero determinato, come pare designi la locuzione biblica, ma affatto in generale: albero con frutti servente al mantenimento della vita, all'incirca come
𓐍𓏏𓈖 𓋹𓆰 (Chab. Hymn. à Osiris) }
𓐍𓏏𓈖 𓋹𓈖𓐍 𓆰 (Denkm. VI, 118, 158) }
𓐍𓈖 𓋹𓆰 (D. H. I. II, 53, a, 9) }
𓐍𓏏 𓈖 𓋹𓈖𓐍 (Leyd. I, 347, 7) }

noi parliamo di piante alimentari; quindi albero fruttifero, albero d'alimento (Confr. 𓋹𓆰 ānx). — Lepage Ren. (Trans. VIII, 220) asserisce invece doversi questi gruppi tradurre: bastone della vita.

𓉐𓏥 𓋹𓆰, per-ānx (Dend. Tempio di Osiride), Loret (Rec. de trav. III, 45) trad.: frumento fresco. — Confr. però l'all. seg.

7)— equiv. a 𓋹𓉐𓏥 ānx.

8)— equiv. a 𓋹𓈖𓐍𓀀 (L. 1874, 62; Stel. Piānxi, davanti l. 24, sinistra l. 24; Rec. I, 54, 2, 1; 44, 25).

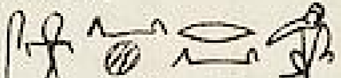
— Forme causative:

𓋴𓋹𓈖𓐍 } s-ānx, far sussistere, mantenere, nutrire, alimentare, sostentare, far vivere, ⲥⲁⲛϣ, ⲥⲁⲥⲁⲛϣ, nutrire, lactare; (Canop.) ϭⲱⲧ-ⲛ-ⲡⲓⲁ, nutrirsi cibarsi, e quindi vivere; שׁלב, שׁלבב, nutrire, nutricare (Ezech. 44, 20).
𓋴𓋹𓈖𓐍 }
𓋴𓋹 }
𓊃𓋹 }
𓋴𓋹𓈖𓐍𓐛 (Harr. I, 45, 6) }

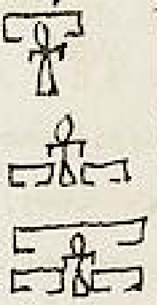
𓊃𓋹𓅡𓆙𓏥 𓆓 (Brit. 147, 15), cibarsi di vermi.

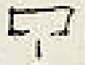
— Un significato importante e non raro di questo s-ānx è quello di: far l'esistenza di un uomo com'essa è, cioè in altre parole: copiare, raffigurare, scolpire in forma plastica qualcuno, come se egli fosse vivo, al vivo; — e come sost.: scultore, statuario al vivo; ed anche la scultura, il lavoro dello scultore, specialm. nell'espress.: 𓋴𓋹𓈖𓐍𓅓𓂝𓁹 s-ānx m-ȧr (Harr. I, 4, 9) lavoro di scultura, scultura:

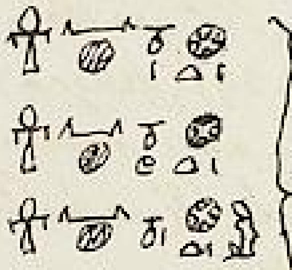
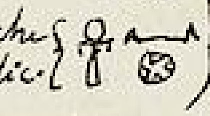
𓋴𓋹𓈖𓐍𓐛 𓋴𓏠𓈖𓐍𓏏 s-ānx s-menxt (Harr. I, 45, 6). (Statue) in scultura bene eseguita, ben eseguite in scultura.

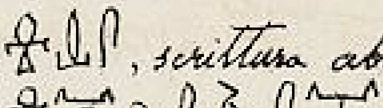
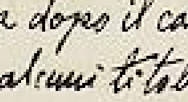
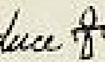
 s-ānχ ran (Louv. C. 90, Pierr.) far vivere il nome, signif.: perpetuare la memoria di un morto col monumento che gli si consacra.

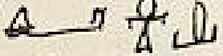
—— Ed ora alcune importanti e frequenti formole ed espressioni.

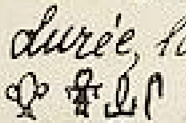
 pe (op. per)-ānχ, designa, in un concetto ancora inesplicato, il Collegio dei jerogrammati; preso come stato, grado; — ed anche come spazio, locale (Canopo 6; Stel. A, 93, Louvre).

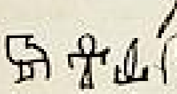
V. sotto  pe.

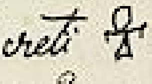
 ed anche semplic.  ānχ nu nu (Z. 1868, 38; 1873, 39; Chab. Mél. III, 180), formola parimenti ancora inesplicata, che si riferisce tanto agli uomini, quanto alle donne, e che alcuni egittologi, come Chabas e Goodwin, prendono nel senso di abitatore o abitatrice della città (di Tebe), persona della città; — il quale senso è però contestato da altri (V. per es. Golenischeff Z. 1874, 36).

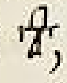
, scrittura abbreviata invece di  ānχ-uza-seneb, vivo-benestante-sano, (secondo altri: vita-sanità-forza op. vita sana e forte); frequentissimo epiteto ai nomi dei faraoni, che si poneva dopo il cartello reale nome; ed anche dopo alcuni titoli dei faraoni medesimi, come per es. , neb-ā-u.-s., per significare regio signore. il qual titolo però è anche dato a persone ragguardevoli. — Grébaut (Hymne à Amon Rā) traduce  celui qui fait subsister, qui donne la santé, qui donne la force; onde il verbo

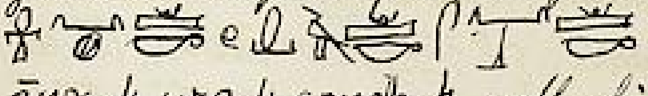
 du ā-u.-s., accorder la durée, la santé, la force; e l'avv.

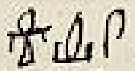
 (a., Osiut. Tomb. di Tef-àb), con prosperità.

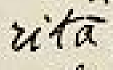
, per vita-sanità-forza! per felicità! è la forma del saluto od augurio degli antichi egiziani.

In solenni decreti  esprime la più alta grazia concessa e mantenuta dalla divinità ai re.

Nell'iscrizione di Rosetta quest'espressione è tradotta in demotico, coll'omissione di , prosperità e salute, e nel testo greco colla semplice parola ὑγιεια.

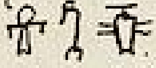
,
ānχ-k uza-k seneb-k, nella chiusura di lettere (An. V, 14, 7), corrisponde esattamente alla formola tedesca lebe wohl und bleibe gesund.

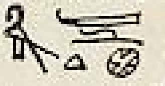
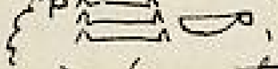
 detto di oggetti materiali indica il loro perfetto stato.

, ānχ-ūas, letter.: vita-prosperità, vita prospera, opp. vita rinnovata, rinnovamento della vita; designa il primo e principale mezzo, per cui gli Dei conservavano l'esistenza dell'uomo, ma sopratutto

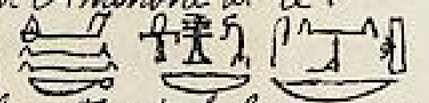
1° — l'aria della vita, il soffio della vita, il vento della vita (Navil. Z. 1877, 29).

2° — l'acqua della vita, l'acqua del Nilo, l'inondazione dell'acqua del Nilo, la quale dava una nuova esistenza alle terre inondate, e quindi agli animali ed agli uomini (B. H. I. 58).

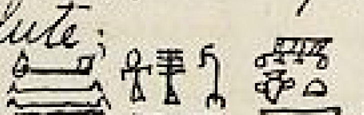
3° — V. il seg. 

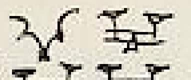
— In parecchi testi 𓋹𓌀 designa la potenza divina o magica di dare od infondere questo rinnovamento o questa prosperità perenne della vita. — Una scena (Wilkins., Mann. and Cust. 2ª serie, pl. 77) rappresenta il dio  Hor-ḳed, che versa da un vaso un fiotto di segni alternati 𓋹 e 𓌀 sul capo di un re (Amenofi III) nella cerimonia dell'incoronazione. In quest'ufficio il dio è assistito o dal dio Nilo o dal dio Thot, uno dei quali, collocato dall'altra parte del re, spande su questo un altro rivo di simili emblemi, mentre Hor-ḳed dice al re due volte: , āb-k, tu sei puro. — Ma più frequentemente si trova il gruppo più completo

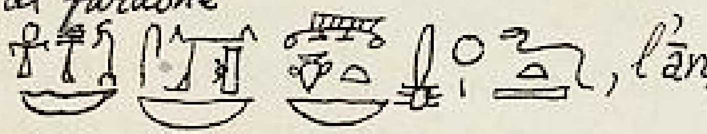
𓋹𓊽𓌀 ānx-dad-ūas, lett.: vita-stabilità-prosperità, specialmente nelle iscrizioni dedicatorie dei monumenti sacri. Così una iscrizione dedicatoria di un pilone di un tempio ad Ammone da Ramesse III porta le seguenti parole dirette da Ammone al re:

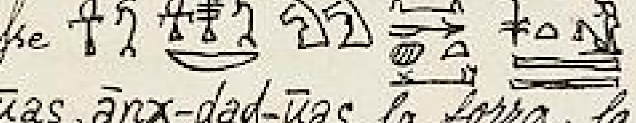
da una parte: 

io ti diedi la vita stabile e prospera e la salute;

dall'altra parte: , io ti diedi l'ānx-dad-ūas e la contentezza.

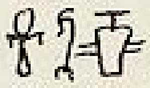
In un'altra iscrizione del Memnonium dedicato a Ramesse II, il dio  dà al faraone

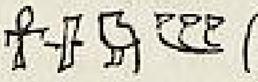
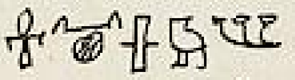
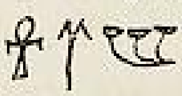
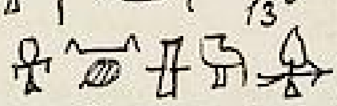
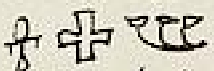
, l'ānx-dad-ūas, la salute, la contentezza ogni giorno eternamente.

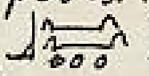
In un obelisco una divinità dà ad un Ramesse 

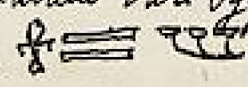
ānx-ūas, ānx-dad-ūas, la forza, la vittoria e la sovranità del mondo.

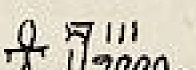
— Le due espressioni 𓋹𓌀 e 𓋹𓊽𓌀 si trovano però anche in alcune iscrizioni funerarie di sarcofagi. V. per es. Levi, Le Antichità egiziane di Brera, interno del coperchio di una cassa funeraria, leggende della 1ª e della 8ª ora del giorno.

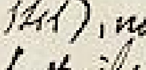
 ānx-ūas (Dict. géo. 1063, 57; 1181; Rev. ég. 1880, 39), designa il nutriente latte che scola dalle mammelle della sacra vacca Iside (V. anche Dict. géo. 1392, sotto Apis).

 (Ist. t. 13, 2)
 (P. Med. 5)
 (Dict. géo. 13)
 (P. Med. 5, 4)
 (Dend.)

ānx-àm, una pianta, dal cui legno si tagliavano per es. i cerchietti  benen, ed in cui si scolpivano ed intagliavano vari oggetti.

— Equiv. a  ānx-ta-ui.

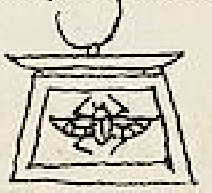
 ānx-neter-u (Pierr. Ét. I, 141), nome di un serpente mitologico: lett.: il serpente della vita divina (?).

, ānx-ta (id. ib. 124), nome di un altro serpente mitologico, lett.: vita terrestre.

, ānx-ta-ui, letter. le due terre viventi op. vita delle due terre, nome di una parte della città di Menfi.

, ānx-ta-ui (Dict. géo. 36), propr. la pianta di ānx-ta-ui, la pianta menfitica (V. il prec.). Designa una pianta determinata.

, ānx-merer, nome di un amuleto che si portava al collo, e che aveva questa forma. lett.: amante della vita.



, ānx-zeta, letter.: vivo eternamente, eterno, op. vita eterna. ἀιωνόβιος; titolo dei Faraoni.

, ānx (Bergm. Sarc. Insc. 88) var. delle b. e. del prec., nel senso di: esser chiamato all'esistenza, risuscitare alla vita.

, ānx, sorta di mazzo che si presentava agli dèi e che serviva in seguito come talismano contro la morte.

, ānx, g. f., ⲱⲛϧ, ⲟⲛϧ, victus, vivere; alimento, nutrimento, cibo, il pane ed il frumento: - vettovaglie. I moderni Egiziani chiamano عيش il pane, dal verbo عاش vivere.
Plur.

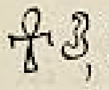
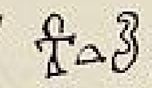
(Stat. C. 18 Torino) ānx, significa pianta in generale. — Ma secondo Grébaut, è lo stesso vocabolo che entra nell'espressione (V. sotto, all. 6) e designa i frutti d'ogni sorta, secchi o carnosi, che entrano nell'alimentazione.
2) - fiore, bottone di fiore, gemma (Denkm. III, 240, c).

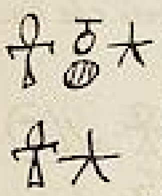
, ānx-u, i viventi.

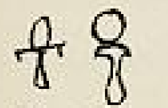
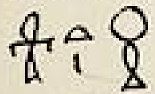
ānx, sulla sua esistenza, sulla propria vita dichiarare, sostenere, affermare, assicurare qualche cosa; - onde: giurare, prestar giuramento, invocare qualcosa o qualcuno a testimonio della verità; — giuramento.
ⲁⲛⲁϣ jusjurandum.

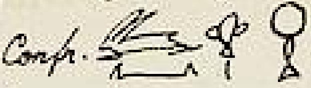
ānx (Rit. 15, l. 7), la terra, il paese, la regione o la montagna (Dr. Brug.) della vita, il paese dove si è chiamati a (nuova) esistenza, cioè: la regione del tramonto del sole, l'occidente.
2) - Verbo: risuscitare in vita; spuntare, levarsi (detto del Sole) (Edfu).

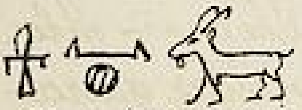
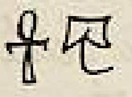
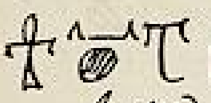
ānx. V. ānx-t.

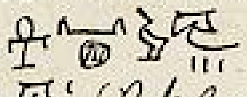
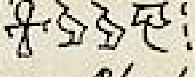
, ānx, V.  ānx-t.

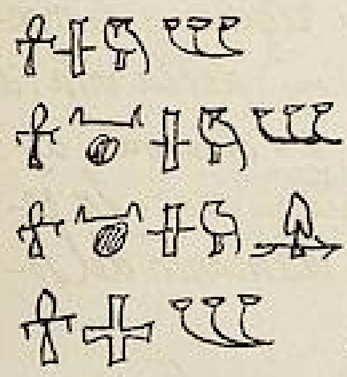
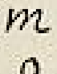
 ānx (Dend. ed Esneh; Z. 1870, 155), la stella che spunta, designa particolarmente il 36º decano (costellazione) dell'anno: — ma altresì stella, astro in genere (Z. l. c.; Düm. Baugesch. von Dend., Taf. 30).

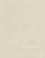

(Denkm. IV, 65, a)

(Dend. Mar.)

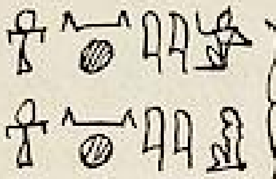
ānx, lo specchio. Comp.  un-ḥer.

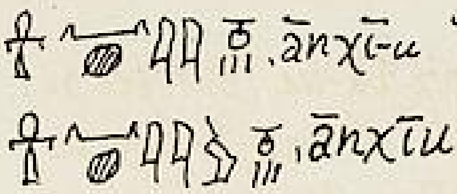
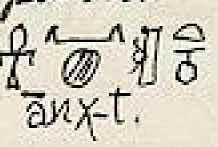

(Bul., Stel. Horsiatef)
 (Edfu)
 (P. Med. 9,7)

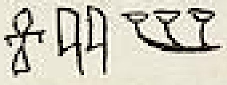
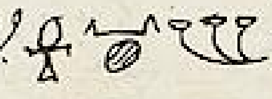
ānx, capra; una specie particolare di capra, capra sacra. Plur.  e  (P. di Berl. I, l. 115). — Goodwin e Chabas però traducono questi plurali: cani.

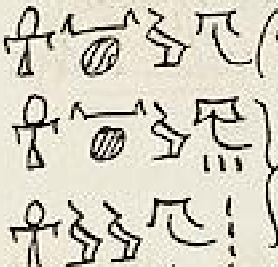
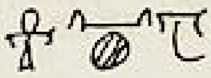
 ānx-àm, V. sotto  ānx.

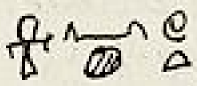
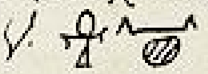
ānxi, equiv. ad  ānx, specialmente nel senso di vivente; onde

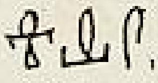
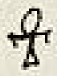
 ānxi, uomo o donna vivente; deriv. dal prec.

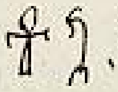
 ānxi-u, ānxiu plur. di  ānx-t.

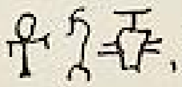
, ānxi, V.  ānx.

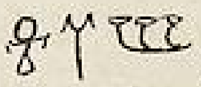
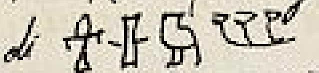
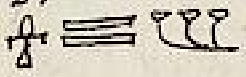
 (Sall. I, 4) plur. (Storia di Sineha, l. 118) V.  ānx.

, ānx-ut, vivente, vivo; V.  ānx.

. ānx-uza-seneb, V. sotto  ānx.

. ānx-ūas, V. ibidem.

, ānx-ūas, V. ib.

, ānx-m (Dict. geo. 13). Var. di  ānx-àm. 2) — Equiv. a  ānx-ta-ui.

, ānχ-merer, V. sotto ānχ, in fine.

, ānχ-neter-u, V. ibidem.

ānχ-t, l'occhio, anche particolarmente l'occhio della luna. (Dend.)
ānχ-ti (D. T. 23, 8; 35, 5), duale: gli occhi, i due occhi. — Anche l'occhio.

, ānχ-t, l'orecchio.
ānχ-ti, duale: le due orecchie, le orecchie: (Gurnah), i due occhi del re dell'Alto Egitto, le due orecchie del re del Basso Egitto, titolo stereotipo degli ufficiali della corte del Faraone.
— Si trovano queste forme duali anche per significare il singolare: l'orecchio.

, ānχ-t, porta, uscio, sportello, battente. — Sono però più comuni le forme duali
ānχ-ti (Z. 1875, tav. II, l. 35; Edfu, Pilone) collo stesso significato, ma più propriam: i due battenti della porta o dell'uscio.

, ānχ-t (P. Bul. I, 6, 20), un vaso a larga apertura, bacino, tazza, scodella, piatto, coppa.
(Harr. I, 28, 12; 49, 8), plur..

, ānχ-t, V. mānχ-t.

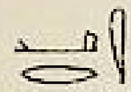
ānχ-ta
ānχ-ta-ui
ānχ-ta-ui
V. sotto ānχ.

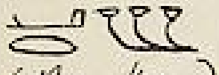
ānχ-tt (op. -ti), forme più frequenti nei testi invece dell'equiv. ānχ.

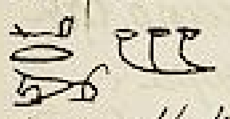
, ānχ-dad-ūas, V. sotto ānχ.

, ār, (Brug.) davanti a..., a preferenza di....

, ār (P. Leida 6); אַרְיֵה, אֲרִי, leone. V. ār.

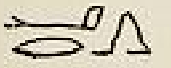

(Inscr. Pepi I, 188)

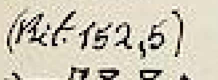

(Mar. Karn. 37, 30)

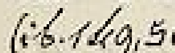

(Mar. Abyd. I, 31, d

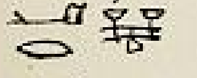
ār, gambo, stelo, fusto, ramo, ramoscello, di specie particolari di piante, (Masp. Rec. de trav. V, 192) di palma.
— (Masp. Z. 1878, 107) palmes, pampres.

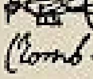
2) — (Mar., Karn. e Abyd. ll. cc.) canna da scrivere, stile da scrivere, il calamo dello scriba.
— ⲁⲗⲱⲟⲩⲓ (ⲡⲓ) rami palmae vel vitis, in quibus sunt dactyli adulti et uvae; ⲁⲣⲱⲟⲩⲓ, ⲁⲣⲟⲟⲩⲉ (ⲧ), tribuli, χαλάμη, stipula; ⲣⲟⲟⲩⲉ, ⲣⲱⲟⲩⲓ, χαλάμη, calamus (spica), polea, stipula (Bashm. ⲗⲁⲟⲩⲓ).
Confr. però anche עָלֶה, fronda, foglia; עָרָה verdura, erba fresca, prateria.
3) — Brugsch (Z. 1876, 99) trova usata questa forma anche come verbo di senso tuttora ignoto, che egli però confronta con ⲱⲗ, ⲟⲗ, sumere, ducere, adducere, colligere, etc.; Confr. anche ארה cogliere, raccogliere, adunare, spiccare.


(Rit. 152, 5)

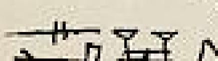

(ib. 149, 50)

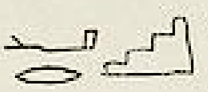
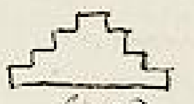



(Comb. Rams. V)

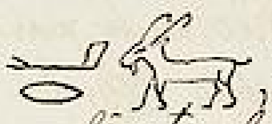

(b. e.)
(Rec. IV, 100, 3, 4)

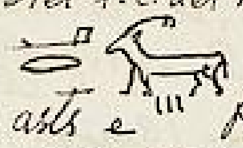
ār, salire, ascendere, andare in alto; ⲁⲗⲉ, ⲁⲗⲏⲓ, adscendere, conscendere; עלה, innalzarsi, ascendere, salire, alzarsi, elevarsi; עַל sopra, su, ὑπὲρ, ἐπί.
(Confr. anche הָר colle, luogo montuoso, monte).
— Meyer (Z. 1878, 134) traduce muovere; — onde il caus.

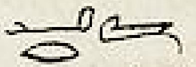

s-ār (Z. 1877, 134), far muovere, portare (qualche cosa).

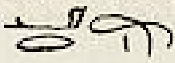


(b. e.)

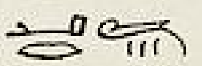
ār, equiv. al prec.

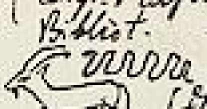

, ār (Rit. 134, 3), letter.: il saliente, il montatore (v. il prec.), significa: capra, gazzella, antilope, od un animale affine.
אַיָּל, אַיִל, ariete, cervo, montone; יָעֵל stambecco, antilope, gazzella, יַעֲלָה capra selvatica, capriolo femmina; arab. وعل ibex, camozza, capra selvatica; ⲟⲉⲓⲗⲉ, ⲁⲓⲗ agnus aries, ⲟⲓⲗⲉ, ⲟⲓⲗⲓ, ⲱⲓⲗⲓ aries; ⲉⲓⲟⲩⲗ, ⲉⲟⲩⲗ, ⲓⲉⲟⲩⲗ cervus.
Nel l. c. del Rit. v'ha il plurale


che Birch trad. wild beasts e Pierr. quadrupèdes, ma Lefeb. trad. capre e Schiap. gazzelle.


(Calend. Esné)




(Temp. d'Edfu, Bibliot.


(Ep. Tolom.)
(Z. 1872, 34 e 35)

ār, g. f. propr. la pelle acconciata per scrivere, il rotolo di pelle, la pergamena (di cui si servivano gli Egiziani per scrivere prima dell'uso comune del papiro). Confr. עוֹר cute, membrana, pelle, pelle conciata, cuoio, ⲃⲁⲗⲟⲩ, pellis.
Quindi in generale: libro, volume, rotolo di scrittura, pergamena scritta.
— ed anche papiro scritto (Esné l. c.; Dend. Pronaos.

(Z. 1872, 34) (Mar. Mon. div. 21, 14) ār, pietruzza, biglia, palla, pallottola, calcolo, ghiaia, rena, selce, ciottolo, pietra, sassolino, sasso - V. ànr. — anche grandine.

ⲁⲗ (ⲡ) lapis, calculus; grando (ⲁⲗⲛ̄= ⲧⲉⲧⲫⲉ lapillus cœli); impetigo, pustula; — עִיר arena, sabbia.

(Mar. Karn. 42, 13:22.) (a) (Insc. Unas) (Trans. 1880, 30) (Rev. ég. I, 26) (a) (Combl. di Ti, Insc. Unas) (Harr. I, 27, 3 e 4) ār, quel fabbricato di una casa, di un palazzo o di un tempio, in cui si trovavano le provvigioni per il sostentamento dei loro abitanti, e nel quale parimenti quelle provvigioni erano preparate per l'uso dei servi o dagli schiavi o da altre persone a ciò addette; — e perciò: magazzino, dispensa, fondaco, deposito, confectorium, cucina, laboratorio.

— Il significato primitivo pare sia stato forno scaldato (Confr. צִיר bollire, ardere, esser caldo, cocente, ardente; cucinare, cuocere, scaldare) per cuocere il pane.

— Ma signif. anche: l'edifizio dell'economato, il tesoro (Masp. Trans. l. c.); ed anche la casa di una persona ragguardevole, palazzo — e in generale casa, camera (עֲלִיָּה sala, camera).

— torre di guardia, torre, צִיר, ass. îru, castello, fortezza; pilone.

— Reliquiario, naos.

— (De Rougé, Mél. d'Arch. I, 19; Masp.) la ferme, le domaine, la masseria, il podere annesso ad un tempio.

— (Stel. C, 1, Louvre) (Insc. Unas, I mer-ār, (Erm.) Chef des Speichers, capo del granaio; (Masp.) l'economo, the chief steward (Trans. 1880, 30), il capo del tesoro del tempio, e per la Stela cit. del Louvre, chef de la ferme.

— Nei testi più recenti trovansi i tre ultimi gruppi (cominciant. per e che alcuni leggono lā) in parallelismo con , , , ; ecc., (V. D. H. T. II, 52).

— Confr. anche ār-īt.

— Brugsch (Rev. ég. I, 26) traduce il gruppo la regione inferiore, il mondo sotterraneo.

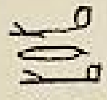
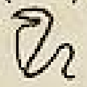
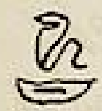
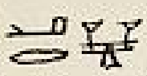
, ār (D. Z. T. 95, 18), la porta.

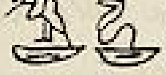
אֵיל parte della porta, architrave, soglia, limitare o simile.

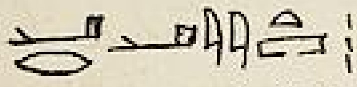
Più frequenti sono i duali (D. Z. T. 95, 13) (Rec. I 74, 1) i due battenti (di legno) di un uscio o di una grande porta.

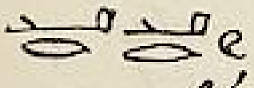
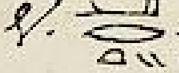
, ārāu, Var. di ār.

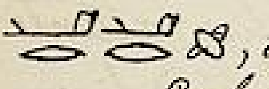
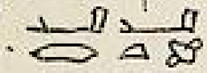
, ārà-t, V. ārt.

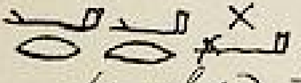
 (Rit. 78,21)   (Roset. 10) ārā, deriv. dal verbo , ār, signif.: l'ascendente, il saliente; è l'antico nome del serpente sacro uræus; — e quindi anche il nome del diadema in forma di serpente che portavano gli antichi faraoni. Confr. ⲟⲩⲣⲁⲥ, diadema, Βασιλειον, insigne regium.

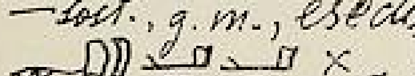
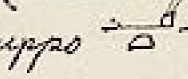
 (Ros. l.c.; grec. l. 45 e 46), il signore dei diademi, il signore delle due corone, del Sud e del Nord. (In quanto alla lettura di questo gruppo, pare sia più accettabile nexeb-ūazit oppure neb-nexeb neb-ūaz-it).

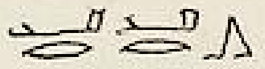
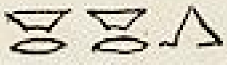
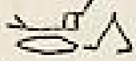
, ārā-īt, Erman (Z. 1879, 42) trad.: tribunale, sala del giudizio.

, ārār (Z. 1873, Tav. II, 17). V.  ār-ti.

, ārār (An. V, 13, 4). ? Confr.  ārā-t.

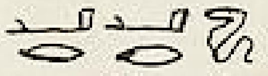
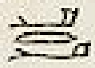
, ārār (D. H. I. 21, col. 21; 42, col. 10), terminare, compire, eseguire.

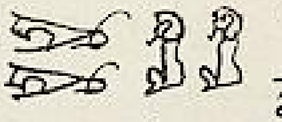
— sost., g. m., esecuzione:  (An. I. 26, 8 e 9), àri ārār, lett.: fare esecuzione, signif. egualmente: terminare, compire (Chabas però [Voy. p. 271] trascrive il gruppo ).

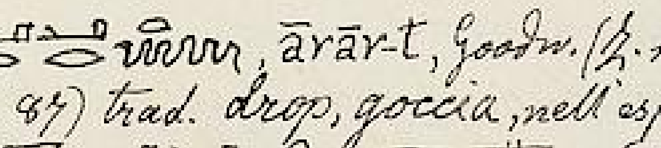
 (Dend. Mar.)  (D. T. I. 61, 14; 78, 13) ārār, forma raddoppiata di  ār, signif.: salire, montare del tutto, compire (confr. il prec.) la salita; salir molto, continuamente: detto soprattutto dell'inondazione del Nilo; quindi

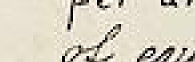
2) — l'inondazione (che monta).

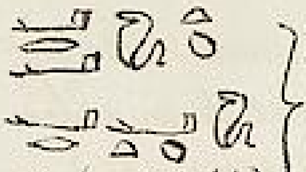
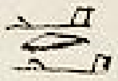
3) — Equiv. al prec.: terminare, compire.

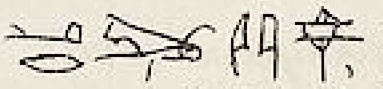
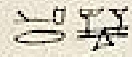
, ārār (Denkm. III, 219, a), diadema. V.  ārā.

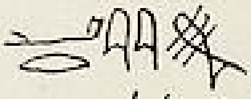
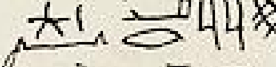
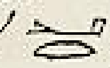
 ārār (o meglio ār-ti opp. ār-ui) (Z. 1874, 37), letter.: i due leoni; nome che si dava alla divina coppia Šu e Tafnet, figliuoli di Rā.

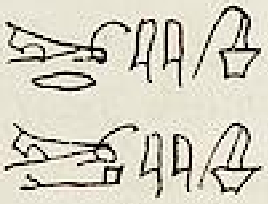
, ārār-t, Goodw. (Z. 1867, 87) trad. drop, goccia, nell'espress.:  per ārār-t neb-t senf, the passing of every drop of blood, lo scorrere di ogni goccia di sangue.

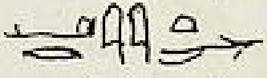
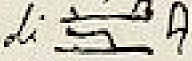
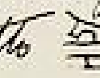
 ārā-t, (E.) aurium sordes.

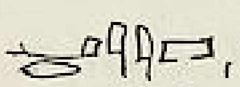

(Rit. 145,55)
ārā-t,
V.  ārā.

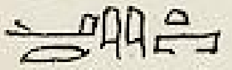
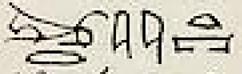
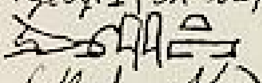
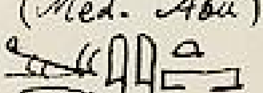
 āri (Br. s Festkal. Taf. VIII, col. 36 e 37), deriv. da  ār, significa il vento che sale, colpo di vento.

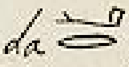
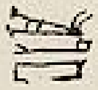
, āri (Bib. el Mol.) nel gruppo , siu n āri, la costellazione āri.
V.  ār-t.

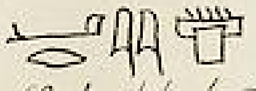
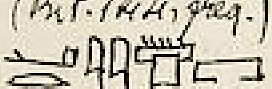

āri, אור, אוֹרָה, luce fiamma, fuoco; da אור illuminare, risplendere; luce, splendore.

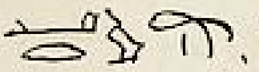
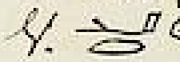
, ār-it (Z. 1869, 133; Var. al Rit. 125, 54 e 55 invece di  ād-it), architrave (Br.), panneau (Pierr.), lintel (Birch), di una porta.
Confr. אֵיל sotto  ār.

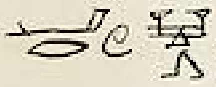
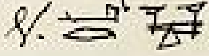
, āri (Rit. 144,27), var. di

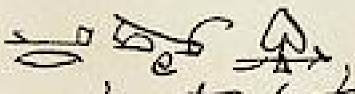

(Rit. 145,2)

(Prisse VIII 2 Géog. I, N. 502)

(Med. Abu)

(Louvre C, 26)

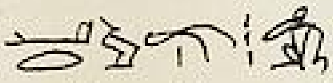
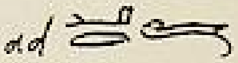
ār-it, deriv. da  ār, signif.: salita, montata, come il Pilone, attraverso al quale uno si innalzava al santuario. — Affatto analogo all'ebr. עֲלִיָּה gradino, scaglione.
2) — Equiv. ad  ār, in tutti i suoi significati (V. Chab. Mél. III, 17).
3) — porta (Rit. 144,27, Pierr. e Birch).
4) — nicchia (Erm. Z. 1883, 15).
5) — sala, Var. del seg.

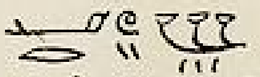
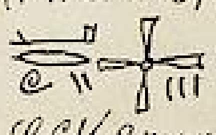
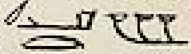

(Rit. 144, freq.)

(ib. 144, 17)
āri, torre o sala
V. il prec.

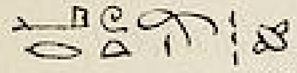
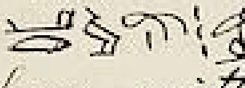
, āru (An. V, 11, 1),
V.  ār.

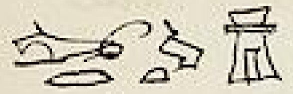
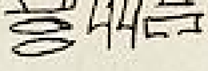
, āru (Rit. 130,3),
V.  ār.

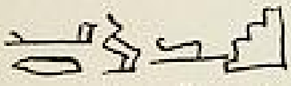
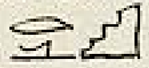
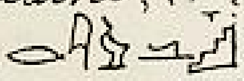
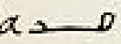
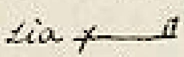
, āru (E.), אֵלָה, אֵיל, אֵלוֹן, terebinto o quercia.

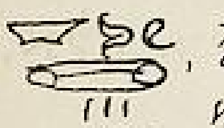
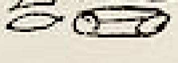
, āru, equiv. ad  ār nel senso di: scrittura, libro, pergamena scritta; dottrina scritta, libro della dottrina

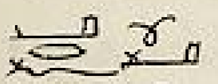
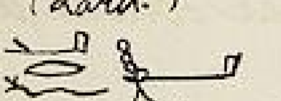
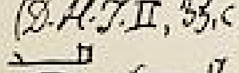
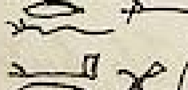
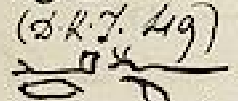
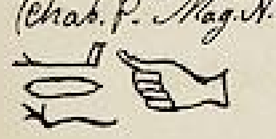

(P. Bul. N. 3, 12)

(R. Géf. 27, XVI; 64, XVI)
ārui, gambo, stelo, fusto, ecc. V.  ār,
— Masp. (Z. 1878, 104) identifica con ⲡⲓ ⲁⲗⲱⲟⲩⲓ e traduce: palmes, pampres.

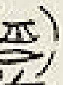
, āru-tu, dato da Chabas come var. di  āru, libro, rotolo, volume, scrittura, dottrina scritta.
—(De Rougé) obbiezioni.

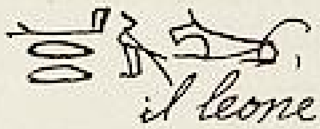
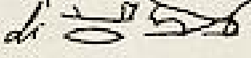
, ār-ut (E. de Roug. Six prem. dyn. p. 137), Var. di  ārr-īt.

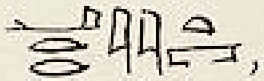
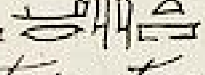
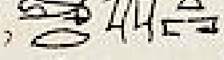
, ārud (Trans. 1875, 194), scala, salitoio, gradino; עֲלִיָּה. Equiv. a  ṙd e  ṙā-ud (e perciò Brugsch ha il dubbio che la prima lettera nel l. c. non sia , ma sia  e segno Determinativo del vocabolo che precede).

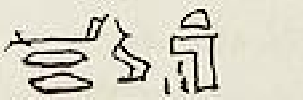
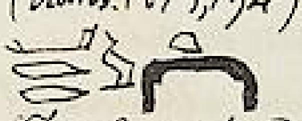
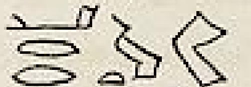
, ārf (R. Edf. 49, v), massa molle, pasta, ammasso, Klumpen; equiv. a  qrf.


(Karn.)

(D. H. T. II, 35, c, 6, 3)

 (Louvr. C-120)
(S. K. T. 49)

(Chab. P. Mag. N. 40)


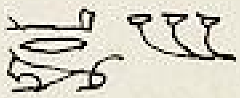
ārf, signif. fond: legare attorno, avvolgere, cingere, ravvolgere; legar stretto, legare, fasciare, bendare, annodare.
2)— Ciò in cui qualche cosa è legata, cioè: borsa, sacco, tasca (Leps. Metall. p. 33; P. Brisse X, 4; Chab. l. c.).
3)— Anche nel senso di legare all'obbedienza, alla sommissione; consegnare, sottoporre alcuno sotto () la signoria, il dominio di un altro (V. Mar. Karn. 37, 30; Z. 1879, 101).
4)— (Louvre l. c.) tenere od essere tenuto nel pugno.
— עלף involgere, inviluppare; ⲟⲣϥ, ⲱⲣϥ, ⲱⲣⲉϥ, ⲟⲣⲃ, ⲱⲣⲃ, constrictum tenere; arctus, constrictus; includere, concludere, inclosus manere, degere, obsidione includere.

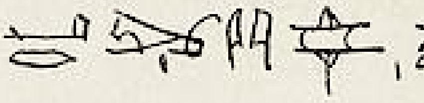
, ārra (D. H. T. I, 36, d. 7-8), il leone, Var. di  ār.

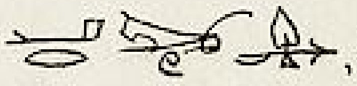
, ārer-īt (Louvr. Stel. C, 26), affine con , , ār-īt, signif.: torre, torre di guardia, vedetta, pilone, naos in forma di pilone. — Pilone della regione del sole (Pierr. T. d. L. II, 139 e seg.).
— edicola; — cappella o nicchia monolitica (E. de Roug. Six prem. dyn. p. 137).
— Casa del re, palazzo.

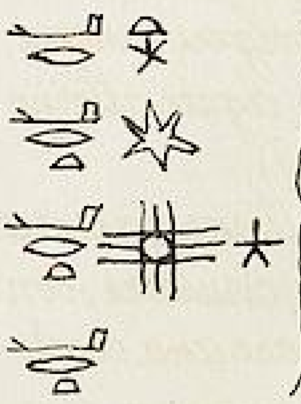

(Trans. 1875, 194)

(Insc. Pepi I, 185)

(Insc. Unas, 495)

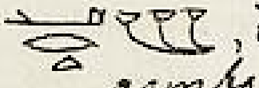
ārer-ut, Var. del prec.
— (Masp. Rec. de trav. V, 58 e 192) porta fortificata (Insc. Pepi I).
— (id. ib.) créneau (Insc. Unas).

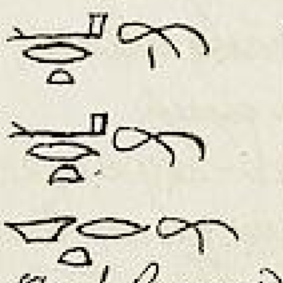
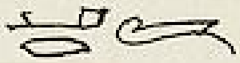
, ārel, V. sotto ār.

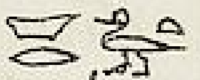
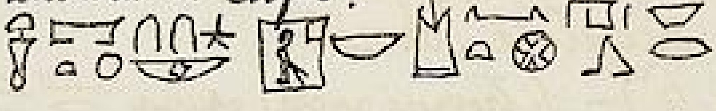
, ārli, V. sotto ārī.

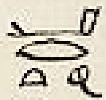
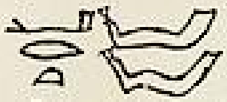
, ārlu, V. sotto āru.

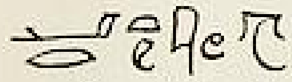
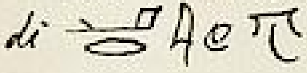
 ār-t, nome di un decano nella costellazione del Toro, trascritto nelle liste greche ερω ed αρου.

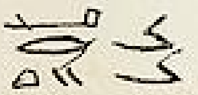
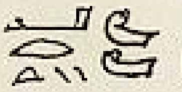
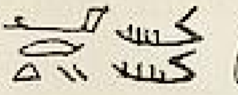
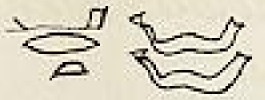
, ār-t (Düm. Dend. 35, 12), gambo, stelo, fusto. V. ār.

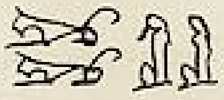

(Dend. Pronaos)
ārt, V.  ār.

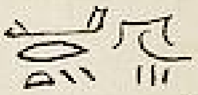
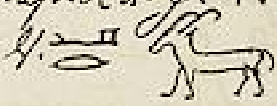
, ār-t, g. f., nome di un uccello migratore, il cui arrivo in Egitto è determinato dal seguente passo del Calendario di Edfu:

, Ai 25 di Tybi, nella festa di Hathor, signora di Dendera, arrivo dell'uccello ār.

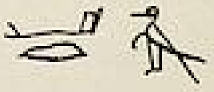

(Rit. 48, 2)

(Insc. Unas, 26)
ār-t, mascella, ganascia, mandibola. Sono più comuni le forme duali (Rit. 147, 16), (ib. 26, 3), (Dend.), ār-ti.
— Confr. il copto ⲁⲗⲧ-ⲕⲟⲥ, tempus, κρόταφος.

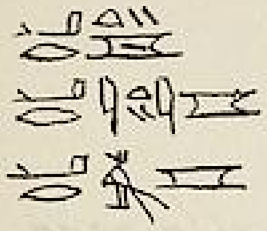
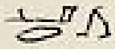
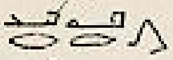
, ārtàu (Schiap. L. d. F. Tav. XXI, 10, 14), Var. erronea invece di  ārau.

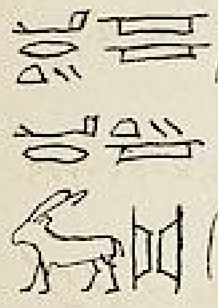
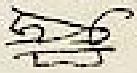
 (Rit. 147, 16)
 (ib. 26, 3)
 (Dend.)
 (Insc. Unas, 26)
ār-ti, duale di ār-t (V.)

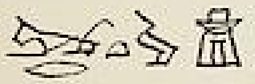
, ār-ti (Rit. 144, 11; Z. 1874, 37), i due dei Leoni, nome che si dava alla divina coppia Su e Tefne-t.

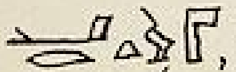
, ārti (Schiap. L. d. F. IV, 2) stambecco, V.  ār.

, ār-ti, Var. del seg.


ār-ti (Liste del Nilo), derivato da  ār,  ārār), l'acqua che monta, cioè l'acqua dell'inondazione; l'inondazione.


(B.2.T. 95,13) (Rec. I, 74,1) ār-ti, duale di  ār (V.).

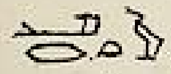
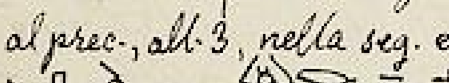
, ārtu (Inscr. Unas), V. sotto ārut.

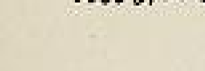
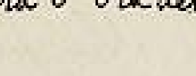
, ār-tu, guardare, custodire, (Rit. 136, 9, 78, 11) vegliare, scampare, preservare, proteggere, difendere, guarentire.

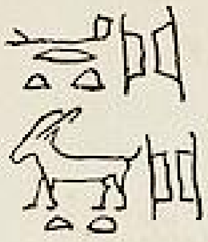
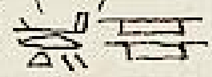
2)— guardia, custode, protettore, difensore, tutelare, — Onde

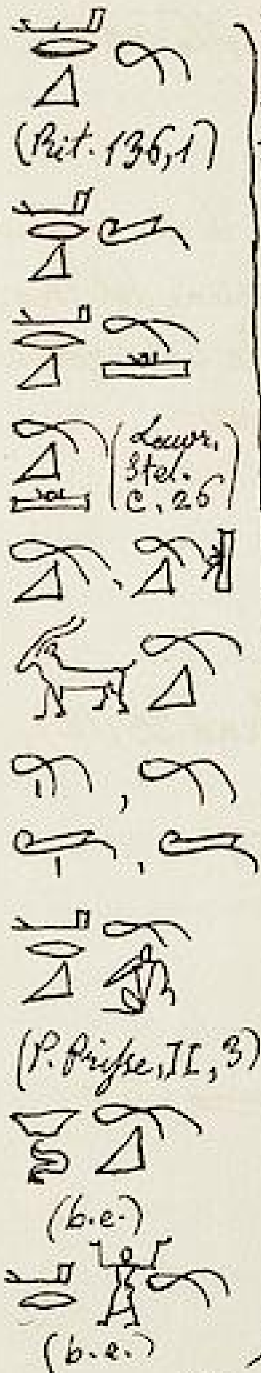
3)— torre di guardia, merlo della torre — pilone.

נצר, (cald.) עִיר, vigilare, custodire; vigile, custode, angelo (Dan. 4, 10); ⲟⲩⲣⲓⲧ, custos.

, ār-tu (Levi, Ant. eg. di Brera, p. 31), equiv. al prec., all. 3, nella seg. espressione  ār-tu n xeper, pilone della trasformazione, nome della divinità della 6ª ora del giorno.

 ār-tt, Var. di  ār-ti.

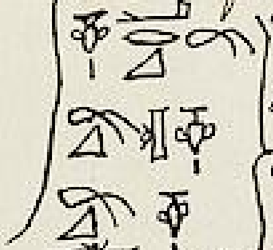
 ār-tt (Tempio di Edfu), Var. di  ār-ti.


(Rit. 136,1) (Louvr. Stel. C, 26) (P. Prisse, II, 3) (b.e.) (b.e.)

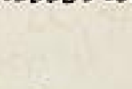
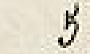
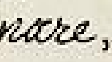
ārq, signif. fond.: legare, allacciare, circondare, attorniare, accerchiare, avvolgere, ravvolgere, cingere, inviluppare, legare attorno (T. K. T. 108, 81).

2)— porre attorno, caricare.

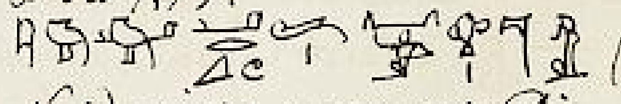
3)— serrare, chiudere, conchiudere, fare una conclusione con..., recare a fine, porre a termine, finire con..., finire, cessare, compiere, terminare; — fine, termine, meta.

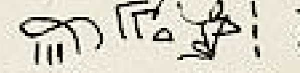
4)— terminar una malattia, sanare, guarire, calmare, tranquillare; Onde la freq. espress.  àb-ārq, ārq-àb, aver un cuor tranquillo, contento; esser di animo o carattere calmo, il cuore esser calmo, il cuore trovar contentezza; — cattivarsi; cattivante (Mél. II, 270).

5)— definire, determinare, segnare, limitare, fissare, ecc. con un decreto; decretare, decreto.

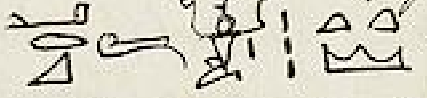
6)— Si trovano anche i gruppi ,  od anche solamente , per designare il 30º giorno, cioè l'ultimo giorno del mese

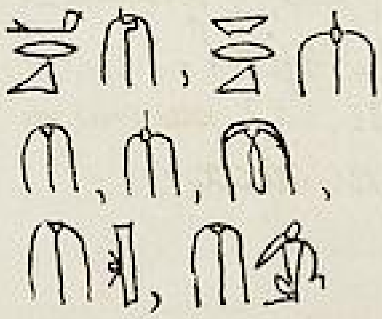
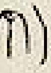
(V. Stel. 7. Bul.).

7) — giurare, scongiurare, esorcizzare; — ed i sost. corrisp. (Abyd. Mar.; D'Orb. 7, 7):
 (D'Orb. 16, 3), giura a me per Dio.

8) — Equiv. al seg. all. 2 e 3, onde
 ārq-u kep-t-u, nome dato ai dotti preposti allo studio ed alla guardia dei libri magici.

— Quanto ai primi sette allinea confr. ⲁⲗⲁⲕ, ⲁⲗⲟⲕ, arcuatum opus, arcus, circulus, torques; ϩⲱⲗⲕ, ἐκπλοκή, implicatio, complicatio; annulus; Ⲧ-ⲁⲗϭⲉ, Ⲧ-ⲁ=ⲗϭⲟ, finem imponere, cohibere, cessare, sedare, compescare, sanare; sanatio, medicamen. ⲱⲣⲕ iurare; Ⲧ-ⲁⲣⲕⲉ, Ⲧ-ⲁⲣⲕⲟ, adjurare (demonem ut discedat); gr. ὅρκος; ⲁⲣⲏϫ, ⲁⲩⲣⲏϫ, finis, terminus, extremum, extremitas. —— ארג tessere, intrecciare; השגה compire, consumere, deficere; assecutio, finis.

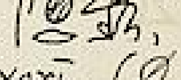
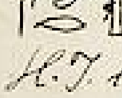
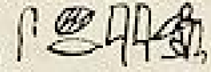
— In correlazione al significato dell'allin. 3, si noti l'espressione
, ārq-ḥeḥ (P. Rhind, II, 9), letter.: la meta delle moltitudini, perifrasi simile al greco ἄλκαι, signif. la necropoli, il cimitero (Z. 1866, 36).

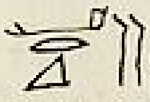
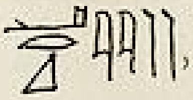
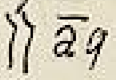
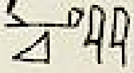
 ārq (Pleyte. Z. 1869, 83, legge sḥ il segno ), equiv. al prec. nel senso di finire, terminare, condurre a fine, detto per es. di un edifizio (D. H. T. 8, 12, 13; id. 11; 15, 32; 19, 29; D. Z. T. II, 15, 1; Burt. 43, 27 e 28; Abyd. Mar.).

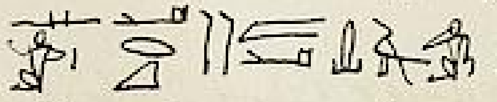
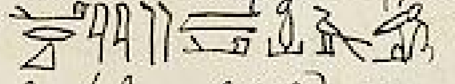
2) — circa come la ratio dei latini: ragione, motivo ragionevole, parere, opinione, intenzione, conclusione, idea, avviso, sapere, rapporto, disegno, intento, volontà; fine, scopo; cognizione, notizia; riguardo, rispetto; disposizione, assettamento, regolamento; scienza, saggezza (De Roug. Chrest. 105, 36).

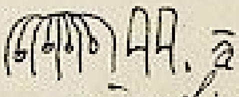
V. sotto sḥ.

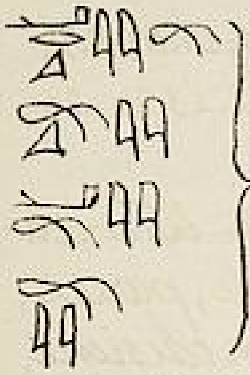
3) — tutti i verbi che si riferiscono ai sostantivi precedenti.

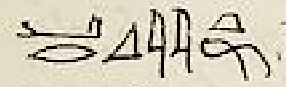
— I sost. e verbi precedenti si trovano frequentemente in parallelismo con , , sexer, , sexerī, (D. H. T. l. c. e 26, 9, 6).

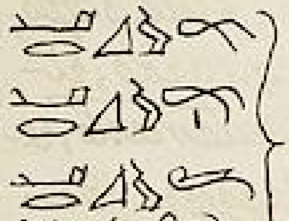
, ārq
, ārqī
secondo Maspero (Rec. de Trav. II, 111) forse forme primitive di  āq e  āqī (V.).

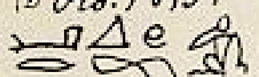
 se ārq māẓa l'individuo esatto fuori della menzogna, opp. l'individuo allontanato (ⲁⲣⲏϫ) dalla menzogna (per ..., ...).
, ārqī māẓa (Stela di Tor. N. 102), non mentire.

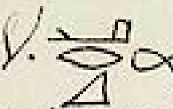
, ārqī? (Champ. Mon. 358), il giardiniere.

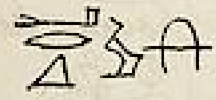
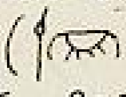
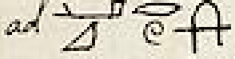

āṛqi (Mél. ég. II, 270)

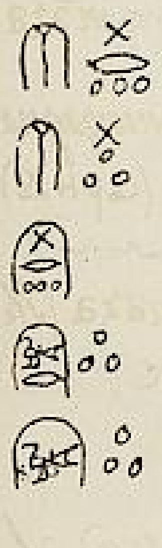
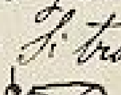

āṛq-it

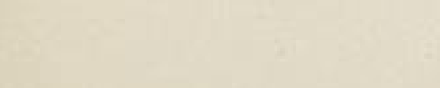

āṛqu
(D'Orb. 16,3)

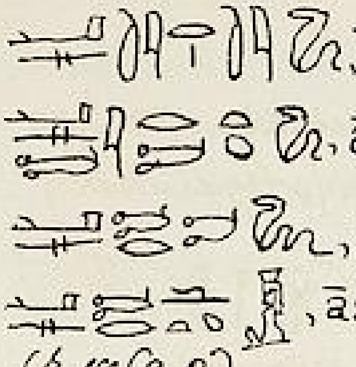

(Masp. Geogr. ep. 32)

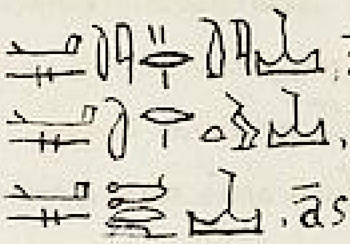
V.  āṛq, in tutti i suoi significati. Il gruppo āṛqi che Brugsch traduce das 'Fesselbinde', è tradotto da Goodw (Mél. l. c.) decretum.

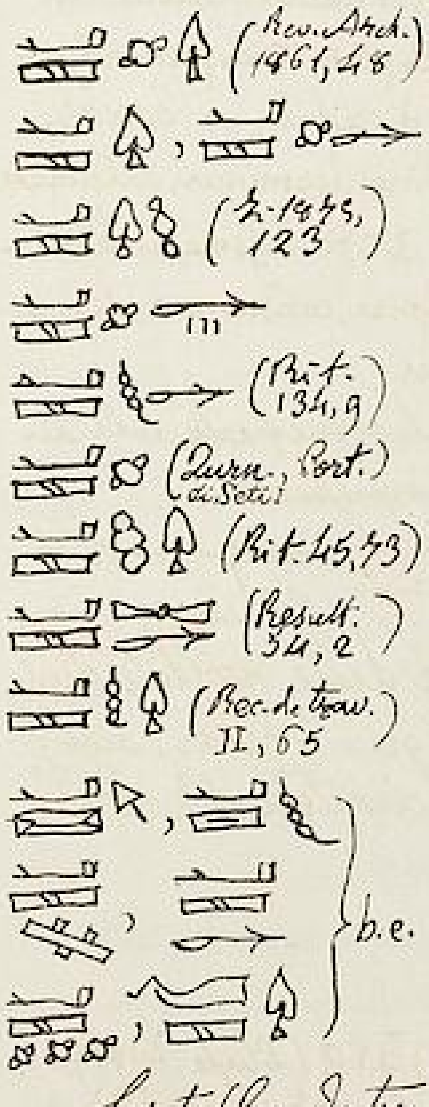

, āṛqu (Harr. I, 13, b; P. Mayer, A, II, k), secondo Brugsch, designa un vaso di piccole dimensioni, in Harr. l. c. fatto di argento (), della capacità di 30 Ten, 3 Ket o 303 Didracme. → Goodw. (Z. 1874, 64) crede che questo vocabolo sia probabilmente equiv. ad  āgru e significhi bag, sacco, cassetta od una specie di misura.


āṛq-ūr (Dend. Philae; Leps. Mét. p. 49), forma egiziana del greco ἄργυρος, argento. Si trova come variante di  ḥez, che ha lo stesso significato.

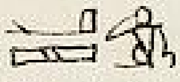
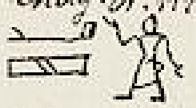

, āṛq-ḥeḥ, V. sotto āṛq. in fine.


āstartā
āstart-t
āstert
āsterd-t
(Z. 1869, 2)
עַשְׁתֹּרֶת, la dea Astarte, la Venere della Siria e della Fenicia, divinità importata in Egitto verso la fine del 2º impero.


āstairotā
āsterotu
āsterd
עַשְׁתָּרוֹת. עַשְׁתְּרוֹת־קַרְנַיִם, ora Tell-Asterah, o Ashereh, nome di una città nel Baschian.

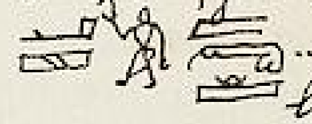

(Rev. Arch. 1861, 48)
(Z. 1875, 123)
(Rit. 134, 9)
(Quurn. di Seti, Port.)
(Rit. 45, 43)
(Result. 34, 2)
(Rec. de trav. II, 65)
b.e.

ās'. Gli Egittologi avevano prima tradotto cedro, אֶרֶז, legno di cedro; e questo significato fu conservato, finchè le ricerche di Lepsius (Z. 1874, 13), Brugsch (Z. 1875, 123) e Masp. (Journ. As. 1880, 126) provarono che questo vocabolo designa piuttosto l'acacia, e precisamente, secondo Maspero, l'acacia Seyyâl. Loret (Rec. de trav. II, 65), propone di tradurre acacia nilotica.

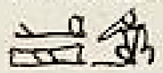

(Chab. P. Mag. N. 117)

(Rit. 162, 3)

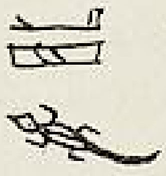
(Abusimbel)

āš̀, appellare, chiamare, gridare, invocare, leggere; — voce, grido. ⲱϣ, ⲟⲩϣ, ⲁⲓϣ, clamare, exclamare; lectio, promissio, votum (ⲡ-ⲱϣ). — שִׁוַּע gridare, esclamare; שֶׁוַע, שׁוּעַ, שַׁוְעָה, clamore, invocazione, grido, orazione.

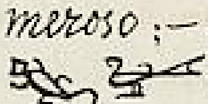
 ...., āš̀ m-baḥ...., appellare, citare davanti....

2) — (Bergm. Rec. de trav. III, 152) supplicare, lamentarsi, dolersi; lamento, doglianza, lai, querimonia: — anche il grido supplichevole che esprime il lamento.

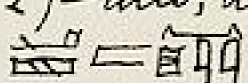
 .... āš̀ n...., supplicare per....



āš̀, ⲁϣ, ⲟϣ, abundare; multum, magnum, abundantem esse; ⲁϣⲁⲓ multiplicari, abundari; esser numeroso; — molto, molti, numerosi.

 āš̀-ūr, superlativo dell' aggettivo prec., numerosissimo.

2) — ricco, abbondante.

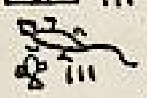
, āš̀ m nepi (Denkm. IV, 13), ricco in grano.

3) — folla, moltitudine.

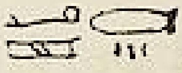
4) — moltiplicare.

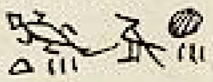
— Confr. עָצוּם numeroso, onde עֲצֻמָּה moltitudine, da עָצַם esser molto, troppo, numeroso (Salmo 40, 6, 2), esser grande (ib. 139, 17), moltiplicarsi; —

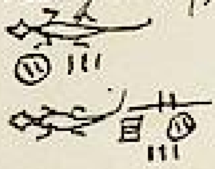
— Sono degne di nota le seguenti espressioni:



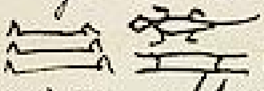
āš̀-ḥer-u, che ha molti capi, policefalo.

, āš̀-ran-u, che ha molti nomi.

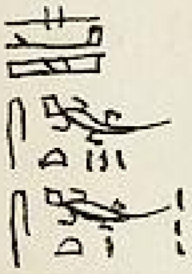
, āš̀-ax-u, che ha molte cose, nome proprio trascritto Asychis dai Greci (Z. 1878, 41).



āš̀-sep, il moltiplice oppure il virtuoso, titolo di Xnum-Ḥurur (Naville, Myth. d'Hor. IX).

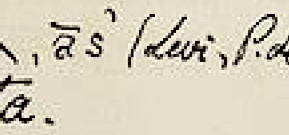
, mu-āš̀, molta acqua, piena, abbondanza di acque, per designare la corrente del Nilo (R. Edfu, 58, 4).

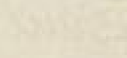
— Forme causative,



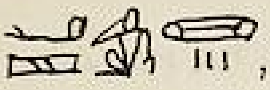
s-āš̀, aumentare, accrescere, ingrandire, ampliare, moltiplicare (Denkm. IV, 9, a); — ripetere, ripetizione (Pleyte, Rec. de trav. II, 60). — ⲧⲁϣⲉ, ⲧⲁϣⲟ, multiplicare, augere, abundantem reddere. שָׁרַץ produrre copiosamente, brulicare, moltiplicare copiosamente.

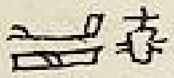
, āš̀ (Rit. 2, 2), deriv. dal prec., folla, moltitudine.

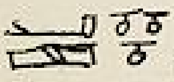
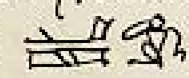
V.  āšat.

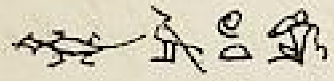
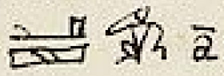
, āš̀ (B. Z. T. 101, 11 e 12), venire, entrare Var. di  āq.

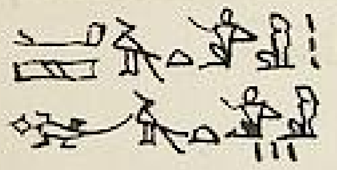
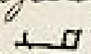
, āš̀ (Levi, P. del Museo di Brera) accetta.

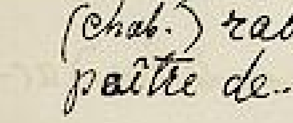
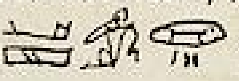
, āsʹ, pare il copto ⲱⲟⲩϣ, ⲟ=ⲟⲩϣ, pullis, pulmentum, ἀθάρη, minestra, Zuspeise; pasto, cibo, vitto, alimento, nutrimento.

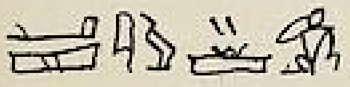
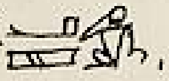
, āsʹ (Stela Bul. II,7) nome di un vaso, a quel che pare, un fiasco a lungo collo per contener birra.
ⲟⲩϣⲉ paropsis, scutella; אֲשִׁישָׁה fiasco, orcio.

, āsʹ (Sarcof. Vienna), secondo Bergman (Rec. de trav. III, 152), è una var. di  āsʹ.

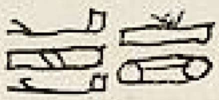
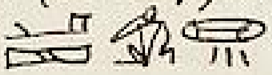
, āsʹa-ut-u, (E) clamores, Var. di  āsʹ, sost.

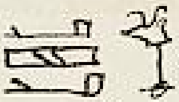
 āsʹa-t-u (P. Prisse I,3; XVIII,6), deriv. da  āsʹ, signif.: grande moltitudine, folla di gente, quantità, folla, turba, detto in senso piuttosto di disprezzo.
2) — compagnia, società.

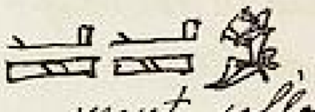
, āsʹau (P. di Bul. IV, 23,7), (Chab.) rabâcher, remâcher, se repaître de.. (Confr.  āsʹ).

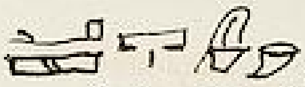
, āsʹaui, Var. di .

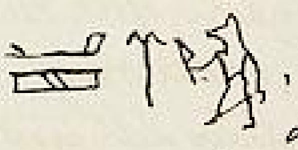
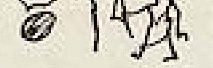
ⲟⲩⲟϣ, ⲱϣ, clamare, invocare.

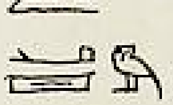
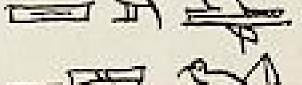
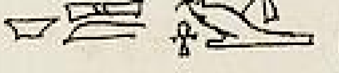
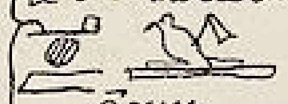
, āsʹā (D.Z.T. 79,1 e 2), V.  āsʹ.

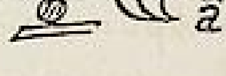
, āsʹā (Z. 1873,83; Tomb. di Neferhotep, Tebe), gola, fauci.

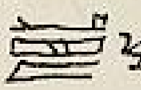
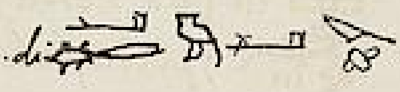
, āsʹāsʹ (Chab.), étouffement, soffocazione. (Confr. il prec.).

, āsʹ(-pe), g.m.; (Brugsch, Z. 1876, 68) metallener Feuer-ständer. Confr. ⲁϣ (ⲡ), κάμινος, fornax: אָח focolare (Gerem. 36,22).
— Forse candeliere.

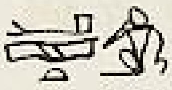
, āsʹem (Pilone Est del temp. di Dendera), Var. delle b.e. invece di  āxm.

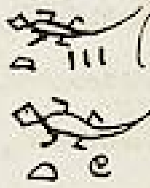
 (Denkm. III, 43)
 (Mar. Abyd.)
 (B. H. T. 34,11)
āsʹem, Var. delle b.e. invece di  āxm.

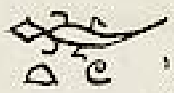
, āsʹem, Var. di  āxm.

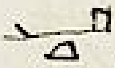
, āsʹem, Var. di ,

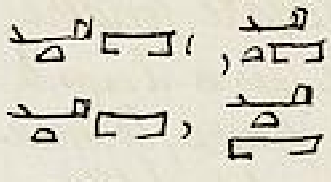
āχm, tagliare, togliere qualche cosa da un tutto a danno di qualcuno; e quindi: farvi mancar qualche cosa (Edfu Mar.).
Confr. ϣⲱϫⲉⲙ, ϣⲱϫⲉⲙ, deficere, mancare.


, ās-t, V. ās.

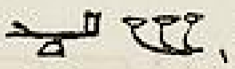

(Chab. P. Mag. N. 148) ās-t-u, ās-tu, plur. di ās; molti, numerosi.

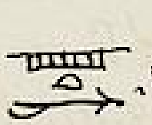

, āstu, Var. di ās, moltiplicare, ecc.

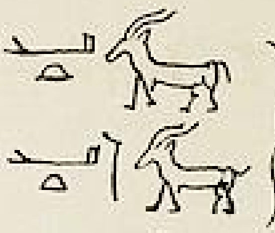

, ā-t (Leps. Aelt. Text. 10), Var. di āu-t.

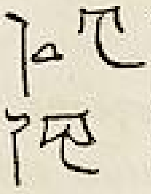

ā-t, V. ā, ove sono citati molti esempi; a cui aggiungiamo ancora il seguente:

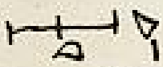
(Journ. As. 1883, 13), Var. di (V. sotto ā).

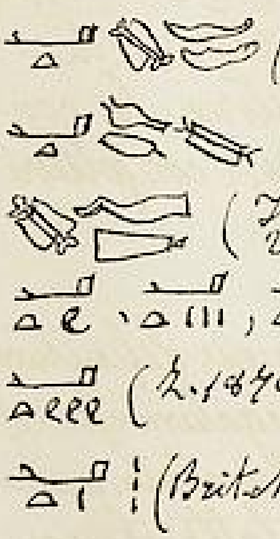

, āt. (E.) herba vel folium.

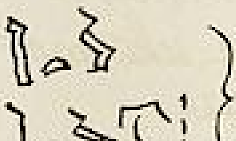

, ā-t (Brit. 125, 57), V. ā.

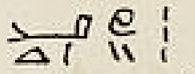

āt (Z. 1868, 101 e seg.; 1869, 115), capra, agnello, capriolo. — V. āut.
2) — Equiv. al seg.


āt, animale, quadrupede, bestia. — V. āut.
Plur. ātu.
2) — Equiv. al prec.

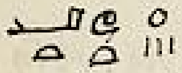
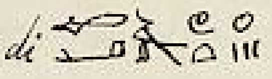

, āt (Z. 1881, 39), Var. di ād.

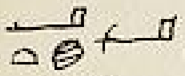

(Inscr. Deti freg.) (Id. 278) (Insc. Unas) (Z. 1840, 74) (Brit. Mus. N. 7896)
ā-t-u, forme plur. di ā; le parti del corpo, le membra; le carni (Masp.).

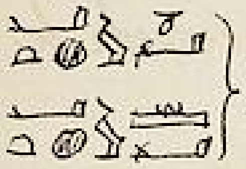

ātu o āutu, V. āt o āut.

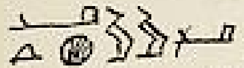
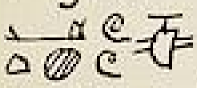

āt-ui-u (Chab. P. Mag. N. 145), Var. di ātu.

, ātui, sost. equiv. a āuti.

, āt-ut, (E.), Var. di  āaut.

, ātex (E.)

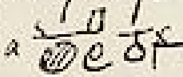
 ātexu

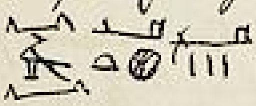
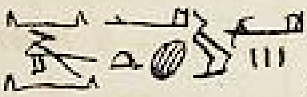
 (P. Med. Berl. 9,10)  (Chab. Spol. 154) ātexuu

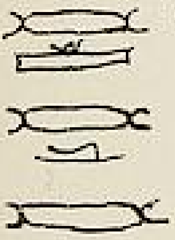
colare, filtrare, chiarificare, diluire.

2) – Operazione farmaceutica, preparazione di rimedii, farmacopea.

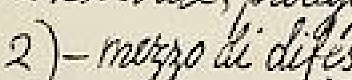
3) – ⲟⲧϩ, ⲟⲩⲱⲧϩ, הִתִּיךְ, הֻצַּק, יָצַק; fondere, liquefare; הִתּוּךְ fusione, יָצוּק liquefatto.

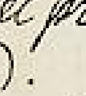
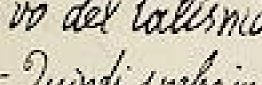
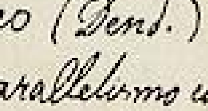
4) – (Brugsch) equiv. a  āxu;

  na n ātexa, die Conditoren, les confiseurs, i confettieri.

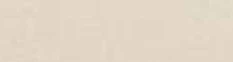
 ād, propr.: terminis definitum, distinctum, segregatum esse; esser ben confinato, limitato, riparato, protetto, intatto, illeso; conservare, proteggere (B. H.T. 5).

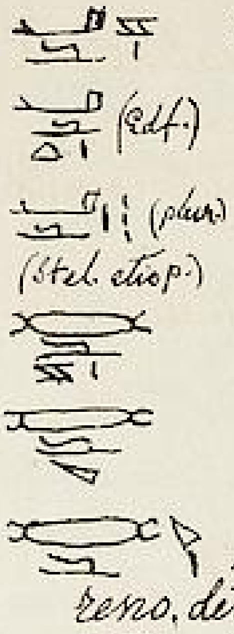
2) – mezzo di difesa, difesa, schermo, riparo, preservativo. V. āduza.

 s-uza-s m ād uza, esso si protegge per mezzo del preservativo del talismano (Dend.).

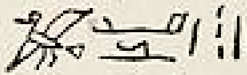
– Quindi spesso in parallelismo con  snb,  s-nfr,  du mnx, du rnp, e simili espressioni.

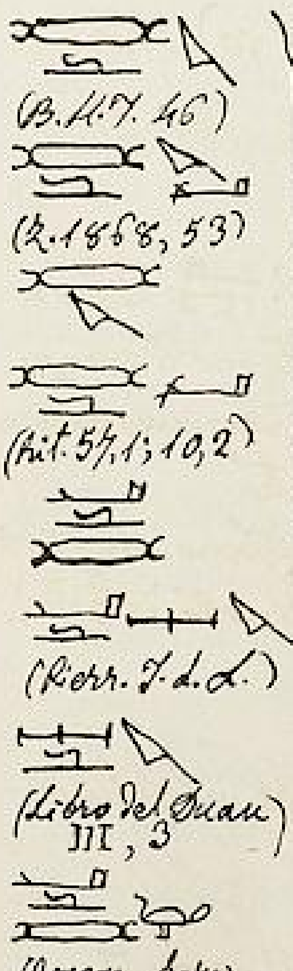
3) – Equiv. al seg..

4) – Equiv. a  ād.


(Edf.)
(plur.)
(Stel. etiop.)

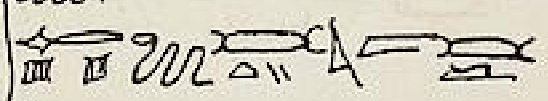
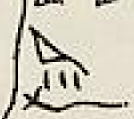
ād, g.m., deriv. dal prec. all. 1; letter.: la terra segnata, limitata, confinata, circoscritta; in oppos. al deserto, alle terre incolte, all'acqua, ecc.; – pianura o campo a confini designati; – terra, contrada, paese, regione, porzione di territorio, di terreno, determinata, definita.

, p-ād-u sen (Stela etiopica Nastasenen), (Masp. Mél. d'Arch. 1877, 131) le due rive (del Nilo), e verosimilmente: le due striscie di alluvione, che corrono lungo il Nilo e formano in Etiopia ed in Egitto la parte produttiva del paese; i terreni coltivi lungo le due sponde del Nilo.

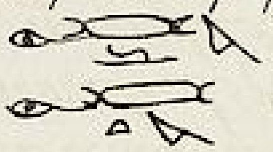

(B. H.T. 46)
(L. 1868, 53)
(Rit. 57,1; 10,2)
(Rev. T. d. L.)
(Libro del Duau III, 3)
(Brom. Sakk. 4,2)

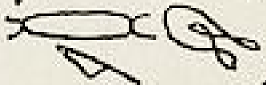
ād, ⲟⲩⲉⲧ, ⲟⲩⲟⲧ, ⲟⲩⲱϯ, separare, dividere, terminis definire, distinguere, segregare; tagliare, recidere, segare, fendere, troncare (per es. il capo, L. 1868, 53); ferire, tormentare (Levi, Libro del Duau, III, 3); onde

2) – il feritore, il recisore, nome d'ogni arma fendente, in particolare della spada.

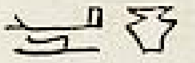
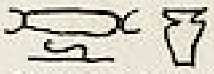
 , āapep ād-ti m ād-u-f (D. T.T. 48, 11), il

serpente Apap è ferito dalle sue spade.

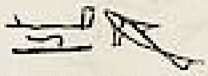
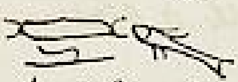
 ār ād, facere, inferre damna alicui (costr. con la prep.), ferire, λωωτε, percuotere; incidere, tagliare, mozzare, troncare.

 ād sent (B. H. T. 46), formola frequentissima; terminis definire fundamentum, circoscrivere le fondamenta (di un nuovo fabbricato).

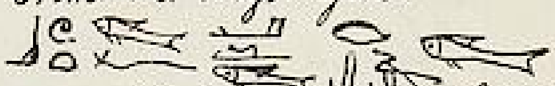
3) — Aprire la buccia (di un frutto).


(P. Rhind, 6, 4)

(Calend. Med.-Ab.)

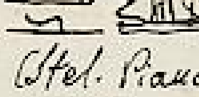
ād, g. f., ωτ, ωθ, adeps, grasso, ogni sostanza grassa.



(Z. 1868, 11)

ād, propr. il pesce grasso, una certa specie di pesce che era abborrita nella capitale del 20° Nomo del Basso Egitto.

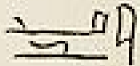
 but-f ād roza (Lista dei Nomi di Edfu), esso abbomina (oppure gli [al Nomo] sono proibiti) i pesci ād e roza.

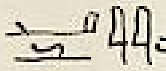
— Il Brugsch crede che probabilmente ād sia il gambero.

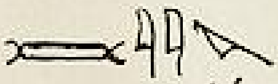
(Stel. Pianchi)

(Chab. P. Mag. N. 116)

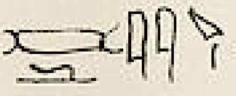
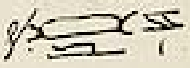
ād, interno della nave, camera dei passeggieri; barca dei viaggiatori (Chabas).

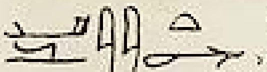
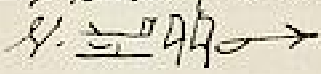
2) la barca del sole al tramonto; — ed anche quella del Sole del mattino (Stela Pianxi).

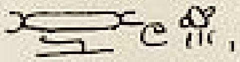
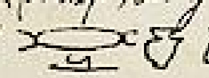
, ādi (Rit. 125, 33), ? È il titolo di uno dei 42 assessori o giudici del tribunale di Osiride. Forse separatore?

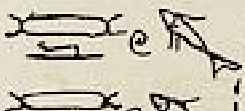
, ādi (Rit. 125, 54), g. m., una certa parte della porta. V'era un ādi destro ed un ādi sinistro. Forse lo stipite o l'imposta, le panneau (Pierr.), the lintel (Birch).

, ādi (Dend. Mar.).
V. ād.

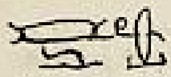
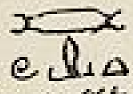
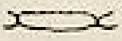
, ādi (Dend.), V.  ād.

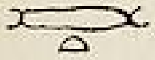
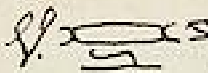
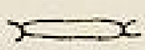
, ādit (Rit. 125, 55),
V.  ādi.

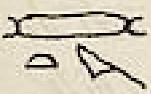
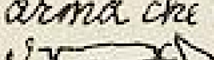
, ādu (preceduto dall'art.) (Sall. II, 8, 3 — An. VII, 1, 7), il grassume, l'untume, il grasso, l'unto (per es. degli abiti). (Masp.) les graisses ou l'engrais.
V.  ād.

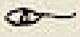
 (E.)
(An. III, 2, 9; IV, 15, 7)

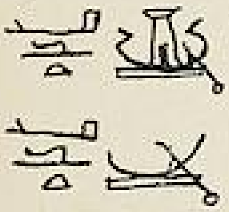
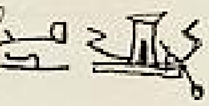
ādu, V. ād.

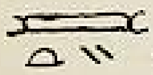
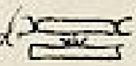
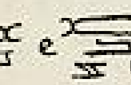

(Dend. Mar)
e 
(B. K-F72, d)
ād-uza, la conservazione o il mezzo di conservazione (προφυλαχή) dell'amuleto, del talismano, il preservativo del talismano. — V. sotto  ād

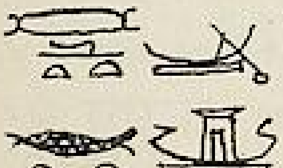
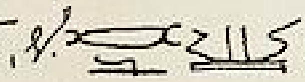
, ād-t, V.  e  ād.

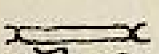
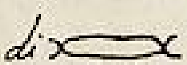
, ād-t, l'arma che taglia, che ferisce (V.  ād); cioè: spada, gladio.

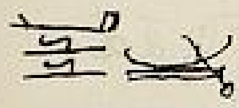
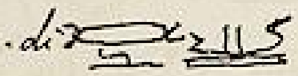
2) — sost. del precitato ād, quasi sempre nella frase  ād, V. ād suddetto.

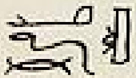
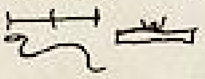
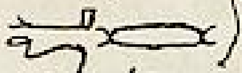
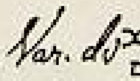

ād-t, V.  ād.

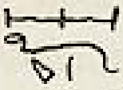
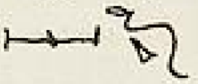
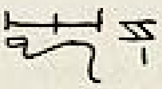
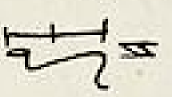
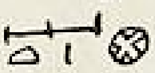
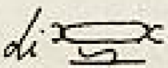
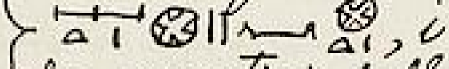
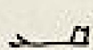
, ād-ti, equiv. ad  e  ād.


(Dend.)
ād-tt, V.  ād

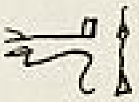
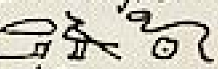
, ād-tt
, ādod
Var di  ād-ti e del prec.

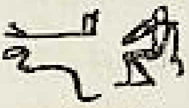
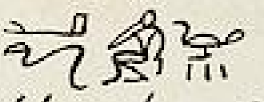
, ādod, Var. di  ād.


(B. M. T. pag. 2, Nota 5)


(Chab.)
āz, Var. di  ād, finire, compiere, compimento, ecc. — Chab. trad.: preparare, apparecchiare, עשׂה, עָתַד.

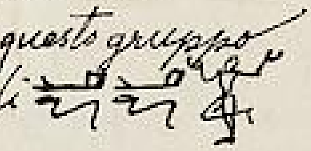
 (Z. 1881, 35)
 (ib.)
 (Boug. Rech.)
 (Chab.)
 (P. Abb.)
āz, Var. di  ād: quartiere, regione, località, luogo.
, i due quartieri della città.
— V anche  ā-t.

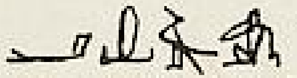
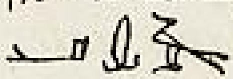
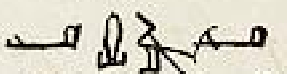
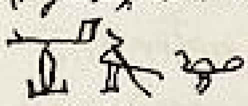
2) — Signoria, dominio, imperio, Brugsch confr. con ϫ e ϫ princeps. dux.

, āz (Leps. Abt. Text. 10), letter. il bianco (confr. , āaz), designa un bastone o strumento speciale.



(Journ. As. 1883, p. 15)
āz, giovine, giovane, adolescente, fanciullo, ragazzo, puer, famulus, giovane pubere. — ed anche fanciulla, donzella, fanciulla vergine o nubile; corrispondente al francese antiquato le gars e la garse. Confr. ϫⲁⲧⲉ, ϫⲁⲁⲧⲉ, crescere, adolescere, adultus fieri.

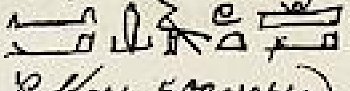
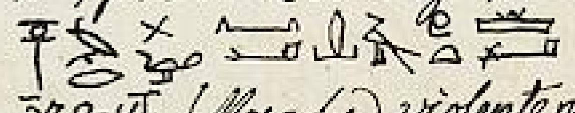
— I giovani, la gioventù.

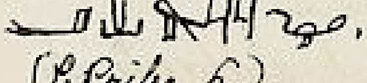
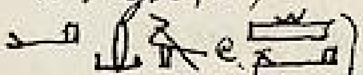
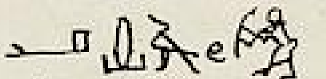
Masp. (Journ. As. l. c.) dà questo gruppo come la forma semplice di  āzāz, e traduce: saltar dal piacere.


(Rec. de trav. II, 119)

(ib.)

(P. Giudiz. di Torino)

(ib.)

āza, colpevole, delittuoso, condannevole, qualificazione tanto dei fatti che meritano o producono una condanna giudiziaria, quanto delle persone che ne sono condannate.

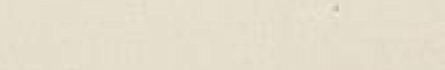
2) — ingiusto, violento, falso, frodolente, menzognero, bugiardo. 3) — Colpa, delitto, misfatto, crimine; ingiustizia, violenza, falsità, frode, menzogna.

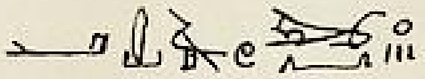
— חטא esser reo, peccare, commetter fallo; peccatore; delitto, reità, peccato; חֵטְא, חֵטְא, peccato, colpa; חַטָּאָה peccato; חַטָּא peccatore; — assir. hittu, peccato; — ⲱϫ, ⲟϫ, latro; ⲟϫⲓ fallere; ἄδικος, injustus, deceptor; ⲙⲉⲧⲟϫⲓ injustitia, iniquitas.  n-āza-ut (P. D'Orb., P. Harr. 500, verso), (Masp. Journ. As. 1883, 26) per o con violenza, violentemente.  semer n āza-ut (Masp. l. c.) violentemente cioè gravemente ammalato.

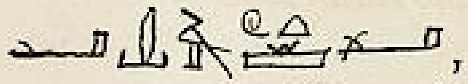
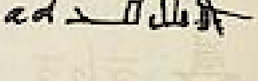
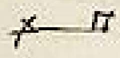
 āzai
(P. Prisse, 6)


(P. Orb. 4, 6; 6, 5)

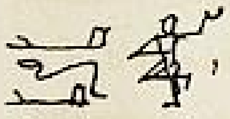
āzau

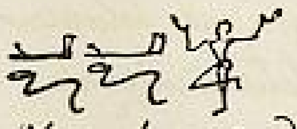
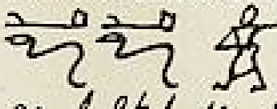
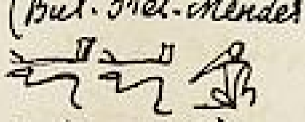
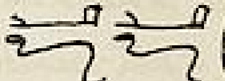
Varr. del prec.

, āzau. Deriv. dal prec., colpevoli, condannevoli, qualificazione delle persone meritevoli di una condanna giudiziaria, che erano condannati giudiziariamente e che subivano una sentenza e condanna giudiziaria.

, āzauln, (E.) grana quaedam phœnicia.

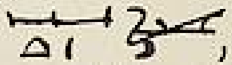
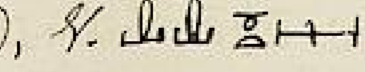
, āza-ut (P. Harris 500, verso), sost. equiv. ad 
 āza, all. 3 (V.).

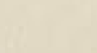
, āzā (Edfu), V. il seg.

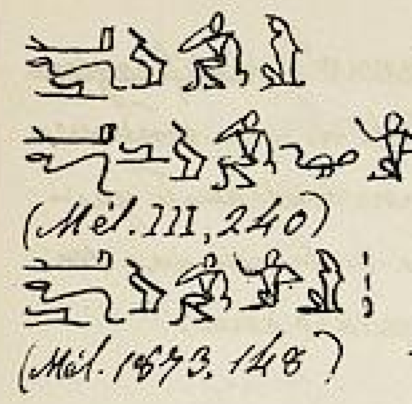
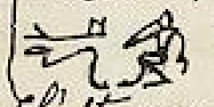

(Journ. As. 1883, 15)

(Bul. Stel. Mendes)

(An. III, 6)
 (P. T. 24, 7)

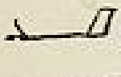
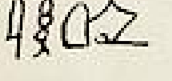
āzāz, esultare, giubilare, festeggiare, rallegrarsi di..., tripudiare; — lodare, magnificare, glorificare. עָלַז giubilare, esultare, festeggiare; הוֹדָה lodare, תּוֹדָה lode.

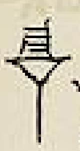
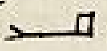
2) — detto anche degli animali: gridare, nitrire (An. l. c.).

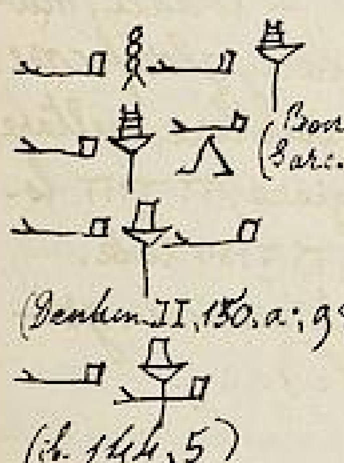
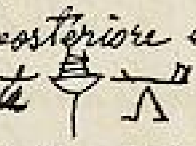
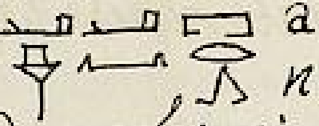
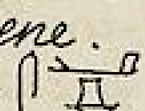
, āz-ūr o ād-ur (Denkm. II, 29), V.  zaza.

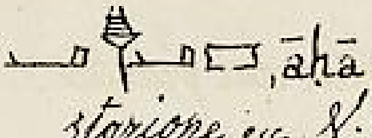
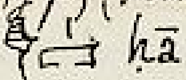
. āz(-nt)? (L. 1840, 44), Var. del prec.

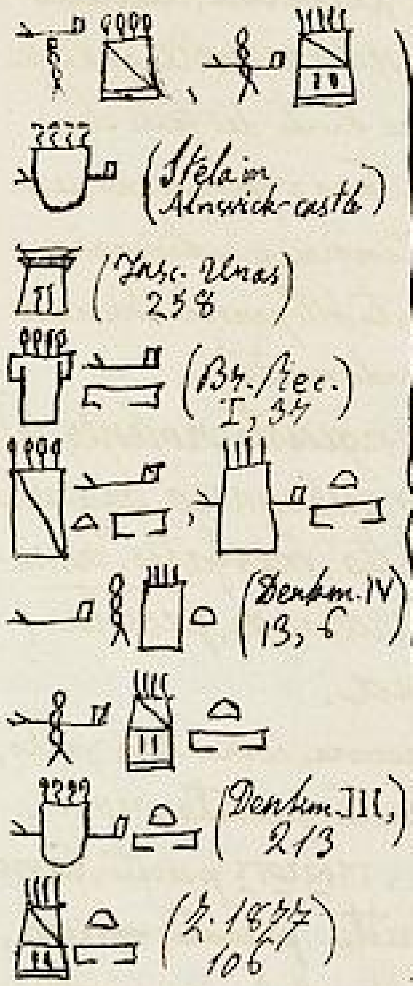
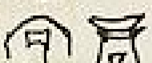
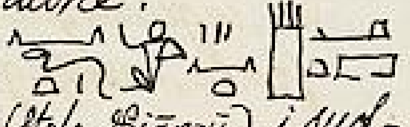

(Mél. III, 240)
(Mél. 1873, 148)
āzdu, var. di  āz (V.), l'ultimo spec. nel senso di: i giovani, la gioventù.

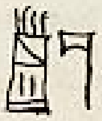
, āha, Masp. (Z. 1883, 69) lo ritiene una variante antiquata di  āḥ, lottare, combattere.

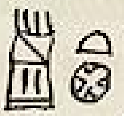
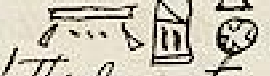
, āḥā è la più antica lettura di questo segno, la quale si contrasse in ḥā nelle epoche posteriori (Lepage Renouf, Z. 1877, 106). Siccome però ḥā è il suo fonetico più comune, noi abbiamo posto sotto di questo i vocaboli che cominciano con quel segno, lasciando solamente qui le voci, in cui la lettera iniziale è esplicitamente .

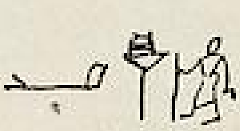

(Bors. Barc. 9)
(Denkm. II, 150. a; 98)
(ib. 144, 5)
āḥā, ⲁϩⲉ, ⲁϩⲁ, ⲁϩⲱ. stare, forme più antiche invece della posteriore e più frequente  ḥā (V.).  āḥā n per, (Denkm. II, 150, a), andar via, partirsene.
Caus.  s-āḥā (Denkm. II, 144, 5), ergere, rizzare, collocare; — ed i passivi.

, āḥā, g. f. (Pierr. I. d. L. II, 110), stazione, ecc. V.  ḥā.


(Stela in Alnwick-castle)
(Insc. Unas 258)
(Bt. Rec. I, 34)
(Denkm. IV 13, 6)
(Denkm. III, 213)
(Z. 1877 106)
āḥā, la dimora reale, il palazzo reale; la corte reale; ed anche palazzo in genere  neter āḥā (Insc. Unas. 258) palazzo divino. 2) — il re, il faraone.  (Stela Piānχi), i sudditi del palazzo o del faraone, i sudditi.

, āḥā, il re, il faraone.

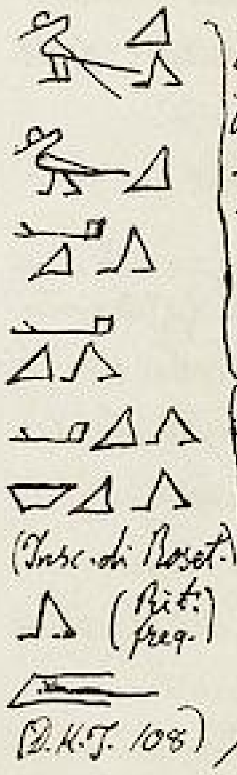
 āḥā-t, nel gruppo  ta āḥā-t, l'Egitto. letteralmente: la terra o il paese della città del Faraone.

, āḥā, (Chab) aiutante di campo, ufficiale di servizio.

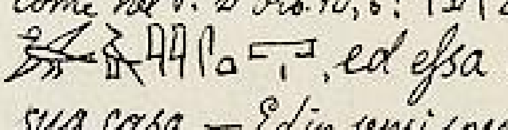
, āḥan (Z. 1882, 167), ecco; forma antiquata di ḥān (V.).

āḥeb-t (Champ. Mon. 350), nome di una specie di uccello. Probab. lo stesso che ānḥb-t.

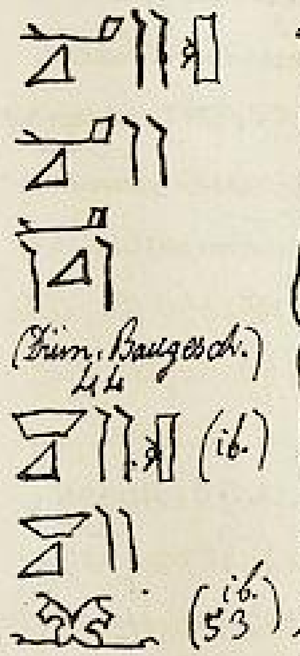
āḥeq-ut (?) (Insc. Unas, 243), autorità, sovranità, governo, ecc.; Var. di ḥq (V.).


(Insc. di Roset.)
(Rit. freq.)
(D.K.T. 108)

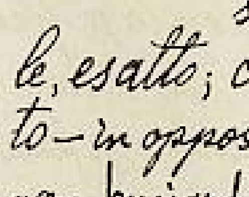
āq, entrare, introdursi, penetrare, l'opposto di per. āq-per, letter.: entrare ed uscire: frase frequente nel Rituale dei Morti, per designare i viaggi del defunto giustificato dal regno sotterraneo alla superficie della terra ed il ritorno successivo alla regione dei morti. — Onde āq-per m neter-xer r ma hru neb (P. del Louvre, a, 110), entrare ed uscire nel Neter-xer per vedere ogni giorno. — Questo verbo si costruisce colle prepos. , , , ed anche senza alcuna preposizione come nel P. D'Orb. 10, 6: , ed essa entrò (nel) la sua casa. — Ed in sensi speciali talora anche colle prep. , ed . — āq m-xen (Stel. Aless. II, Bulaq), entrar dentro.

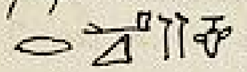


āq-àb, āq m àb, entrare nel cuore di qualcuno; signif.: aver la sua confidenza, esser intimo con lui. 2) — entrare nel cuore di fare una cosa, signif.: trovar buono, trovar a proposito di far quella cosa: 3) — ⲱⲕⲛ̄ϩⲏⲧ, complacere, beneplacere, placere; — esser di cuor sincero, schietto verso —; sinonimo di msb-m-àb. 4) — ⲕⲱⲛ̄ϩⲏⲧ, ⲕⲱϩⲏⲧ, sperare, confidere. — Caus. s-āq, fare o lasciare entrare (in..., ..., Edf.). — 2) — Metter il piede su qualche cosa; — toccare, tastare. 3) — Equiv. ad āq (V. il seg. nell'espress. āq-àb.


(Düm. Baugesch. 44)
(ib.)
(ib. 53)

āq, esser giusto, esatto, corretto, regolare, diritto, preciso (per es. nel mezzo): — collocare in mezzo, collocare convenevolmente, metter in ordine, disporre secondo l'equità; — dirizzare. 2) — In senso traslato: esser sincero, schietto, giusto, imparziale, puntuale, esatto; corrispondere al vero stato — in oppos. ad esser falso, ingiusto, non vero, bugiardo, V. C. 26, Lacune ove si trova l'espressione



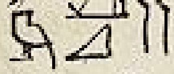
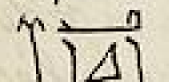
āq-àb, equiv. al precedente āq-àb, nel senso di esser di cuor sincero, esser un uomo schietto. — Però nel senso proprio dell'all. 1 si ha pure l'espressione  r-āq-àb (Lepage Ren. Chron., 1868, p. 82) col significato astronomico: esser al culmine, venir al punto culminante, alla posizione più alta e centrale, allo zenit, μεσουρανεῖν. (V. l'all. seg.)

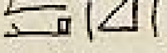
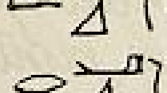
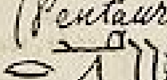
3) — il giusto mezzo; il mezzo preciso, il mezzo, il centro, il punto d'equilibrio; — in senso astronomico: la posizione culminante di una stella o di una costellazione (Lep. Ren. Chron., V. es. r-āq-àb all'all. prec.; Düm. Baugesch. 44).

4) — ciò che è giusto, convenevole, regolare: — ciò che si ha ad adempire giustamente, esattamente, cioè: l'imposta, il tributo, la gabella, la tassa, il diritto (Stela di Mendes).

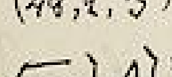
— Confr. ⲕⲱ, ⲕⲁ, ⲕⲉ, ponere, constituere, deponere, apponere; — חֵיק, חֵק, mezzo, centro; propr.: parte di mezzo dello stomaco.

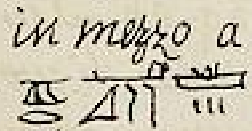
— Frequente la preposizione composta:

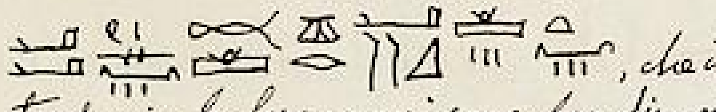


(Düm. Dend. 23,10) } m-āq



(Pentaur) } r-āq

(D.E.T. 48,2,3)

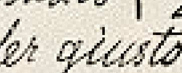
nel mezzo di, dal mezzo di, in mezzo, in mezzo a, nel mezzo, al mezzo, verso il mezzo; — verso, su, in, fra, accosto, a fianco, vicin vicino, rasente: in faccia di, vis-à-vis (D.E.T. II, 24,2).

; m-āq-u (Nav. Myth. d'Hor.) in mezzo a loro.

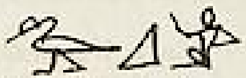
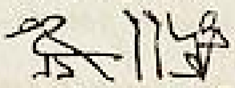
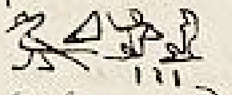
—  xer-āq (Pierr. 89,5), io la ritengo una variante delle precedenti espressioni m-āq, r-āq. Nel l. c. si legge:

, che io tradurrei: le loro mani sono ben disposte in mezzo a voi. Invece Birch traduce: your hands are full, having your ropes (V. , āq), e Pierret: dont les mains sont pleines d'équité.

5) — (B.H.T. 60,1) equiv. al seg..

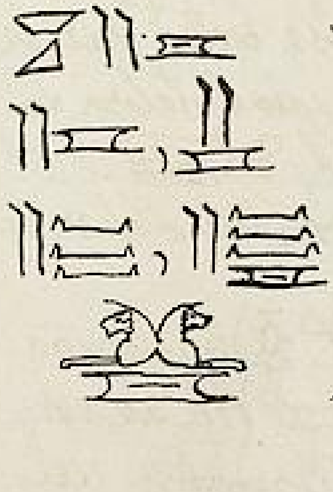
— Causativo  s-āq (Rec. I, 22,21), render giusto, vero; cioè: trattar qualcuno o qualche cosa nel giusto modo; — guidare qualcuno giustamente, dirittamente (Rec. l. c.).

6) — V. āqu, all. 2.


(Dict. géog. 1358, 4)

(D.E.T. 73,11)

(Prisse 11, 1 e 4)

āq, sacerdote, כֹּהֵן; ma più strettamente colui che entra, che si presenta, che si avanza (dinnanzi a... ...) per far servizio, e quindi: 2) — servo; — i servi, il servidorame (Prisse l. c.).

— Giusta il Decreto di Rosetta (testo greco), la classe di sacerdoti, di cui all'all. n 1, godeva del privilegio di entrare in tutti i santuari dei templi, pel servizio intimo dei simboli divini. E da ciò è sicuramente derivato il loro nome (Confr. āq).



āq (Z. 1879, 20 e 21), canale.

āq, (E.) profluvium et purulentatio.

āq (Rit. 99,3; Z. 1866, 89), corda, fune, gomena o cavo su una nave egizia. Serviva a girare e dirigere ( ) il remo ed alla giusta collocazione ed orientazione della vela. — Questa gomena era fermata per mezzo di un nodo alla nave stessa. Onde tes āqa, legare, succingere la gomena, porre il nodo della gomena, cioè: fermare il nodo al suo posto (V. Z. 1873, 7). Confr. però anche l'es. sotto āqaa. — Questa gomena serviva anche per legare la nave, dopochè essa avea gettato l'àncora.

(Canop. 35) āq, g. m., ⲱⲕ, ⲱⲓⲕ, ⲟⲉⲓⲕ, ⲁⲓⲕ, panis, pane, ordinariamente di grosse dimensione. āqu āa, il grosso pane āq.

āqn hau (Gr. P. Harr. XVII, b, 10), pane biscotto, specie particolare di pane.

(Sall. I, 5, 8) (Rec. I, 37) àri āqu, àr-t āqu, far pani, la preparazione del pane.

2) — il pasto.

āqu nu rā (Sall. II) letter. i pani di Rā, significa il pasto del giorno (Brugsch).

āq (R. Edf. 26, XI), ⲁⲕⲉ, calamus, אחו, giunco.

Sinonimo di sàb.

āq, verosimilmente le labbra. — (Birch) le guancie.

— Chabas legge questi gruppi āq-sep e traduce fra le labbra, nelle labbra (V. āq e sp).

(Rit. 129, 3; Stel. Bul.) (Bul. Stel. 78) (Champ. Mon. pl. 393) āqa, Var. di ; āq, nel senso di: giusto, esatto; dirizzare, dirizzamento. āqa xe (Champ. l. c.) dirizzamento del legno.

āqa (Denkm. II, 150, a), Var. (della XII dinastia) di āq.

āqaa (Var. del Rit. 99,1; 100,3; Brugsch) Var. di āq; il mezzo, cioè: ciò che è giusto, ragionevole, regolare.

2) — La manovra (di una nave, di una macchina).

, dirigere la manovra

— Osservo però che nel Rit. di Tor. a 99,1 sta , che lo stesso Brugsch trad: schürzen das Tau (āq).

e Birch: to weigh anchor (to wind the rope; mentre Pierret trad.: disposer l'équilibre (de la barque). — Al Cap. 100,3 poi si legge: che Birch trad.: to twine the cord e Pierr.: trad. come precedentemente.

— Perciò è molto verosimile che questo āqaa sia erroneamente scritto invece di o di (V. sotto āq la frase ts āqa).

āq-àb. V. sotto āq e sotto āq.

āqāq (D.H.I.3) forma raddoppiata e intensiva di āq; signif.: invadere, irruere, irrompere.

āq-ìt-u (C.108, Louvre) plurale di āq.

āqu, V. āq.

āqu. V. āq.

2) — Si trova questo vocabolo anche nel senso di: esser giusto, diritto, in opposizione a xab, esser curvo, piegato, storto. — Onde il caus.

s-āqu ha, nel P. Mor. di Bul. 9,13 e seg. il significato di: render diritto, giusto.

āqu, equiv. a āq od al suo plurale.

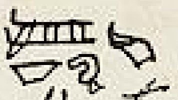
āqu, plurale di āq, collo stesso significato.

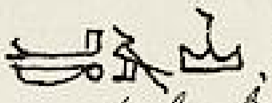
āq-per, V. sotto āq.

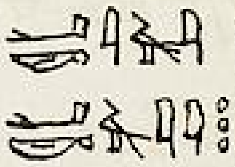
āqru (Z.1874, 64), inversione invece di ārqu.

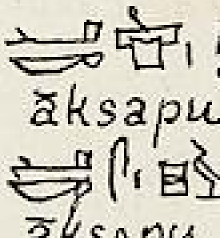
āq-t (Rit. 99,1; Z.1866,89), Var. di e āq. Leggasi l'articolo āqaa.

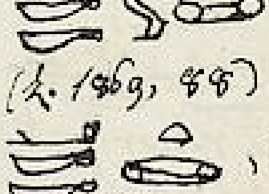
āk (be., Dend.), Var. di āqa-t, detto più strettamente dell'unghia, dell'artiglio degli uccelli di preda, ai quali formano un contrapposto, che si presenta continuamente, gli uccelli

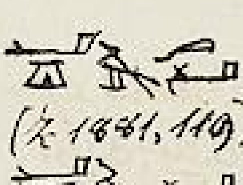
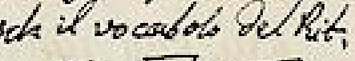
 tem-āk, senza artiglio, privi d'artiglio.

, āka, עַכּוֹ, città della tribù di Ascher, Tolemaide, ora Akka.

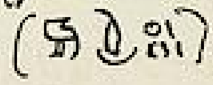
 } ākaī (Rec. IV, pl. 82, 2-83), V. āgaī.

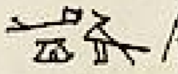
 āksapu, āksepu } אַכְשָׁף, città della tribù di Ascher, ai piedi del Monte Tabor; ora Iksal; l'Αχασαφ degli scrittori greci, l'Ἐξάλους di Eusebio.
2)— אַכְזִיב, altra città nella tribù di Ascher o una città omonima di Giuda, Αχζειβ, ora Ezzib.

 ākku (Z. 1869, 88), ākek-t (ib.) } specie di pane più grosso del kurosta o kelesta, del peso di uten 13 e mezzo equiv. a Chilogr. 1,228 circa. עֻגָּה focaccia cotta sotto le ceneri calde; ϬⲀϬⲈ panis aut cibi species.

 (Z. 1881, 119) (Rit. 64, 11) } āga, inchiodare, chiudere, serrare (una porta): così trad. Brugsch il vocabolo del Rit. Ivi si legge:  , che io traduco invece: io esco aprendo con violenza il battente; mentre Pierr. trad.: je sors en brisant la porte.

— Brugsch confr. con Ⲧ-ⲰϬ, Ⲧ-ⲞϬ, Ⲧ-ⲈϬ, Ⲧ-ⲰϬⲈ, Ⲧ-ⲰⲰϬⲈ, affigere, adnectere, adjungere, connecti, conjungi.

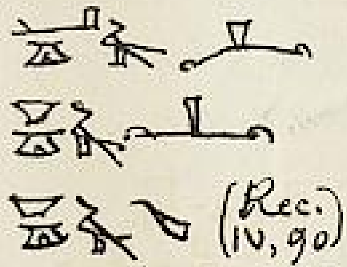
2)— ferrare (per es. un asino, Z. l. c.), munire dei ferri ().

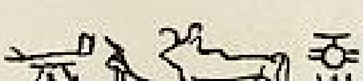
, āga (Rit. 63, titolo) esser molto caldo, cocente; essere diseccato, seccato dal calore, esser torrefatto; esser sciroccale; — equivalente all'arabo عكّ.

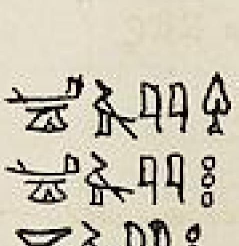
2)— aver caldo, sentire spiacevole calore.

— Confr. Ⲧ-ⲰϬ, Ⲧ-ⲰϬⲈ, pinsere, coquere.

— Affine con āug.

 (Rec. IV, 90) } āga, artiglio, unghia, branca; — ed anche corno. Equiv. ad āk, onde tem āga, equival. a tem āk (V. sotto il predetto āk). V. B. R. T. 101, 9.

, āga (Rit. 145, 24), specie di olio od unguento, (Pierr.) olio di toro.

 } āgaī, nome di uno degli ingredienti vegetali che servivano alla preparazione del Kyphi

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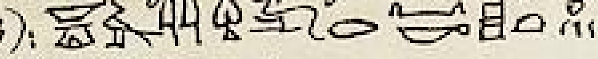
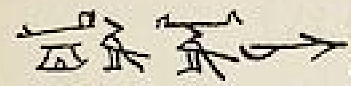
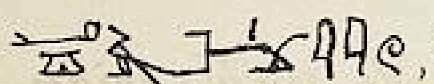
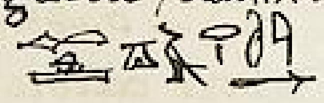
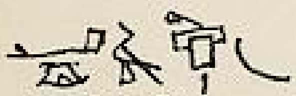
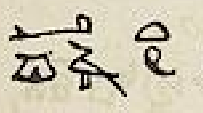
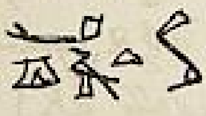
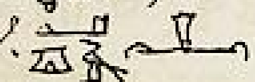
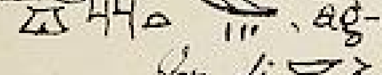
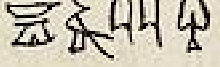
nelle epoche più recenti.
Esso portava pure un altro nome, come risulta dal seguente passo (Rec. IV, pl. 82.2 e 83): , āg̥aī detto nek-pet.

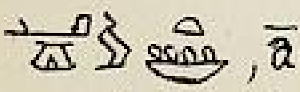
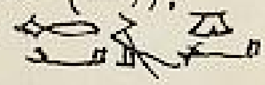
, āg̥ana (P. Harr. I, 34, b, 3; 41, b, 3), viticchio? avvolgimento? ritorta?
Confr. עקל torcere, ritorcere: עָגַל voltare in giro, girare, onde עֲגָלָה carro.

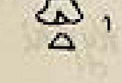
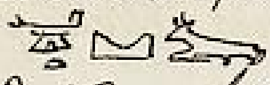
, āgalīu (Düm. Rec. IV, 14, col. 79), Var. di  āag̥artà.

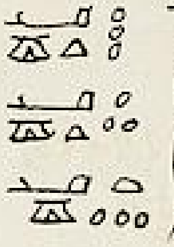
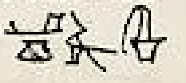
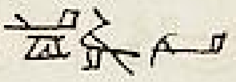
, āg̥asa (An. IV, 14, 3), (Br.) specie di cibo.

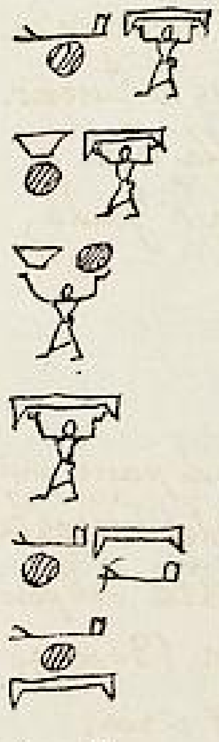
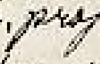
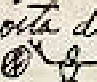
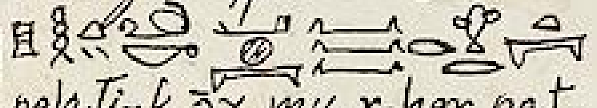
 (Rit. 164, 13)
 (Stel. delle min. d'oro)
āg̥a-t, V.  āg̥a.

, āg-īt (E.), Var. di  āg̥aī.

, āg̥-ut (E.), ? forse equiv. a  āag̥?

, āg̥t (Tomba di Ti). Su persone che versano un liquido in un vaso sta scritto:  āg̥t-du-uu, ?
Questo vocabolo non si è trovato altrove, fuorchè nella lista delle offerte, in cui esso pare sia equiv. al seg.

 āg̥t oppure āg̥-t. Brugsch traduce seccato, torrefatto (V.  āg̥a); — ed anche 2) — chiodo (Confr.  āg̥a, all. 2).
— Chabas è d'opinione che questo āg̥-t designi un metallo.

 āχ, secondo Brugsch, propriamente voce composta di  ā, dare, fare, e di  χe, essere alto; significa trasportare (una cosa, una persona od anche se stesso) da un luogo ad un altro situato più in alto, elevare, innalzare, far salire:

peh-ti-k āχ mu r-her pe-t,
La forza tua (del Sole) eleva l'acqua sino al cielo.
— innalzarsi, elevarsi, salire (Denkm. VI, 2, 118; 120, l. 81).
2) — esaltare, esaltazione, elevazione.
3) — sospendere, tener sospeso, appendere; sospensione; ⲁϣ, ⲁϣⲓ, ⲉϣ, ⲉϣⲓ, ⲓϣⲓ, ⲉⲓϣⲓ, pendere, suspendere, suspensum esse, imminere, libratum esse; — crucifigere; — suspensio.

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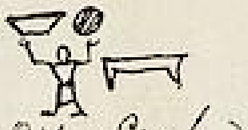
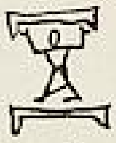
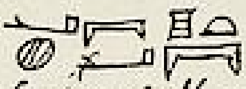
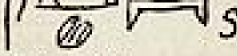
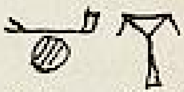
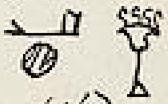
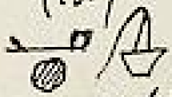
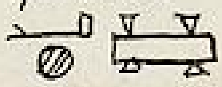
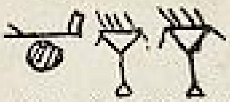
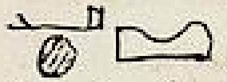
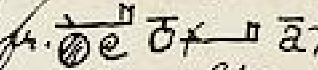
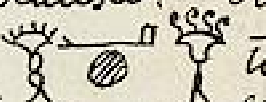
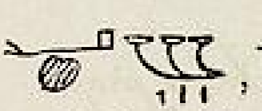
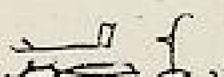
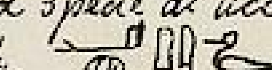

(Edf. e Esneh 1° Phamenot)

(ib.)

(Calend. Sallier, 1° Mechir)

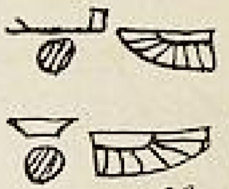
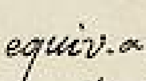
āx-pe, letter.: la sospensione del cielo, signif. l'equinozio, alla cui epoca si celebrava una festa, chiamata parimente āxpe, con particolare allegria.
— Caus.  s-āx, (P. Harr. I, 44, 4 e 5), collo stesso significato dell'all. 3: appendere, sospendere.

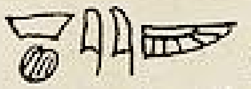
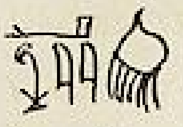
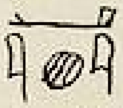
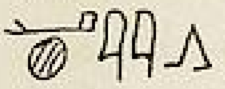

(Mar. Abyd. I, 35, b)

(ib.)

(Br. Matér. pl. 3, N. 4)


(Berl. P. Gy, 4)

(a)
(Tomb. N. 1, Meidun)

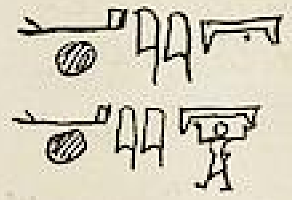
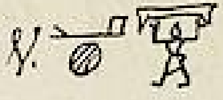
āx, 1) — scaldino, braciere, quale per es. si adoperava per fondere i metalli.
Confr.  āxu.
2) — ara, altare dell'olocausto. — olocausto.
 ūah āx, ergere un altare, un'ara per gli olocausti; stabilire, fondare olocausti (Abyd. l.c.).
— Confr. π-ⲁϣ, χάμινος, fornax.

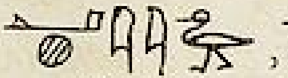
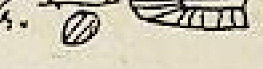
, āx (E.), specie di pianta: אחו, juncus, calamus, alga, carex.

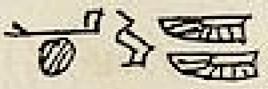
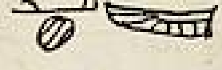
, āx o āxter? (Champ.), nome di una specie di uccello.
Confr.  āxī.

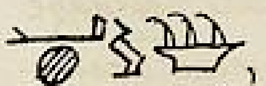
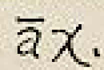
 āx, equiv. ad  āx, nel senso di: innalzarsi volando, volare, librarsi sulle ali (D.Z.T. 2, l. 9).

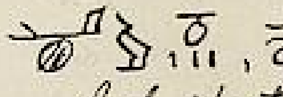
 (D.Z.T. 21, 6 e 7)
 (Brug., Princ. de Bakten, 165)
 (b.c., Dend. Mar.)
 (Rit. 150, 1)
āxī, v. il prec.

 āxī, v.  āx.

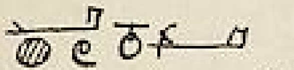
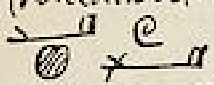
, āxī (An. IV, 2, 5), Brugsch lo dà come una specie particolare di volatile ancora indeterminata.
Io credo significhi volatile, uccello in generale, Confr.  āx.

, āxu (Rit. 17, 60), v.  āx.

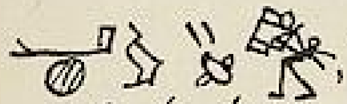
, āxu (Denkm. III, 9), v.  āx.

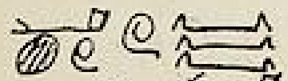
, āxu (P. Harr. I, 49, 8), Brug. lo fa identico al prec..
Io credo sia piuttosto in relazione col seguente

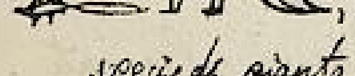
e significhi il recipiente in cui si mettono metalli ed altre sostanze a fondere, e quindi crogiuolo, o un quid simile.

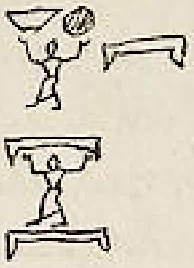

(P.Med.Berl. 1,4)

(P. Wilbour)

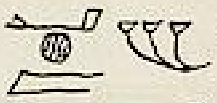
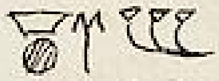
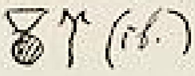
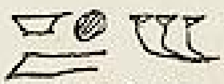
āxu, fondere, struggere, liquefare; render fluido, liquido, per via ignea (Confr. āx. all. 1). — Ed in particolare e specialmente: cuocere, addolcire, ammorbidire, temperare medicamenti e commestibili (P.Med.Berl. 7,4). — Onde: 2) — il fonditore, il confettiere, le confiseur, der Conditor.


, āxui, Pleyte (Ét. 132) lo fa derivare da āx, e traduce: ciò che si eleva, cioè che si gonfia, gonfiamento morboso, gonfiagione, enfiagione.
— Brugsch legge invece āxemi (V.) nel l.c. dal Pleyte.

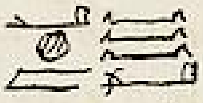
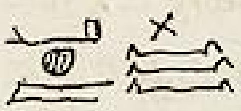
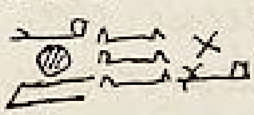
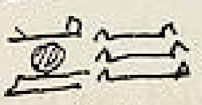
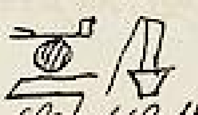

, āxuu (P.Med.Berl. 7,4), Var. di āxu (V.), ma nel senso a mio parere di fondere, liquefare, ecc., specialmente sostanze grasse, o cuocere medicamenti o commestibili: — esclusa perciò la fusione di metalli.


, āxuu (P.Med.Berl. 7,12) specie di pianta, probab. identica a .


āx-pe. V. sotto āx.

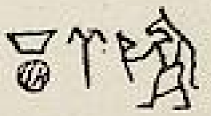

(Rec. IV, 17)

(ib. 6, col. 37)

(ib.)

(S.2-T. I, 77,728)

āxem [plur. (E.), (Stel. 29 Torino, E. 14,15)], ramo, ramoscello, ramicello di un albero.
ⲁϧⲉⲗⲉ (ⲡⲓ) ramus, caulis, culmus, propago.
Stern (E.) traduce flos; e Brug. (Z. 1881,34) traduce il precitato plurale: Blätter, foglie.
— Confr. canna, canneto.






(Rit. 112,14)

āxem, spegnere, estinguere, smorzare (per es. il fuoco); — spegnersi.
2) — Smorzare (per es. la sete), dissetare.
3) — consumare (confr. il seg.); consumare il fuoco coll'acqua o l'acqua col fuoco.

ⲱϣⲙ̄, ⲟⲩϣⲙ̄, ⲉϣⲙ̄, extinguere, extingui; deficere, mancare.
Secondo Brugsch, questo vocabolo è propr. un composto di ā, dare e xem, non essere; e lo stesso è dei vocaboli seguenti.


, āxem, Var. delle b.c. del seg.

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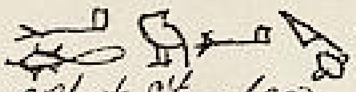
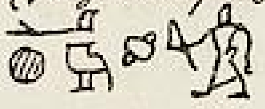
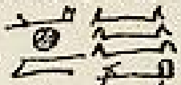
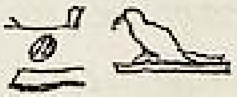
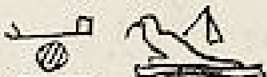
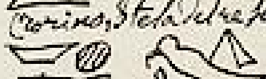
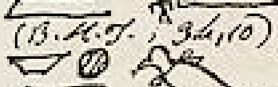
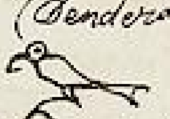
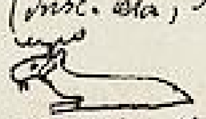
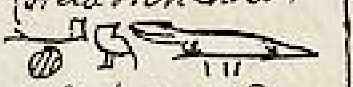
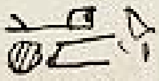
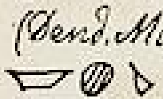
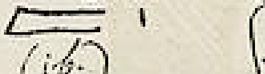

(Pleyt. Et. pl. 32)


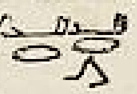
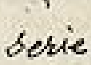
āxem, sicuramente affine al prec.  e varr., e corrisp. al copto ivi citato: consumare, distruggere; consumarsi, eſser consumato, distruggersi, struggersi, eſser distrutto; mancare. — Mancanza, penuria, difetto, estinzione; — manchevole, mancante, indigente, difettoso.

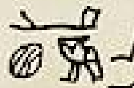


(Torino, Stela del re Horo)

(B. M. T. 34, 10)

(Dendera)

(a)
(Insc. Seta, 351)

(Stela di Mendes)

(Rit. 80, 8)

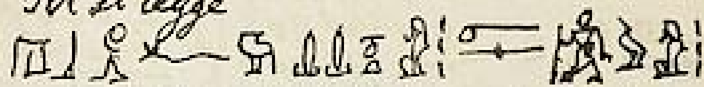
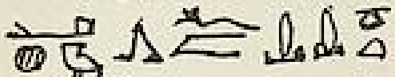
āxem, designa la simbolica rappresentazione di una divinità per mezzo del corpo di uno sparviero (ⲁϩⲉⲙ, ⲁϧⲱⲙ, aquila) accoccolato, col capo dell'animale a quella divinità consacrato (sparviero, ariete, coccodrillo, ecc.).

Si credeva che la divinità laſciaſse di tempo in tempo il cielo, discendeſse nei suoi templi e veniſse quivi a riposare od a librarsi sui suoi āxem.

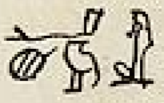

(Dend. Mar.)

(ib.)

(Rit. 99, 26)

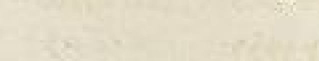
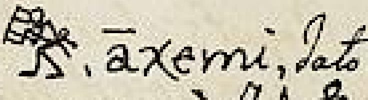
āxem, il campo, la terra, quella per es. inondata ( ārār) dal Nilo. — L'ultimo gruppo è nel l. c. del Rituale, in una serie di elementi invocati, cioè  venti, fiume, e suolo, e perciò Birch traduce questo āxm the Bank (?) e Pierret la vague. Ma siccome questa serie segue immediatamente la serie delle diverse parti d'una nave, il Brugsch ritiene che āxem designi pure una parte speciale della nave medesima. Io sono d'opinione che questo āxem designi la sponda, la riva del fiume (ātur) nel quale si muove la barca spinta dai venti ( ), e che designi il suolo lavorato, al di là di quella sponda e protetto contro il fiume dalla sponda medesima.

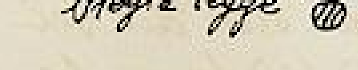
 . āxem (Rit. 41, 4) ?

Ivi si legge

, che io tradurrei: Egli è inviato dai principi; alias — divini capi. Egli è il meſſaggiere preſso i principi.

Ecco due altre traduzioni di questo paſso: (Birch) he is sent from the leaders, or the Chiefs, who flies from the Chiefs. (Pierret) (Le meſsager) envoyé par les divins chefs (variante: les Grands qui se fondent dans les divins chefs).

, āxem (Rit. 124, 6) nome di una divinità, letter. (Pierr.) dio distruttore (Confr. e āxm).

, āxemi, dato da Brugsch che lo fa equiv. a āxm. Pleyte legge  āxui (?).

, āxemi (Bul. Stel. Nehi).

V. āχm.

āχemu (Denkm. III, 65), V. il prec..

, āχemu, V. āχm.

(P. Ebers, 17, 15) (Stel. 20, torino) āχemu, plur. di āχm.

, āχmen (Sall. I, 8), Var. di āχ.

, āχmen (Sall. I, 8, 7), Var. di āχm.

(Stel. Metternich) (Denkm. IV, 77, 6) āχen, secondo Brugsch, vocabolo composto di ā, dare e (=) χen, chiuso, recinto; onde il signif. chiudere, serrare, chiudersi; — chiuder gli occhi, dormire, sonnecchiare, ישׁן.
— Birch (Egypt's place etc., al Rituale Ch. 7) trad. unclosed eyelids il gruppo che Brugsch traduce: es schliessen sich die beiden Augen, (Lefeb.) (je) ferme les yeux; (Chab.) les aveuglants; (Pierret) celui qui ferme les paupières.

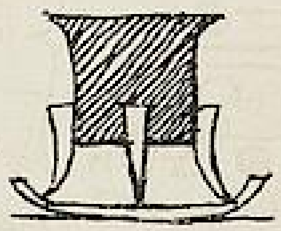
Quanto all'identica espressione del Rit. 111, 3 (che ha per var. Cap. 108, 6.) Birch trad. close the eyes, Pierret: fermer les yeux.

(P. Prisse, I, 1) (ib.) (Stel. A, 93, Louvre) āχen, letter. lo spazio chiuso, specialm. riferito a templi e palazzi ed anche a locali di navi: il gabinetto chiuso, la camera chiusa. — La chiusa, la chiusura.
= Equiv. a χn (V.).
Frequenti i titoli:

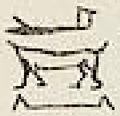
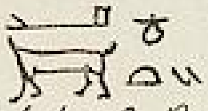
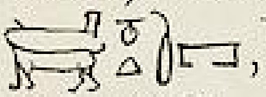
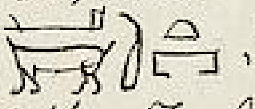
mer-āχen, il preposto della stanza chiusa, titolo di un impiegato di nave.

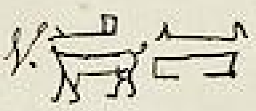
(op.) (op. op.), mer-āχen ur-t[n] pe-hez, il preposto della grande stanza chiusa della casa bianca, titolo di un ufficiale superiore di finanza.

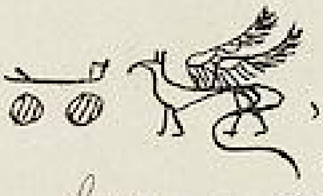
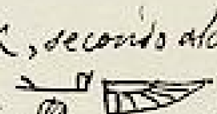
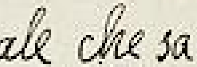
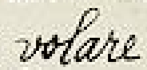
, āχen (op. āχen-set) (Karnak), nome di un vaso posto sopra un tripode collocato in una tinozza come mostra questa figura.

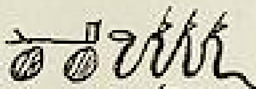
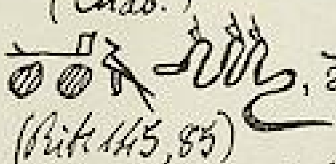
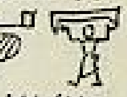


(Rit. 64, 7; 111, 3) (Var.) āχeni, V. āχn.

, āxennu-t
(Denkm. II, 137, c)
, āxennu-ti
(ib. 126; Bul., Stel. Sebex-dudu)
, āxennu-tt
(ib., 144, c)
, āxent-t
(Afsuan, Insc. delle roccie)

V.  āxn.

, āxex, secondo alcuni, derivato da  āx, volare, e perciò letter.: l'animale volante, l'animale che sa volare; — secondo altri, deriv. da  xaxop.  xex, affrettarsi a, affrettarsi, andar in fretta; e perciò: l'animale veloce, rapido, pronto, spedito. — Rappresenta un grifo, un ippogrifo, un dragone, un dragone alato; un animale favoloso e fantastico avente la testa di aquila, il corpo di leone e munito di un paio di ali. Questo animale viveva nei luoghi selvaggi.

, āxex (Chab.)
, āxxa (Rit. 145, 85)
verme, serpente, simbolo del male che continuamente si rizza (confr.  āx) contro il bene; il serpente, il verme che salta fuori, che s'avanza fuori del suo buco contro la luce del sole.
Confr. il vedico Ahi, serpente delle nubi, e le voci: ebr. נָחָשׁ, grec. ἔχις, lat. anguis, serpente.
— Chabas traduce dragone, ritenendolo var. del prec..

FINE DEL VOLUME I

C.V. 6

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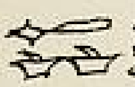
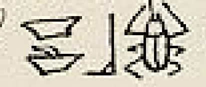
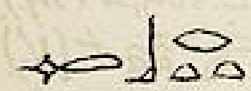
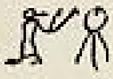
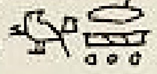
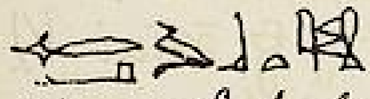
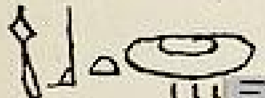
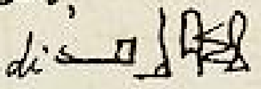
cia.

Confr. וָו (Esod 38,28) chiodo, uncino; rabb. וו rampino, rampo; לַהַב lancia.

, āabeb (Rec. III, 99),
V.  ābb.

, āabertt (Düm. Rec. IV, 86 e seg.), lett.: balsamo lacrimale, arabo كبس, myrrha lacrimans, quella che cola da se, la più pura e la migliore. È la 5ª delle undici specie sacre di balsamo  ānt, conosciute ai tempi dei Tolomei. — Era di color rosso  mārs.

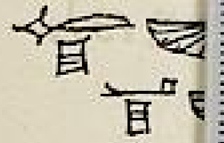

(Leps. Aelt. Text. pl. 1, al Rit. 17, 6)

(Deuken. II, 15

āab-t,
Var. di  āb.

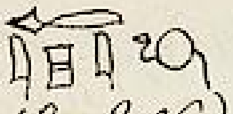
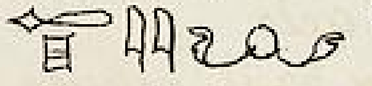
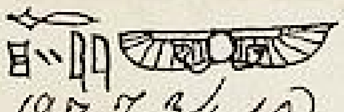
f.

— sc

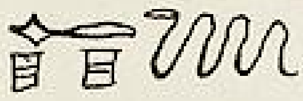
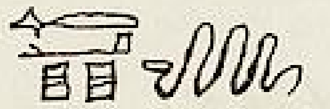
e.

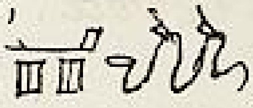


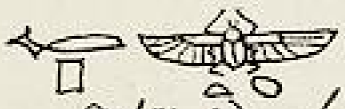
di

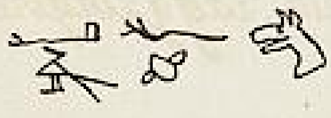
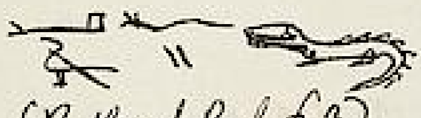

(Rec. 3, 96)


(D. Z. T. 34, 10)

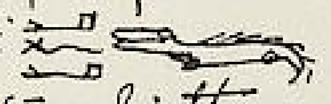
āapi, il disco solare alato, che era figurato al disopra dell'ingresso di certi templi, al luogo ed invece del prec. scarabeo āap.
V. per es. Mar. Dend. Sala V.

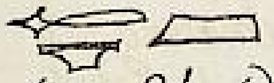
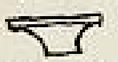



āapep,
Var. di ,
āpp.

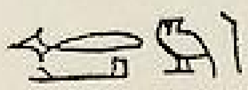
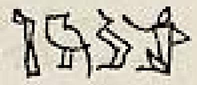
, āap-t (Br. 3 Kal. Ins., Taf. II, 3), femm. del prec. āap, e quindi scarabeo femmina.



(P. Mor. di Bul. 6, 3)

āaf, āafi, Var.
di 
āfā, ghiottone ecc.


(Insc. Unas)

(Rec. de trav. IV, 55)

āam, coperchio di un sarcofago.
— (Masp. Rec. l. c.) cornice.
— Secondo de Rougé, è il masso che completa il cornicione al disopra di un'apertura.

, āam, Var. di 
āmu.